ENGLISH TRANSLATION OF
MUSNAD
IMAM AHMAD
BIN HANBAL

Hadith No. 1 to 1380

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

Vol. 1

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DARUSSALAM
Musnad
Imam Ahmad bin Hanbal (ﷺ)

(164-241 AH - 780-855 CE)
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Publisher's Note

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

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

The four Sunan books (Abu Dawood, At-Tirmidhi, Ibn Majah and An-Nasa'i) were also documented, referenced, graded and accompanied by footnotes (where necessary).
In the meantime, many a friend of mine asked me to publish the English translation of Musnad Imam Ahmad, the largest collection of hadiths. In fact, I had already pledged to Allah that if I stayed longer in Saudi Arabia, I would surely undertake this work as soon as I got a chance to do it. The Musnad of Imam Ahmad is a reliable and authoritative work containing over twenty seven thousand (27,000) hadiths. The execution of this project was no easy task. In fact, the project exceeded our resources but we relied on Allah and started the work.

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

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

• Each hadith is accompanied by words, raj' (refer) and unzur (see) followed by hadith numbers indicating where that particular hadith has already occurred and where it will occur again.

• Another distinctive mark of the Darussalam version setting it apart from other current versions is that we have identified Ziyadat (the additional hadith which Imam Ahmad's son, Abdullah, narrated from persons other than his father) and Wijadat (the hadith which Imam Ahmad collected and wrote from other sources), by means of special signs preceding the hadith number. Moreover, we have also identified the narrations jointly shared by Imam Ahmad and his teacher or some other narrator.

Those signs are:

• the sign indicating Ziyadat

• the sign indicating Wijadat

• The sign indicating narrations jointly shared by Imam Ahmad and his teacher or any other narrator.

• Points and pauses (symbols of stops or rumooz waqf) have been given according to the specific style of writing (manhaj khallî) followed by Darussalam.

The scholars who contributed to the completion of this great project are Shaikh Khalid bin Basheer, Shaikh Qari Khubaib Ahmad, Shaikh Uthman Muneeb, Shaikh Hafiz Muhammad Asif Iqbal, Shaikh Mukhtar Ahmad Ziya', Shaikh Ghulam Murtaza, Shaikh Abdur-Ra'ooof, and Shaikh Muhammad Ibrahim. They deserve thanks on behalf of Darussalam and the readers in general and we ask Allah to reward them for their efforts, Ameen. Mention should also be made of Hafiz Abdul-Azeem Asad, the Director of the Lahore branch of Darussalam, and his team of devoted workers. Without their untiring efforts, this project could not have seen the light of day. I am indebted to all the people who contributed one way or the other to the completion of this monumental and blessed project.
The English translation of this book of hadiths was, no doubt, a difficult and laborious task which was undertaken by Br. Nasir Khattab, a resident of Canada, who has been affiliated to the Darussalam Research Center for the past eighteen years. Translating hadiths of the Prophet is a highly sensitive matter and no easy job, and Br. Nasir Khattab, with his extensive experience in this field, having already translated several books of hadiths into English, fulfilled the task to the best of his ability. The editing was done by Sister Huda Khattab, who completed her part of the job with great diligence and devotion.

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

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

Abdul-Malik Mujahid  
Servant of the Qur'an and Sunnah  
Managing Director, Darussalam,  
Riyadh, Saudi Arabia  
May 2012.
حمد الله رب العالمين، والصلاة والسلام على أشرف الأبناء والرضوان، النبي المصطفى والرسول المختار محمد بن عبد الله الذي أحب الله به دوعه القلوب، وأنبأ هما سبيل السالكين، وعلى أهله وصحبة الأظهار، صلى وسلاماً ما تعلقوه الليل والنهار، أما بعد:
إذا عرف وحش قد اعتاد من عاده حيرة العلماء الألفاظ، وخصوصهم بقلب السنة، النبوية وجعلهم سبياً في حفظها، مصدقاً لحديث النبي: «يملأ هذا العلم من كل علم مثوله، يقمن عنه تخريب الف Näoli، والمحال المبتلى، وتقليل المقالين».
فكان هذا من فضل مساحة على هذه الأمية أن خلق لها دينها فله الحق على مظلمة الإيمان، وكان على رأس هؤلاء الأمة السبب الصحابة الأصحاب، الذين تلقوا الروح من في رسول الله، وأخذوا عنه سنة كثافةً من غير رئاسة ولا ترجمان، ونزلوها إلى من بعدهم من التابعين مع المنهذ والإتقان، فنقلوها النابور إلى بين عدهم، حتى جاء زمن التفسير والتدريس، فقون أمة الحديث الجامع والمستفيد والمبتلى حرصاً على حفظ حديث رسول الله، فلم يدعوا متقولاً عن النبي إلا دوتوه مع الصبة بعرفة رحال الحديث، ليؤمر المتقول بالإسناد الصحيح.
وكان من أعمم مبناة السنة وكتب الحديث: «المصنف» للإمام أحمد بن حنبل، وقد رتى على مستند الصحابة مبدعًا بالفضيلة، وصار فيه بيان ماكتهم وما بدلوه لحفظ حديث رسول الله盼望.
وقد أثر على مستند الإمام أحمد العلماء والمشهورون، فقد أثر الحافظ أبو موسي المتنبي كتابًا في مصنف للسنة، قال فيه: هذا الكتاب أصل كبير، ومروع ورغم لأصحاب الحديث، اتفرت من حديث كبير، وموضوعات وقفة، فحفظ إبانًا ومضناً، وبعد التازار ملقاً ومضناً.

 مدى أوائل 1432/2/8
لم أخرج بسند عن عبد الله بن أحمد بن حبل أنه قال: قلت لأبي - رحمه الله تعالى -:
لم كرهت وضع الكتب وقد علمت المسند؟ فقال: عملت هذا الكتب إماماً، فإذا
احتفظ الناس في سنة رسول الله ﷺ رجع إليه.
وقال الحافظ ابن كثير في احصار علوم الحديث: وكذلك يوجد في مسند الإمام
أحمد من الأسانيد والمنان شهد كثير مما يواري كثيراً من أحاديث مسلم، بل والباحي
أيضاً، وليست عنهما ولا عن أخذهما، بل لم تخرجه أحد من أصحاب الكتب الأربعة،
وهم أبو داود وفراء والنسائي رحمهم فتنة.
وقال الشيخ أحمد بن كثير مسلمًا على كلام ابن كثير في البدائع: السند
للإمام أحمد بن حبل هو عندنا أعظم دواوين السنة. وله أحاديث صحيحة كثيرة لم
تخرج في الكتب السنية، كما قال الحافظ ابن كثير.
وأما بأنه كان مسنداً الإمام أحمد بذل الكتاتيب العالية عند علماء الحديث، فقد قام
الإحجاوي في مكة من برلمان الإسلام الدولي بترجمته إلى اللغة الإنجليزية، وهو مجموع ذو فائدة
كبير في إسالة عدة من النقلين في هذه اللغة، ويحان الجهود التي قام بها أمة الإسلام
لحفظ السنة والذين بها.
امض الله عز وجل أن بارك في الميه، يبارك من السمة والصدقة، وأن
يضمنها في طاعته وتعهده.
وصلى الله وسلم على النبي محمد وعلى آله وسلم.
وزير الدولة الإسلامية والشؤون والإشراف
صالح بن عبد العزيز بن محمد آل الشيخ
Praise be to Allah, the Lord of the Worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, the Chosen Prophet and Messenger, Muhammad bin Abdullah, through whose call Allah brought hearts to life and through which He illuminated the path for the seekers, and upon his family and Companions, blessings and peace as long as night and day alternate.

To proceed:

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

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

It is by His grace to this Ummah (Muslim nation) that He has preserved its religion; to Him be praise for the greatness of His blessings. First and foremost among these upright scholars are the noble Companions (Sahabah), who learned the Revelation from the lips of the Messenger of Allah ﷺ and they learned his Sunnah directly from him without any
intermediary; then they conveyed it in a precise and accurate manner to those who came after them of the Followers (Tabi‘een). Then the Tabi‘een transmitted it to those who came after them, until there came the time of writing down and documenting, when the Imams of hadeeth compiled the books known as Jami’s, Musnads and Sunans, out of keenness to preserve the narrations of the Messenger of Allah ﷺ. They did not omit anything that had been transmitted from the Prophet ﷺ but they recorded it, paying a great deal of attention to finding out about the narrators of the hadeeth, so as to distinguish and highlight those hadeeths that had been narrated with Sahheeh isnads (sound chains of narrators).

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

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

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

Al-Hafiz Ibn Katheer said in Ikhtisar ‘Uloomil-Hadeeth: “... In the Musnad of Imam Ahmad there are a great many isnads and texts that are
very much at the level of the hadiths of Muslim and even those of al-Bukhari too, but they are not to be found in their books or one of them, and in fact were not narrated by any of the authors of the four books, namely Abu Dawood, al-Tirmidhi, an-Nasa'i and Ibn Majah.”

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

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

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

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

Minister of Islamic Affairs,
Endowments, Call and Guidance
Saudi Arabia
Salih bin Abdul-Aziz bin Muhammad Al ash-Shaikh
Brief Biography of Imam Ahmad bin Hanbal (الح)
Author of al-Musnad (164-241 AH)

Name and lineage

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

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

His study of hadeeth and his shaikhs

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

His narration of hadeeth and fatwas

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

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

Imam Ahmad continued to narrate hadeeth and issue fatwas until 218 AH, when the caliph al-Ma’moon declared his view that the Qur’an was created and issued orders that the scholars be tested concerning their opinions on this issue. But Imam Ahmad remained steadfast in his view that the Qur’an is the words of Allah and was not created. He was taken to al-Ma’moon in chains, but when he reached ar-Raqqah, news came of the death of al-Ma’moon (218 AH). He was succeeded by the caliph al-Mu’tasim, and Imam Ahmad remained in prison in Baghdad until the death
of al-Mu'tasim in 227 AH. al-Mu'tasim was succeeded by al-Wathiq, who revived the practice of testing scholars with regard to the issue of whether the Qur'an was created. Imam Ahmad isolated himself from people and stayed in his house, not going out to pray or for any other purpose, until al-Wathiq died (232 AH). Two years after al-Mutawakkil became caliph, he issued orders that the testing of scholars be stopped, and he began asking the scholars of hadeth to come to Samarra' to hold study circles in which they would teach hadeth. Imam Ahmad came to Samarra' in 235 AH, but al-Mutawakkil ordered him to go back to Baghdad.

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

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

Among the things he said when he was being tested during the mihmah was: "If the scholar remains silent on the grounds of dissimulation (taqiyyah), and the ignorant do not know, when will the truth be manifested?"
Imam ash-Shafi’i said: Ahmad bin Hanbal was a leading scholar in many fields: in hadith, in fiqh, in Qur’an, in asceticism, in piety and in knowledge of the Sunnah.”

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

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

His methodology in issuing fatwas

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

His respect for the scholars of hadith is reflected in the following quotation from him: “Whoever holds the scholars of hadith in high esteem, the Messenger of Allah (ﷺ) will hold him in high esteem; whoever looks down on them will have no value in the eyes of the Messenger of Allah (ﷺ), because the scholars of hadith are the most knowledgeable about the way of the Messenger of Allah (ﷺ).” From the comments of His Excellency Dr. ‘Abdullah bin ‘Abdul-Muhsin at-Turki in Tahqeeq al-Musnad, p. 17-18.
Ibnul-Qayyim described the main foundation on which Imam Ahmad based his fatwas: The texts (Qur'an and Sunnah), then the fatwas of the Sahabah, then selecting one of the views of the Sahabah if they differed, then following a mursal or da'eeef hadeeth (which in his view were valid and were categories of hasan hadeeths). Then if he did not find any text concerning the issue, or any opinion of the Sahabah or one of them, or any mursal or da'eeef report, he would resort to the fifth option, which is analogy, and he would use it when necessary.

His shaikhs and those who learned from him

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

His death

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

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Eulogies and testimony of the scholars concerning him

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

Ibn Ma’een said: “The people wanted us to be like Ahmad bin Hanbal. No, by Allah! We are not as strong as Ahmad and we are not strong enough to follow the way of Ahmad.” Ahmad bin Hanbal baina mihnatiid-Deen wa mihnatiid-Dunya, Ahmad ar-Roomi, p. 15.
1. It was narrated that Qais said: Abu Bakr stood up and praised and glorified Allah, then he said: O people, you recite this verse: "O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma’idah 5:105]. We heard the Messenger of Allah say: “If the people see evil and do not change it, soon Allah will send His punishment upon them all.”

Comments: [Its isnad is saheeh]

2. It was narrated that ‘Ali said: If I heard a hadeeth from the Messenger of Allah, Allah benefitted me as He willed thereby. If someone else told me something from him I would ask him to swear, and if he swore I would believe him. Abu
Bakr told me - and Abu Bakr told the truth - that he heard the Prophet) say: “There is no man who commits a sin, then does wudoo’ and does it well - Mis’ar said: and prays; Sufyan said: then prays - two rak’ah and asks Allah, may He be glorified and exalted, for forgiveness but He will forgive him.”

Comments: [Its isnad is saheeh]

3. It was narrated that al-Bara’ bin ‘Azib said: Abu Bakr & bought a saddle from ‘Azib for thirteen dirhams, then Abu Bakr said to ‘Azib: Tell al-Bara’ to carry it to my house. He said: No, not until you tell us what happened when the Messenger of Allah ﷺ went out and you were with him. Abu Bakr said: We started our journey at the beginning of the night and we hastened for one day and one night, until it was midday. I looked into the distance to see whether there was anywhere to seek shade, and I saw a rock, so I went to it and it had a little shade. I smoothed the ground for the Messenger of Allah ﷺ and spread a garment of camel hair for him, and said: Lie down and rest, O Messenger of Allah. So he lay down, and I went out to see if I could spot anyone looking for us. Then I saw a shepherd and I said: Who do you belong to, O boy? He said: To a man of Quraish. He
mentioned his name and I recognised it. I said: Is there any milk in your sheep? He said: Yes. I said: Will you milk some for me? He said: Yes. I told him to do that, so he caught a sheep, then I told him to brush the dust from its teat, then to brush the dust off his hands. I had a small vessel with me on the neck of which was a cloth. He milked a little bit of milk for me and I poured it into the vessel until it cooled down. Then I came to the Messenger of Allah May Allah's peace and blessings be upon him. When I reached him, he had already woken up. I said: Drink, O Messenger of Allah. He drank until I was pleased, then I said: Is it time to move on? So we moved on and the people were coming after us but none of them caught up with us except Suraqah bin Malik bin Ju‘shum, who was riding a horse of his. I said: O Messenger of Allah, someone has caught up with us. He said: “Do not be afraid, for Allah is with us.” When he got close to us, and there was no more between us and him then the length of a spear or two or three spears, I said: O Messenger of Allah, this pursuer has caught up with us; and I wept. He said: “Why are you weeping?” I said: I am not weeping for myself; rather I am weeping for you. The Messenger of Allah prayed against him [the pursuer] and said: “O Allah, protect us from him by whatever means You will.” Then his horse’s legs sank into the solid ground up to its
belly, and he fell off it. He said: O Muhammad, I know that this is because of you; pray to Allah to save me from my predicament, and by Allah I shall divert away from you any one who is behind me of those who are seeking you. Here is my quiver, take one arrow. You are going to pass by some camels and sheep of mine in such and such a place, take whatever you need from them. The Messenger of Allah ﷺ said: “I have no need of it.” The Messenger of Allah ﷺ prayed for him and he was released, and he went back to his companions. The Messenger of Allah ﷺ and I continued on our way until we came to Madinah, where the people met him. They came out on the road and on the roofs, and a lot of servants and children crowded the road saying: Allahu Akbar, the Messenger of Allah ﷺ has come, Muhammad has come. The people disputed as to who he would stay with. The Messenger of Allah ﷺ said: “Tonight I will stay with Banun-Najjar, the maternal uncles of ‘Abdul-Muttalib, to honour them thereby.” The next morning, he went where he was instructed. Al-Bara’ bin ‘Azib said: The first of the Muhajireen to come to us was Mus’ab bin ‘Umair, the brother of Banu ‘Abdud-Dar. Then Ibn Umm Maktoom, the blind man and brother of Banu Fihir, came to us. Then ‘Umar bin al-Khattab ﷺ came to us with twenty riders and we said: What happened to the
Messenger of Allah ﷺ? He said: He is behind me. Then the Messenger of Allah ﷺ came and Abu Bakr was with him. Al-Bara' said: the Messenger of Allah ﷺ did not come until I had read some surahs from al-Mufassal [Al-Mufassal is that portion of the Qur'an which goes from Qaf to an-Nas]. Isra'eel said: al-Bara' was one of the Ansar from Banu Harithah.

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

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

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

Comments: [A saheeh isnad ]

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

Comments: [Its isnad is hasan]
7. It was narrated from Abu Bakr as-Siddeeq that the Prophet said: “The *swak* is cleansing to the mouth and pleasing to the Lord.”

**Comments:** [Saheeh lighairihi (because of corroborating reports)]

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

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

9. It was narrated from ‘A’ishah that Fatimah and al-‘Abbas came to Abu Bakr seeking their inheritance from the Messenger of Allah. At that time they were asking for his land at Fadak and his share of Khaibar. Abu Bakr said to them: I heard the Messenger of Allah say: “Our (Prophets’) property is not to be inherited and whatever we leave behind is charity. Rather the family of Muhammad may take their provision from these
properties.” By Allah, I will not change any of the charity of the Messenger of Allah ﷺ from how it was at the time of the Messenger of Allah ﷺ, and I will do the same with it as the Messenger of Allah ﷺ did.

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

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

Comments: Saheeh lighairahi (saheeh because of corroborating evidence)

11. It was narrated from Anas that Abu Bakr told him: I said to the Prophet ﷺ when he was in the cave - on one occasion he said: when we were in the cave - If one of them looks at his feet, he will see us beneath his feet He said: “O Abu Bakr, what do you think of two, of whom Allah is the third?”

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

12. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ said: “The Dajjal will
emerge from a land in the east called Khurasan and he will be followed by peoples whose faces are like hammered shields.”

Comments: [Its isnad is saheeh]

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

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

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

Comments: [Its isnad is hasan]

15. It was narrated that Abu Bakr as-Siddeeq said: One day the Messenger of Allah ﷺ got up and prayed Fajr, then he sat until the forenoon, then the Messenger of Allah ﷺ smiled. Then he sat where he was until he had prayed Zuhur, 'Asr and Maghrib, and he did not speak until he had prayed `Isha'. Then he got up and went to his family. The people said to Abu Bakr: Why don't you ask the Messenger of Allah ﷺ what is the matter? He did something today that he never did before. So he asked him and he said: "Yes; I was shown what is to come of this world and the Hereafter. The earlier and later generations were gathered in one place and the people got terrified because of that. They went to Adam  when the sweat was about to reach their mouths, and they said: O Adam, you are the father of mankind and Allah, may He be glorified and exalted, chose you. Intercede for us with your Lord. He said: I am in the same position as you. Go to your father after your father, to Nooh, "Allah chose Adam, Nooh (Noah), the family of Ibraheem (Abraham) and the family of 'Imran above the 'Alameen (mankind and jinn) (of their times)" [Al 'Imran 3:33]."
Then they will go to Nooh and will say: Intercede with your Lord for us, for Allah chose you and answered your supplication, and He did not leave one of the disbelievers on the Earth (cf. 71:26). He will say: I am not the one you want; go to Ibraheem for Allah, may He be glorified and exalted, took him as a close friend (khaleel). So they will go to Ibraheem but he will say: I am not the one you want; go to Moosa, for Allah, may He be glorified and exalted, spoke directly to him (cf. 4:164). But Moosa will say: I am not the one you want; go to 'Eesa Ibn Maryam, for he healed those born blind and the lepers, and he brought forth the dead. But 'Eesa will say: I am not the one you want; go to the leader of the sons of Adam, for he is the first one for whom the earth is split on the Day of Resurrection. Go to Muhammad, for he will intercede for you with your Lord, may He be glorified and exalted. Then (the Prophet) will go and Jibreel will come to his Lord and Allah, may He be glorified and exalted, will say: Give him permission and give him the glad tidings of Paradise. Jibreel will take him and he will fall down in prostration for a week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intersession will be accepted. So he will raise
his head, and when he looks at his Lord, may He be glorified and exalted, he will fall down in prostration for another week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intersession will be accepted. He will start to fall down in prostration again, but Jibreal (peace be upon him) will take hold of his upper arms and Allah, may He be glorified and exalted, will inspire him to offer a supplication such as no human being was ever inspired with. He will say: "O Lord, You created me as the leader of the sons of Adam, and no boast; the first one for whom the earth is split on the Day of Resurrection, and no boast; there will come to my Cistern more people than there can be between San’ā’ and Ailah (Eilat).” Then it will be said: Call the Siddeeqs so that they might intercede. Then it will be said: Call the Prophets. So one Prophet will come with a group, and another Prophet will come with five or six people, and another Prophet will come with nobody. Then it will be said: Call the martyrs so that they might intercede for whoever they want. When the martyrs do that, Allah, may He be glorified and exalted, will say: I am the Most Merciful of those who show mercy; I admit to My Paradise anyone who does not associate anything with Me.
So they will enter Paradise. Then Allah, may He be glorified and exalted, will say: Look in Hell; can you find anyone who ever did anything good? And they will find a man in Hell, and He will say to him: Did you ever do anything good? He will say: No, except that I was easy-going with people in buying and selling. And Allah, may He be glorified and exalted, will say: Be easy-going with My slave as he was easy-going with My slaves. Then they will bring a man out of Hell and He will say to him: Did you ever do anything good? He will say: No, except that I instructed my sons: When I die, burn me with fire, then grind me until I am like kohl powder. Then take me to the sea and scatter me in the wind, for by Allah the Lord of the Worlds will never be able to punish me. Allah, may He be glorified and exalted, will say: Why did you do that? He will say: For fear of You. And Allah, may He be glorified and exalted, will say: Look at the kingdom of the greatest king and you will have the like thereof and ten times as much. He will say: Are You making fun of me when You are the Sovereign? He (the Prophet) said: “That is what I was smiling at, at the time of the forenoon.”

Comments: [Its isnad is hasan].

16. Qais said: Abu Bakr stood up and praised and glorified Allah, then he said: O people, you recite
this verse: “O you who believe! Take care of your own selves. If you follow the (right) guidance...” [al-Ma’idah 5:105], but you do not interpret it properly. I heard the Messenger of Allahﷺ say: “If the people see evil and do not change it, soon Allah will send His punishment upon them all.” He [Qais] said: I heard Abu Bakr say: O people, beware of lying, for lying is contrary to faith.

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is saheeh]

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

Comments: [Saheeh lighayrihi (saheeh because of corroborating evidence)]
19. It was narrated that Talha bin ‘Abdullah bin ‘Abdur-Rahman bin Abi Bakr as-Siddeeq said: I heard my father say that his father heard Abu Bakr saying: I said to the Messenger of Allah ﷺ: O Messenger of Allah, are we striving for something that has already been decided or is it something to be decided as events unfold? He said: “Rather it is for something that has already been decided.” I said: So why should we strive, O Messenger of Allah? He said: “Each person will be enabled to do that for which he has been created.”

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

20. It was narrated that az-Zuhri said: A man among the Ansar who was a man of knowledge told me that he heard ‘Uthman bin ‘Affan (may Allah have mercy on him) narrate that some of the Companions of the Prophet ﷺ, when the Prophet ﷺ died, grieved so much that some of them were almost unaware of what was going on around them. ‘Uthman said: I was one of them. Whilst I was sitting in the shade of a small fort, ‘Umar passed by me and greeted me, and I did not realise that he had passed me or greeted me. ‘Umar went to Abu Bakr and said to him: Do you think it is right that I passed by ‘Uthman and greeted him and he did not return my greeting? He and Abu Bakr came, when Abu Bakr had been appointed caliph
عَلَيْهِ النَّشَدُ، فَما الَّذِي خَلَّكَ عَلَى ذَلِكَ؟ قَالَ: ثُمَّ قَالَ عَبْرُ: بَلَى يَا بَني أَمِيَّة، قَالَ: ثُمَّ قَالَ: وَاللَّهِ مَا شَغِرَثَ أَنتَ نَزَّرْتُ بَيْنَكُمَا. وَقَدْ شَغِرَثَ عَنْ ذَلِكَ أَمِّيَّة؟ قَالَ: أَحَلَّ. قَالَ: مَا هُوُ؟ قَالَ غَنْمَانُ هُدُونَى: يَوْمَا الْيَوْمِ الْعَرَبِ وَذُلِّيَّةً ْنِحَّلَ مَا نَبِّئُنَّكُمَا عَنْ نَجِاهٍ مِّنْ هَذَا الأَمْرِ. قَالَ أَبُو بُكْرٍ: قَدْ سَأَلَتُكُمَا عَنْ ذَلِكَ، فَقَالَ: قَالَ إِلَيْهِ قَلَتُ لَهُ: يَا بَني أَمِيَّة، أَنْتُ أَحَبُّ بِيَّا، قَالَ أَبُو بُكْرٍ: ثُمَّ قَالَ: يَا رَسُولُ اللَّهِ! مَا نَجِاهُ أَمِّيَّة؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: فَمَنْ قَلِلَ مِنْ الْكِتَابِ الَّذِي عَرَضْتُ عَلَى عَمَّيْ فَرْوَ جَهَرًا عَلَى. [نصير: ۲۴]

تخريج: المرجعية منه صحيح بواحد، رجلين نفقت رجال الشيخين غير الرجال الذي روئ عنه الوعري.

Comments: [A marfoo’ hadith which is saheeh because of other similar reports]

21. It was narrated that Yazeed bin Abi Sufyan said: Abu Bakr said, when he sent me to Syria: O Yazeed, you have relatives and you may give them precedence in allocating positions of authority; that is the most serious thing I fear for you, because the Messenger of Allah ﷺ said: "Whoever is
appointed in charge of any affairs of the Muslims and appoints over them anyone by way of favouritism, the curse of Allah be upon him and Allah will not accept any obligatory or naal prayer from him until he admits him to Hell. And whoever allows anyone to transgress the sacred limits set by Allah has transgressed the sacred limits of Allah unlawfully, and on him will be the curse of Allah and Allah will forsake him.”

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

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

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

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

**Comments:** [A saheeh hadeeth because of its isnads and other similar reports]
24. ‘Uthman bin ‘Affan narrated that when the Messenger of Allah ﷺ died, some of the Companions of the Prophet ﷺ grieved for him so much that they were almost unaware of what was going on around them. ‘Uthman said: I was one of them... and he narrated a hadith similar to that of Abul-Yaman from Shu‘aib.

Comments:[Saheeh because of other similar reports]

25. ‘Urwah bin az-Zubair narrated that ‘A’ishah, the wife of the Prophet ﷺ, told him that Fatimah, the daughter of the Messenger of Allah ﷺ, asked Abu Bakr, after the death of the Messenger of Allah ﷺ, to give her her share of inheritance from that which the Messenger of Allah ﷺ had left behind, of the fai` that Allah had bestowed upon him. Abu Bakr said to her: The Messenger of Allah ﷺ said: “Our (Prophets’) property is not to be inherited and whatever we leave behind is charity.” Fatimah (رضي الله عنها) got angry and kept away from Abu Bakr ﷺ, and she continued to do so until she died. Fatimah lived for six months after the Messenger of Allah ﷺ, and she used to ask Abu Bakr for her share of that which the Messenger of Allah ﷺ had left behind of Khai`bar and Fadak, and his charitable endowments in Madinah, but Abu Bakr refused to give her that. He said: I will not
26. It was narrated from ‘A’ishah that she recited this line of poetry when Abu Bakr was dying:
A white man by whose face rain may be sought, a refuge for orphans and protection for widows.
Abu Bakr said: By Allah, that refers to the Messenger of Allah ﷺ.

Comments: [Its isnad is da’eeef because of the weakness of ‘Ali bin Zaid bin Jud’an]

27. Ibn Jurair said: My father told me that the Companions of the Prophet ﷺ did not know where to bury the Prophet ﷺ until Abu Bakr said: I heard the Messenger of Allah ﷺ say: “A Prophet is not to be buried except where he died.” So they removed his bed and dug a grave for him beneath his bed.
28. It was narrated from Abu Bakr as-Siddeeq that he said to the Messenger of Allah ﷺ: Teach me a du`a` that I may say in my prayer. He said: "Say: O Allah, I have wronged myself greatly and no one forgives sins except You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful.

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

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

Comments: [Its isnad is saheeh]

30. It was narrated that Abu Bakr as-Siddeeq said: O people, you recite this verse: "O you who believe! Take care of your own selves. If you follow the (right) guidance and enjoin what is right (Islamic Monotheism and
all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error” [al-Ma‘idah 5:105]. I heard the Messenger of Allah ﷺ say: “If the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all.”

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is da‘eeef (weak) because of the weakness of Farqad as-Sabakhī]

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

Comments: [Its isnad is da‘eeef like the previous hadeeth]

33. It was narrated from ‘Amr bin Huraith that Abu Bakr as-Siddeeq recovered from a sickness and went out to the people. He apologised for something and said: We did not intend anything but good. Then he said: The Messenger of Allah ﷺ told us: “The Daijil will emerge
from a land in the East called Khurasan and he will be followed by people with faces like hammered shields."

Comments: [Its isnad is saheeh]  

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

Comments: [Its isnad is saheeh]  

35. It was narrated from ‘Asim from ‘Abdullah that Abu Bakr and ‘Umar gave him the glad tidings that the Messenger of Allah س said: "Whoever would like to recite the Qur’an fresh as it was revealed,
36. ‘Umar bin al-Khattab narrated that the Prophet ﷺ said: ... a similar report, in which he said: crisp or fresh.

Comments: [Its isnad is saheeh]

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

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

Comments: [Saheeh bishawahidihi]}

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

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

41. It was narrated from Jabir from 'Abdur-Rahman bin Abza that Abu Bakr ﺎﻟ- said: I was sitting with the Prophet ﷺ when Ma'iz bin Malik came and confessed (to
adultery) in his presence once, and he sent him away. Then he came and admitted it in his presence a second time and he sent him away. Then he came and admitted it in his presence a third time and he sent him away. I said to him: If you confess a fourth time, he will stone you. Then he admitted it the fourth time, so he detained him and asked about him, and they said: We do not know anything but good about him. Then he ordered that he be stoned.

Comments: [Saheeh lighairihi, but this isnad is da’eeef because of the weakness of Jabir al-Ju’fii].

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

Comments: [Its isnad is jayyid]

43. It was narrated from Wahshi bin Harb that Abu Bakr appointed Khalid bin al-Waleed as commander to fight the apostates and he said: I heard the Messenger of Allah say: “What a good
slave of Allah and member of the tribe Khalid bin al-Waleed is! [He is] one of the swords of Allah that Allah, may He be glorified and exalted, has unsheathed against disbelievers and hypocrites."

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

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

Comments: [Its isnad is hasan]

45. Muhammad bin Muyassar Abu Sa'd as-Saghani al-Makfoofof narrated: Hisham bin 'Urwa narrated to us from his father that 'A'ishah said: When Abu Bakr was dying, he said: What day is it? They said: Monday. He said: If I die tonight, do not wait until
tomorrow to bury me, for the dearest of days and nights to me is that which is closest to the Messenger of Allah ﷺ.

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

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

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

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

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

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is saheeh]

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

Comments:[Saheeh lighairihi. Its isnad is da’eeef because it is interrupted]

50. Al-Bara’ said: When the Messenger of Allah ﷺ came from Makkah to Madinah, the Messenger of Allah ﷺ got thirsty. They passed by a herd of sheep. Abu Bakr as-Siddeeq said: I took a cup and
milked a cupful of milk for the Messenger of Allah ﷺ, I brought it to him and he drank until I was pleased.

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

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

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is saheeh]

53. It was narrated from Abu Bakr as-Siddeeq that he delivered a khutbah and said: O people, you recite this verse but you quote it inappropriately: "O you who believe! Take care of your own-selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that
Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error’ [al-Ma‘ādah 5:105]. I heard the Messenger of Allah ﷺ say: “If the people see evil and do not denounce it, soon Allah will send His punishment upon them all.’”

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is saheeh]

55. It was narrated from ‘Urwhah bin az-Zubair that ‘A‘ishah the wife of the Prophet ﷺ told him: Fatimah the daughter of the Messenger of Allah ﷺ sent word to Abu Bakr as-Siddeeq ﷺ, asking for her inheritance from the Messenger of Allah ﷺ, of the fai’ that Allah had granted to him in Madinah and Fadak, and what was left of the khumus of Khaibar. Abu Bakr said: The Messenger of Allah ﷺ said: “We (Prophets) are not to be inherited from and whatever we leave behind is charity. Rather the family of Muhammad may take their provision from this wealth.” By Allah, I will not change any of the charity of the Messenger of Allah ﷺ from how it was at the
56. It was narrated that Asma' bint Hafsun [槭] that Hakam, al-Fuzari said: I heard Ali, peace be upon him, say: I heard the Messenger of Allah, peace be upon him, say: ‘If anyone of the people of Bani Umayya seeks something from the Messenger of Allah, he will not receive it from him except in truth.’ Abū Bakr told me that he heard Abū Bakr, may Allah be pleased with him, say: ‘I heard the Messenger of Allah, peace be upon him, say: ‘I will not leave anything that I have seen the Messenger of Allah, peace be upon him, do except that I will do the way he did.’

Comments: [Its isna'ad is saheeh, al-Bukhari (420) and Muslim (759).]
57. It was narrated that Zaid bin Thabit said: Abu Bakr sent for me when many of the people of al-Yamamah were killed. Abu Bakr said: O Zaid bin Thabit, you are a wise young man and we trust you; you used to write down the Revelation for the Messenger of Allah. Seek out the Qur’an and collect it.

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

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

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

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

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

Comments: [Saheeh al-Bukhari; Abu Salamah did not meet Abu Bakr]

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

Comments: [Its isnad is qawi]

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

Comments: [Saheeh lighairih]
Comments: [Its isnad is da’eef because it is interrupted]

### 65. It was narrated that Ibn Abi Mulaikah said:

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

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

### 66. It was narrated from Abu 'Ubaidah that Abu Bakr stood up one year after the death of the Messenger of Allah and said:

The Messenger of Allah stood among us last year and said: "The son of Adam has not been given anything better than well-being. You should be truthful and righteous, for they lead to Paradise, and you should beware of lying and immorality, for they lead to Hell."

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

### 67. It was narrated from Abu Hurairah that the Prophet said:

"I have been commanded to fight the people until they say La ilaha illallah, and if they say it then their blood and wealth are safe from me, except in cases dictated
by share’ah, and their reckoning is with Allah.” When some people apostatized, ‘Umar said to Abu Bakr: Will you fight them when you heard the Messenger of Allah say such and such? Abu Bakr said: By Allah, I will not separate prayer and zakah, and I shall certainly fight anyone who separates them. So we fought them alongside him and we realised that that was the right thing to do.

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

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

Comments: [Saheeh bituruqhi wa shawahidihi]

69. Ibn Abi Khalid told us, from Abu Bakr bin Abi Zuhair - I think he said: Abu Bakr said: O
Messenger of Allah, how could we be in a good state after this verse? He said: “May Allah have mercy on you, O Abu Bakr. Do you not fall sick? Do you not feel sad? Don’t calamities befall you? Do you not...?” He said: Of course. He said: “That is for that.”

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

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

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

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

Comments: [Saheeh although this isnad is da’eef like the previous one]
72. It was narrated from Anas bin Malik that Abu Bakr wrote to them saying: These are the types of charity (zakāh) that the Messenger of Allah ﷺ made obligatory upon the Muslims and which Allah, may He be glorified and exalted, enjoined upon the Messenger of Allah ﷺ. Whoever among the Muslims is asked to pay it in the proper manner, let him give it; whoever is asked for more than that, let him not give it. For less than twenty-five camels, for each five, one sheep (should be given). If the number reaches twenty-five, then one she-camel in its second year (should be given), up to thirty-five. If there is no she-camel in its second year, then a he-camel in its third year (may be given). If the number reaches thirty-six, then a she-camel in its third year (should be given), up to forty-five. If the number reaches forty-six, then a she-camel in its fourth year that has been bred to a stallion camel should be given, up to sixty. If the number reaches sixty-one, then a she-camel in its fifth year (should be given), up to seventy-five. If the number reaches seventy-six, then two she-camels in their second year (should be given), up to ninety. If the number reaches ninety-one, then two she-camels in their fourth year that have been bred to a stallion camel should be given, up to one hundred and twenty. If the number is more than one hundred and twenty, then for every forty
camels, a she-camel in its third year should be given and for every fifty a she-camel in its fourth year. If the ages of the camels for zakah differ, if what is due is a she-camel in its fifth year but he does not own such a camel, but he has a she-camel in its fourth year, then that will be accepted from him and he should add to it two sheep, if available, or twenty dirhams. If what is due from him is a she-camel in its fourth year and he only has a she-camel in its fifth year, it should be accepted from him and the zakah-collector should give him back twenty dirhams or two sheep. If what is due from him is a she-camel in its fourth year, but he does not have such a camel and he has a she-camel in its third year, then it should be accepted from him and he should add to it two sheep, if available, or twenty dirhams. If what is due from him is a she-camel in its second year, but he only has a he-camel in its third year, then it should be accepted from him and nothing should be added to it. If he has only four camels, no zakah is due unless the owner wants to give it. With regard to zakah on sheep in the pasture, if there are forty sheep, then one sheep is due as zakah, up to one hundred and twenty sheep. If there is one more than that, then two sheep are due, up to two hundred. If there is one more than that, then three sheep are due, up to three hundred. If there is one more than that, then for every
hundred sheep, one sheep is due. No toothless or defective sheep should be taken as zakah and neither should a ram, unless the one who is giving allows that. Separate flocks should not be put together and flocks should not be divided so as to avoid or reduce zakah. If there are two partners [and the zakah-collector comes and takes zakah], they should settle the matter between them on a fair basis. If a man's flock is grazing, if it is one less than forty, then no zakah is due on it unless the owner wants to give it. On silver the zakah is one quarter of one tenth; if the wealth is only one hundred and ninety dirhams, then no zakah is due on it unless the owner wants to give it.

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

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

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

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

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

75. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah said: “No one who mistreats his slaves will enter Paradise.” A man said: O Messenger of Allah, didn’t you tell us that this ummah is the greatest in numbers of
slaves and orphans? He said: “Yes, so treat them kindly as you treat your children and feed them from what you eat.” They said: What could benefit us in this world, O Messenger of Allah? He said: “A good horse which you keep ready for fighting for the sake of Allah and a slave to take care of you. If he prays (becomes Muslim), then he is your brother, if he prays, then he is your brother.”

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

76. Ibn as-Sabbaq said that Zaid bin Thabit told him that Abu Bakr sent for him to tell him that a large number of people at al-Yamamah had been killed. He found ’Umar with him and Abu Bakr said: ’Umar has come to me and told me that casualties were heavy at al-Yamamah among the Muslims who knew the Qur’an by heart, and I am afraid that more heavy casualties may take place among the Muslims who know the Qur’an by heart on other battlefields and a large part of the Qur’an may be lost. I [’Umar] think that you [Abu Bakr] should issue instructions that the Qur’an be collected. I said to ’Umar: How can I do anything that the Messenger of Allah did not do? He said: By Allah, it is a good thing. And he kept urging me to do that until Allah opened my heart to it and I came around to ’Umar’s point of view. Zaid said: And ’Umar was sitting with him,
not speaking. Abu Bakr said: You are a wise young man and we trust you. You used to write down the revelation for the Messenger of Allah ﷺ, so collect it. Zaid said: By Allah, if they had ordered me to move a mountain, that would not have been more difficult for me than what they instructed me to do of collecting the Qur'an. I said: How can you do anything that the Messenger of Allah ﷺ did not do?

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

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

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

Comments: [Saheeh lighairihi]

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

Comments: [Its isnad is hasan]

80. It was narrated that Qais bin Abi Hazim said: I was sitting with Abu Bakr as-Siddeeq, the successor of the Messenger of Allah ﷺ, one month after the death of the Prophet ﷺ and he was telling a story, then the call went out among the people, “As-salatu jami’ah (prayer is about to begin),” and it was the first time that this call of “as-salatu jami’ah” went out to the people. The people gathered and he ascended the minbar, which was something that was made for him to deliver speeches, and it was the first speech he gave in Islam. He praised and glorified Allah, then he said: O people, I wish that someone else could have taken care of this for me, for if you compare my way to the way of your Prophet ﷺ, I
cannot be like him, for he was protected from the shaitan and the revelation used to come to him from heaven.

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

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

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

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

Comments: [Its isnad is saheeh]

83. It was narrated from Abu Wa'il that as-Subayy bin Ma'bad was a Bedouin Taghibi Christian who became Muslim. He asked: Which deed is best? He was told: Jihad for the sake of Allah, may He be glorified and exalted. He wanted to go for jihad, but it was said to him: Have you done Hajj? He said no. So it was said to him: Go for Hajj and 'Umrah, then go for jihad. So he set out and when he was in al-Hawa'it, he entered ihram for both Hajj and 'Umrah together. Zaid bin Soohan and Salman bin Rabee'ah saw him and said: He is more astray than his camel, or he is no more guided than his camel. He went
to ‘Umar and told him what they had said. He said: You have been guided to the Sunnah of your Prophet ﷺ. Al-Hakam said: I said to Abu Wa’il: Did as-Subayy tell you that? He said: Yes.

Comments: [Its isnad is saheeh]

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

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

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

Comments: [Its isnad is qawri]

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

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

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

Comments: [Its isnad is hasan]
88. It was narrated from 'Abdullah bin 'Umar, from Sa’d bin Abi Waqqas that the Messenger of Allah used to wipe over his khhuffain. 'Abdullah bin 'Umar asked 'Umar about that and he said: Yes, if Sa’d narrates something to you from the Messenger of Allah, do not ask anyone else about it.

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

89. It was narrated from Ma’dan bin Abi Talhah that 'Umar bin al-Khattab delivered a khutbah on Friday, and he mentioned the Prophet of Allah and Abu Bakr. He said: I saw a dream that I can only interpret as meaning that my death is near; I saw as if a rooster pecked me twice, and I was told that it was a red rooster. I told this dream to Asma' bint 'Umais, the wife of Abu Bakr, and she said: You will be killed by a Persian man. The people are asking me to appoint a successor, but Allah will not cause His religion and His caliphate, with which He sent His Prophet, to be lost. If death comes to me soon, then the caliphate is to be decided by these six men with whom the Messenger of Allah was pleased when he died. Whichever of them you swear allegiance to, then listen to him and obey. I know that some people will object to this matter. I have fought them with my own hands in the defence of Islam.
They are the enemies of Allah and misguided kafirs. By Allah, I am not leaving behind anything that my Lord instructed me to do and I came to the position of caliphate on that basis that is more important to me than kalalah. By Allah, the Prophet of Allah ﷺ never emphasised any issue to me since I accompanied him more than the issue of kalalah, until he poked me in the chest with his finger and said: “Is not ayatas-saif (the verse of summer, i.e., it was revealed in summer), which appears at the end of Soorat-an-Nisa’, sufficient for you?” If I live I will issue a decree that will be so clear that those who read the Qur’an and those who do not read it will be able to make decisions concerning it. I call upon Allah to bear witness over the governors of the regions, for I only sent them to be just and to teach the people their religion and the Sunnah of the Prophet ﷺ, and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant, this onion and garlic. I remember the Messenger of Allah ﷺ, if he noticed their smell coming from a man in the mosque, he would issue orders that he taken out from the mosque to al-Baqee’. Whoever must eat them, let him cook them to death.”

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

Comments: [Its isnad is saheeh, Muslim (567)]
90. It was narrated that 'Abdullah bin 'Umar said: az-Zubair, al-Miqdad bin al-Aswad and I went out to our property in Khaibar to take care of it. When we got there, we dispersed, each man going to his property. I was attacked under cover of night when I was sleeping on my bed and my arms were dislocated at the elbows. In the morning, my two companions were called and they came and asked me: Who did this to you? I said: I do not know. They treated my arms then they brought me to 'Umar who said: This is the work of some Jews. Then he stood and addressed the people, and said: O people, the Messenger of Allah made a deal with the Jews of Khaibar on the basis that we could expel them whenever we want. They have attacked 'Abdullah bin 'Umar and dislocated his arms, as you heard about their attack on the Ansari before him. We do not doubt that they are the ones who did it, as we have no other enemy but them. Whoever has property in Khaibar, let him go there, for I am going to expel the Jews. Then he expelled them.

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

91. It was narrated from Abu Hurairah that whilst 'Umar bin al-Khattab was delivering the khutbah on Friday, a man came and 'Umar said: Why are you coming late to the prayer? The man said: As soon as I heard the call, I did wudu'. He said: Did you not also hear that the
Messenger of Allah ﷺ said: “Before one of you goes to jumu’ah, let him do ghusl”?

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

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

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

93. It was narrated from Abu Sinan al-Du’ali that he entered upon ‘Umar bin al-Khattab with whom there was a group of the earliest Muhajireen. ‘Umar sent for a basket that had been brought to him from Iraq, in which there was a ring. One of his sons took it and put it in his mouth. ‘Umar took it from him, then ‘Umar wept and those who were with him said: Why are you weeping when Allah has granted victory to you and caused you to prevail over your enemies and granted you joy? ‘Umar said: I heard the Messenger of Allah ﷺ say: “Accumulation of worldly luxuries does not become available
to any people but Allah, may He be glorified and exalted, stirs up among them enmity and hatred until the Day of Resurrection, and that concerns me."

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

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

Comments: [Its isnad is hasan]

95. It was narrated that ‘Abdullah bin ‘Abbas said: I heard ‘Umar bin al-Khattab say: When ‘Abdullah bin Ubayy died, the Messenger of Allah ﷺ was called to offer the funeral prayer for him, and when he stood by the deceased and was about to offer the prayer for him, I went and stood before him and said: O Messenger of Allah, (will you offer the funeral prayer) for the enemy of Allah who said such and such? and I listed what he had done. And the Messenger of Allah ﷺ was smiling, until when I had said too much, he said: “Move away from me, O ‘Umar, for I was given the choice and I have chosen. It was said: ‘Whether you (O
Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them - (and even) if you ask seventy times for their forgiveness - Allah will not forgive them' [at-Tawbah 9:80]. If I knew that by asking for forgiveness more than seventy times they would be forgiven, I would have done that.”

He said: Then he offered the funeral prayer for him, and walked with him (his bier), and stood by his grave until the burial was completed. He said: I was astounded that I had spoken so audaciously to the Messenger of Allah ﷺ; Allah and His Messenger know best. By Allah, it was not long before these two verses were revealed: “And never (O Muhammad pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqoon (rebellious, disobedient to Allah and His Messenger).” [at-Tawbah 9:84].

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

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

96. ‘Abdullah bin ‘Umar used to say: If a man has only one garment, let him wrap it around his waist and then pray, for I heard ‘Umar bin al-Khattab say that, and he said: Do not wrap it around the whole body if it is only one garment, as the Jews do.
Nafi’ said: If I tell you that he attributed that to the Messenger of Allah ﷺ, I hope that I would not be lying.
Comments: [Its isnad is hasan]

97. It was narrated that ‘Uqbah bin ‘Amir said: ‘Umar told me that he heard the Messenger of Allah ﷺ say: “Whoever dies believing in Allah and the Last Day, it will said to him: ‘Enter Paradise from whichever of the eight gates of Paradise you wish.’”
Comments: [Hasan lighairihi; this isnad is da‘eef]

98. It was narrated that Mujahid said: A man struck a son of his with a sword and killed him. The matter was referred to ‘Umar and he said: Were it not that I heard the Messenger of Allah ﷺ say, “No father should be executed in retaliation for killing his son,” I would have executed you before you left.
Comments: [Hasan lighairihi, and in its isnad is interrupt]

99. It was narrated that ‘Abis bin Rabe’ee’ah said: I saw ‘Umar look at the Black Stone and say: By Allah, were it not that I saw the Messenger of Allah ﷺ kiss you, I would not have kissed you. Then he kissed it.
Comments: [Its isnad is saheeh, al-Bukhari (1597) and Muslim (1270)].

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

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

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

Comments: [Its isnad is da'eef]

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

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

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

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

104. It was narrated that Abu Sa'eed said: 'Umar addressed the
people and said: Allah, may He be glorified and exalted, granted whatever concessions He willed to His Prophetﷺ, and the Prophet of Allahﷺ has passed away, so complete Hajj and ‘Umrah as Allah has commanded you, and guard the chastity of these women.

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

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

Comments: [Its isnad is saheeh]

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

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

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

قال: حُطَّب عُمَّرُ النَّاسُ فقال: إنَّ اللَّهُ عَزَّ وَجَلَّ رَجَعَ لِنَبِيِّهِ مَا شَاءَ، إِنَّ نَبِيَّ اللَّهِ ﷺ قَدْ مَضَى لِسَبِيلِهِ، فَأَبَيَّنَا الحَجَّ وَالْعُمْرَةِ كَمَا أَنْزَلَنَّ اللَّهُ عَزَّ وَجَلَّ وَجَزَّى، وَهُمُّوا فَرَجَحُوا هَذَيْنِ النَّاسَ [اللارف: 32:9]

تخريج: إسحاق، ضعف لانتظاعه، شريح ابن عبيد لم يدرك عمر.

**108.** It was narrated from Shuraih bin 'Ubad and Rashid bin Sa'd and others that when 'Umar bin al-Khattab reached Sargh, he was told that there was a widespread plague in Syria. He said: I have heard that there is a severe plague in Syria. I said: If my time comes, and Abu 'Ubadah bin al-Jarrah is still alive, I appoint him as my successor. And if Allah asks me why I appointed him as my successor to lead the ummah of Muhammad ﷺ, I will say: I heard...
Your Messenger ﷺ say: “Every Prophet has a close confidant and my close confidant is Abu ‘Ubadah bin al-Jarrah.” The people objected to that, and said: What about the prominent figures of Quraish? meaning Banu Fitr. Then he said: If my time comes, and Abu ‘Ubadah has died, then I appoint Mu’adh bin Jabal as my successor, and if my Lord, may He be glorified and exalted, asks me why I appointed him as my successor, I will say: I heard Your Messenger say: “He will be gathered on the Day of Resurrection as a leader of scholars.”

Comments: [Hasan al-Humaydi]

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

Comments: [Its isnad is da’eef]

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

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

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

Comments: [Its isnad is hasan]

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

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

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

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

تخريج: صحيح في الإيضاح، وهذا إسناد ضعيف، أبو بكر بن عبد الله ضعيف، وواشد بن سعد لم يدرك عمر وحليمة.

114. It was narrated from Ibn 'Umar that 'Umar bin al-Khattab addressed us in al-Jabiyah, and said: The Messenger of Allah ﷺ stood before us as I am standing before you, and said: “I urge you to show respect to my Companions, then those who come after them, then those who come after them; then lying will become so widespread that a man will start to
give testimony before he is asked to do so. Whoever among you wants to attain a spacious abode in Paradise, let him adhere to the juma’ah (main body of Muslims), for the Shaitan is with the one who is alone, but he is further away from two. And no one of you should be alone with a woman for the Shaitan will be the third one present. The one who is pleased with his good deeds and upset by his bad deeds is a believer.”

Comments: [Its isnad is saheeh]

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

Comments: [Its isnad is da’eeef because it is interrupted]

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

Comments: [Saheeh lighairihi; this isnad is da’eeef]

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

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

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

Comments: [Saheeh lighairihi; this isnad is da’eeef because it is interrupted]

تخريج: صحيح لئنهاة، وهذا إسناد ضعيف لأنقطاعه، عمرو بن شعب لم يدرك عبد الله بن عمرو بن العاص.
119. It was narrated from 'Urwa bin Mugheeth al-Ansari, that 'Umar bin al-Khattab ﷺ said: The Prophet ﷺ ruled that the owner of a mount is more entitled to ride on the front part of it.

Comments: [Hasan lishawahidihhi]

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

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

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

**تخرج:** إسناد ضعيف لضعف أبي بكر بن عبد الله رحمة بن عبد كلال.

**وقوله:** (ثم رفع نظره إلى السماء) ضعيف ليس له شاهد، وهذا إسناد ضعيف لجهالة ابن عم أبي عقيل.
and he may enter by whichever of them he wishes.”

Comments: [Saheeh lighairihi; this isnad is da’eeef because the cousin of Abu ‘Aqeel is unknown]

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

Comments: [Its isnad is da’eeef because ‘Abdul-Rahman al-Musli is unknown]

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

Comments: [A saheeh hadeeth]
قال أبي أحمد بن خالد: وَلَمْ يَجْرِحْ بِهِ حَسَنٌ الأشْتِبَ جَابِرٌ.

التجريب: حسن لغيره، وهذا إسناد ضعيف، ابن لهجة سيف الحفظ، وأبو الزبير روبي بالتدليس.

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

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

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

Comments: [A saheeh hadeeth]

تخريج: حديث صحيح، عن شعيب بن عبد الله بن سرقان وهو ابن بنت عمرو - مختلف في إدراكه.

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

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

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

Comments: [Saheeh lighairih; this isnad is da’eef because of the weakness of Yazeed bin Abi Ziyad]

129. It was narrated from Abu Rafi’ that ‘Umar bin al-Khattab was leaning on Ibn ‘Abbas, and Ibn ‘Umar and Sa’eed bin Zaid were with him. He said: You should note that I have not said anything about kalalah and I have not appointed anyone to succeed me. Whoever of Arab captives are present when I die, are to be freed
although they are among the wealth of Allah, may He be glorified and exalted. Sa’eed bin Zaid said: Why don’t you suggest a man among the Muslims so that the people may follow your advice? Abu Bakr did that and the people followed his advice and trusted him. ‘Umar said: I have noticed too much greed and ambition, and I will leave this matter to be decided by these six people with whom the Messenger of Allah was pleased when he died. Then ‘Umar said: If one of the two men were still alive, I would have referred to this matter to him and I would have trusted him: Salim the freed slave of Abu Hudhaifah and Abu ‘Ubaidah bin al-Jarrah.

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

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

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

131. It was narrated from Ibn ‘Abbas that ‘Umar bin al-Khattab held onto the corner of the Ka’bah and said: I know that you are only a stone; if I had not seen
my Beloved kiss you or touch you, I would not have touched you or kissed you. "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow" [al-Ahzab 33:21].

Comments: [Its isnad is qawi]

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

Comments: [Hasan lighairih; this isnad is da'eeef because it is interrupted]

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

Comments: [Its isnad is hasan]

134. It was narrated from Jabir that 'Umar bin al-Khattab ﷺ told him that he saw a man doing wudoo' for prayer, and he missed an area the size of a fingernail on
135. It was narrated from Farrokh the freed slave of 'Uthman that 'Umar - who at that time was the caliph - went out to the mosque and saw some food that had been put out. He said:

What is this food? They said: It is food that has been brought to us. He said: May Allah bless it and the one who brought it. It was said: O Ameer al-Mu'mineen, it has been hoarded. He said: Who hoarded it? They said: Farrokh the freed slave of 'Uthman and So and so the freed slave of 'Umar. He sent for them and summoned them and said:

What made you hoard the food of the Muslims? They said: O Ameer al-Mu'mineen, we buy it with our own wealth and sell it. 'Umar said:

I heard the Messenger of Allah ﷺ say: "Whoever hoards food from the Muslims, Allah will smite him with bankruptcy or leprosy." At that Farrokh said: O Ameer al-Mu'mineen, I promise to Allah and to you that I will not hoard food again. As for the freed slave of 'Umar, he said: We buy it with our own wealth and sell it. Abu Yahya said: I saw the freed slave of 'Umar with leprosy.
Comments: [Its isnad is da‘eeef because Abu Yahya al-Makki and Farrookh the freed slave of ‘Uthman are unknown]

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

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

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

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

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

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

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

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

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

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

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

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

Comments: [A qawi hadeth]

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

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

Comments: [Its isnad is da'ef because of the weakness of Salih bin Muhammad bin Za'idah]

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

Comments: [Its isnad is saheeh]

146. Faddalah bin 'Ubaid said: I heard 'Umar bin al-Khattab say that he heard the Messenger of Allah ﷺ say: "The martyrs are three: a man who believes and has good faith, who meets the enemy and shows sincerity to Allah until he is killed - he is the one to whom people will raise their heads on the Day of Resurrection" - and the
147. It was narrated from `Umar that the Messenger of Allah ﷺ said: “No father is to be killed in retaliatory punishment for killing his son.” And the Messenger of Allah ﷺ said: “The one who inherits loyalty (wala’ - loyalty of a freed slave) also inherits his wealth.”

Comments: [A hasan hadeeth]

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

Comments: [A hasan hadeeth]

149. It was narrated from ‘Umar bin al-Khattab Ḥ that he said: I saw the Messenger of Allah ﷺ do wudu’, washing each part once.
Comments: [Saheeh lighairihi]

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

Comments: [Its isnad is da’ef]

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

Comments: [Its isnad is da’eef because of the weakness of Ibn Laheerah]

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

Comments: [A saheeh hadeeth]

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

Comments: [A saheeh hadeeth, al-Bukhari (2462) and Muslim (1691)]
155. It was narrated that Ibn ‘Abbas said: This verse was revealed when the Messenger of Allah ﷺ was preaching secretly in Makkah: “And offer your Salah (prayer) neither aloud nor in a low voice” [al-Isra’ 17:110]. He said: When he led his Companions in prayer, he raised his voice reciting the Qur’an, and when the mushrikeen heard that, they reviled the Qur’an, the One Who revealed it and the one to whom it was sent. Then Allah said to His Prophet ﷺ: “And offer your Salah (prayer) neither aloud” i.e., when reciting, lest the mushrikeen hear and revile the Qur’an; “nor in a low voice” that your Companions cannot hear the Qur’an, so that they can learn from you; “but follow a way between.”

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

156. It was narrated from Ibn ‘Abbas that ‘Umar bin al-Khattab delivered a speech - on one occasion, Hushaim said: addressed us. - He praised and glorified Allah, then he mentioned stoning and said: Do not be diverted away from it, for it is one of the hadd punishments of Allah. The Messenger of Allah ﷺ stoned [adulterers], and we stoned [them] after he was gone. Were it not that some may say that ‘Umar added something to the Book of Allah, may He be glorified and exalted, that is not part of it, I would have written it in some place in the Mushaf. ‘Umar bin al-
Khattab testified - and on one occasion Hushaim said: and ‘Abdur-Rahman bin ‘Awf and So and so and So and so [also testified] - that the Messenger of Allah ﷺ stoned [adulterers] and we stoned [them] after he was gone. But there will come people after you who do not believe in stoning, or in the Dajjal, or intercession, or the torment of the grave, or that people will be brought out of Hell after they have been burned in it.

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

157. It was narrated that Anas said: ‘Umar said: I agreed with my Lord on three matters. I said: O Messenger of Allah, why don’t we take the Maqam of Ibraheem as a place of prayer? Then the verse was revealed: “And take you (people) the Maqam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka‘bah] as a place of prayer” [al-Baqarah 2:125]. And I said: O Messenger of Allah, both righteous people and evil-doers enter upon your wives, so why don’t you tell them to observe hijab? Then the verse of hijab was revealed. And the wives of the Messenger of Allah ﷺ got together as a result of the jealousy between them, and I said to them, “It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you” [at-Tahreem 66:5], and it was revealed like that.
158. It was narrated from al-Miswar bin Makhramah that 'Umar bin al-Khattab said: I heard Hisham bin Hakeem bin Hizam reciting Sooratal-Furqan and he recited some words differently from how the Prophet of Allah had taught it to me. I wanted to argue with him, but I was praying. When I finished, I said: Who taught you this recitation? He said: The Messenger of Allah ﷺ. I said: You are lying; by Allah, this is not how the Messenger of Allah ﷺ taught it to you. I took him by the hand and brought him to the Messenger of Allah ﷺ, and said: O Messenger of Allah, you taught me how to recite Sooratal-Furqan, and I heard this man reciting some words in a way that was not the way you taught them to me. The Messenger of Allah ﷺ said: "Recite it, O Hisham." He recited it as he recited it before. The Messenger of Allah ﷺ said: "Thus it was revealed." Then he said: "Recite it, O 'Umar." So I recited it and he said: "Thus it was revealed." Then the Messenger of Allah ﷺ said: "The Qur'an has been revealed in seven different ways."

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

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

Comments: [Its isnad is saheeh, al-Bukhari (2419) and Muslim (818)]
fill his stomach of inferior quality dates.

Comments: [Saheeh hadeeth, its isnad is hasan]

160. It was narrated that Anas said: 'Umar said: I agreed with my Lord, may He be glorified and exalted, in three matters - or my Lord agreed with me in three matters. I said: O Messenger of Allah, why don't you take the Maqam of Ibraheem as a place of prayer? Then Allah revealed the verse: "And take you (people) the Maqam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bah] as a place of prayer" [al-Baqarah 2:125]. And I said: Why don't you tell the Mothers of the Believers to observe hijab, for both righteous people and evildoers enter upon you? Then the verse of hijab was revealed. And I heard something about the Mothers of the Believers, so I talked to them and told them: You should stop bothering the Messenger of Allah ﷺ, or Allah will replace you with wives who are better than you and are Muslims. Then I came to one of the Mothers of the Believers and she said: O 'Umar, is it the case that the Messenger of Allah ﷺ cannot admonish his wives so that you come and admonish them? So I stopped, then Allah, may He be glorified [ geçir]: حديث صحيح، وإسناد حسن، م: (2978)
and exalted, revealed the verse:
"It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you Muslims (who submit to Allah), believers, obedient (to Allah)..." [at-Tahreem 66:5].

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

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

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

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

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

163. Abu 'Ubaid said: I was present at Eid with 'Umar, and he...
started with the prayer before the *khutbah*. He said: "The Messenger of Allah forbade fasting on these two days. The day of *al-Fitr* is the day when you break your fast, and on the day of *al-Adha*, eat the meat of your sacrifices."

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

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

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

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

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

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

On one occasion he said: He told him not to (buy it) and he said:
"Do not buy it and do not take back your charity."

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

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

Comments: [Saheeh lighairhi; this isnad is da’eeef because of the weakness of ‘Asim bin ‘Ubaidullah]

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

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

169. It was narrated that Abu Wa’il said: as-Subayy bin Ma’bad said: I was a Christian man and I became Muslim, and I entered `ihram for both Hajj and `Umrah (together). Zaid bin Soohan and Salman bin Rabee’ah heard me
when I was entering ihram for both and said: He is more astray than his people’s camel. Their words wounded me greatly, so I went to ’Umar and told him. He turned to them and criticised them, then he turned to me and said: You have been guided to the Sunnah of your Prophet ﷺ, you have been guided to the Sunnah of your Prophet ﷺ.

Comments: [Its isnad is saheeh]

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

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

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

Comments: [Its isnad is saheeh, al-Bukhari (904) and Muslim (1757)]

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

Comments: [Its isnad is saheeh]

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

Comments: [Saheeh lighairihi]

174. It was narrated that Ya’la bin Umayyah said: I said to ‘Umar bin al-Khattab: “And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salah (the prayer) if you fear that the disbelievers may put you in trial (attack you)” [an-Nisa’ 4:101]. But now the people are safe. He said: I wondered the same thing as you are wondering, and I asked the Messenger of Allah about that. He said: “It is a charity that Allah has bestowed upon you, so accept His charity.”
175. It was narrated from Qais bin Marwan that he came to 'Umar and said: I have come from Koofah, O Ameer al-Mu'mineen, and I left behind in it a man who dictates the Mushaf from memory. 'Umar got exceedingly angry and said: Who is he, woe to you? He said: 'Abdullah bin Mas'ood. 'Umar began to calm down, and went back to normal, then he said: Woe to you, I do not know of anyone who is more qualified to do that than him, and I will tell you about that. The Messenger of Allah used to stay up at night talking with Abu Bakr, discussing some affairs of the Muslims. He stayed up talking with him one night, and I was with him. The Messenger of Allah went out, and we went out with him, and we saw a man standing and praying in the mosque. The Messenger of Allah listened to his recitation, and as soon as we recognised him the Messenger of Allah said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd." Then the same man sat and offered supplication (du'a) and the Messenger of Allah started saying to him: "Ask, you will be given; ask, you will be given." 'Umar said: By Allah, I shall go to him tomorrow and tell him the
glad tidings. I went to him the next morning to tell him the glad tidings, and I found that Abu Bakr had beaten me to it and given him the glad tidings. By Allah, I never competed with him to do good but he beat me to it.

Comments: [Two saheeh isnads]

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

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

177. It was narrated that Jabir bin Samurah said: ‘Umar addressed the people in al-Jabiyah, and said: The Messenger of Allah سُنَّة stood as I am standing and said: “Treat my Companions kindly, then those who come after them, then those who come after them. Then there will come people who will swear oaths before being asked to swear and will give testimony before being asked to give testimony. Whoever among you would like to attain the best place in Paradise, let him adhere to the jama’ah (the main body of Muslims), for the Shaitan is with one and he is further away from two. No man should be alone with a woman because the Shaitan will be the third one present.
Whoever feels pleased when he does a good deed and feels bad when he does an evil deed is a believer.”

Comments: [A saheeh hadeeth]

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

Comments: [Its isnad is saheeh]

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

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

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

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

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

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

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

‘Umar said: O Messenger of Allah, are you speaking to people who are now dead? He said: “You do not hear what I am saying any better than they do, but they cannot answer.”

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

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

Comments: [Its isnad is hasan]

184. It was narrated that Yahya bin Ya’mar and Humaid bin ‘Abdur-Rahman al-Himyari said: We met ‘Abdullah bin ‘Umar and discussed the divine decree (al-qadar) and what others said concerning it. He said: When you go back to them, say: Ibn ‘Umar has nothing to do with you and you have nothing to do with him - three times. Then he said: ‘Umar bin al-Khattab told me that whilst they were sitting with the Prophet, a man came to him walking, with a handsome face...
and hair, wearing white clothes. The people looked at one another (as if to say): We do not know this man and he does not look like a traveller. Then he said: O Messenger of Allah, shall I come to you? He said: “Yes.” So he came and put his knees against his knees and his hands on his thighs and said: What is Islam? He said: “To testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to give zakah, to fast Ramadan and to go on pilgrimage to the House.” He said: What is faith (iman)? He said: “To believe in Allah, His angels, Paradise and Hell, resurrection after death and the divine decree, all of it.” He said: What is ihsan? He said: “To strive for the sake of Allah as if you see Him, and even though you do not see Him, He sees you.” He said: When will the Hour come? He said: “The one who is asked about it does not know more than the one who is asking.” He said: What are its portents? He said: “When the destitute, barefoot, naked shepherds compete in constructing lofty buildings, and the slave women give birth to their masters.” Then he said: “Call the man to me.” They looked for him but they saw no trace of him. Two or three days passed, then he said: “O Ibn al-Khattab, do you know who that was who asked about such and such?” He said: Allah and His Messenger know best. He said: “That was Jibreel who came to teach you your religion.” A man from Juhainah or Muzainah
asked him: O Messenger of Allah, what are we striving for? Is it something that is already decided or is it something that is evolving right now? He said: “For some- thing that is already decided.” The man or one of the people said: O Messenger of Allah, then why should we strive? He said: “The people of Paradise will be enabled to do the deeds of the people of Paradise and the people of Hell will be enabled to do the deeds of the people of Hell.” Yahya said: And that is how it is.

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

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

Comments: [Its isnaad is saheeh]

186. It was narrated from Ma’dan bin Abi Talhah that ‘Umar bin al-Khattab delivered
a khutbah one Friday, and he mentioned the Prophet of Allah ﷺ and Abu Bakr رضي الله عنه. He said: I dreamt that a rooster pecked me twice, and I can only interpret it as meaning that my death is near, and there are people who are telling me I should appoint someone to be my successor, but Allah will not cause His religion and the caliphate, with which He sent His Prophet ﷺ, to be lost. If death comes to me soon, then the caliphate is to be decided by these six men with whom the Messenger of Allah ﷺ was pleased when he died. Whichever of them you swear allegiance to, then listen to him and obey. I know that some people will object to this matter. I have fought them with my own hands in the defence of Islam. If they do that, then they are the enemies of Allah and misguided kafirs. I am not leaving behind anything more important to me than kalalah. The Messenger of Allah ﷺ never emphasised any issue to me since I accompanied him more than the issue of kalalah, and I did not ask him about anything more than I asked him about kalalah, until he poked me in the chest with his finger and said: “O ‘Umar, is not ayatus-saif (the verse of summer, i.e., it was revealed in summer), which appears at the end of Soorat an-Nisa’, sufficient for you?” If I live I will issue a decree that will be so clear that those who read the Qur’an and those who do not read
it will be able to make decisions concerning it. Then he said: O Allah, I call upon You to bear witness over the governors of the regions, for I only sent them to teach the people their religion and the Sunnah of their Prophet and to the divide the fai' among them and to be just to them and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant. I remember the Messenger of Allah ﷺ, if he noticed their smell coming from a man in the mosque, he would issue orders that he taken by the hand and led out to al-Baqee’. Whoever must eat them, let him cook them to death."

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

187. It was narrated that Jabir bin ‘Abdullah said: I heard ‘Umar bin al-Khattab say to Talhah bin ‘Ubaidullah: Why do I see you looking unkempt and dusty since the Messenger of Allah ﷺ died? Perhaps you were upset about your cousin becoming caliph? He said: Allah forbid! I am the most unlikely among you to feel like that. I heard the Messenger of Allah ﷺ say: "I know a word which, if a man says it when dying, his soul will find rest and provision when it comes out from his body and it will be light for him on the Day of Resurrection." I did not ask the Messenger of Allah ﷺ about it and he did not tell me it. This is what has been
188. It was narrated that Tariq bin Shihab said: A Jewish man came to ‘Umar and said: O Ameer al-Mu’mineen, you read a verse in your Book which, if it had been revealed to us Jews, we would have taken that day as a festival. He said: Which verse is it? He said: The verse: “This day, I have perfected your religion for you, completed My Favour upon you” [al-Ma’idah 5:3]. ‘Umar said: By Allah, I know the day on which this was revealed to the Messenger of Allah ﷺ and the hour at which it was revealed to the Messenger of Allah ﷺ, on the afternoon of ‘Arafah on a Friday.

Comments: [Its isnad is saheeh, al-Bukhari (45) and Muslim (3017)]

189. It was narrated from Abu Umamah bin Sahl bin Hunaif that a man shot an arrow at another man and killed him, and he had no heir except a maternal uncle. Abu ‘Ubaidah bin al-Zubair wrote to ‘Umar concerning that and he wrote back saying that the Prophet ﷺ said: “Allah and His Messenger are the guardians of the one who has no guardian, and the maternal uncle is the heir of the one who has no heir.”
Comments: [Its isnad is hasan].

190. It was narrated from 'Umar bin al-Khattab that the Prophet said: “O 'Umar, you are a strong man. Do not crowd others to touch the Black Stone, lest you harm the weak. If you find a gap, then touch it, otherwise turn to face it and say La ilaha illallah, and Allahu akbar.”

Comments: [A Hasan hadeeth]

191. It was narrated from 'Umar that Jibreen said to the Prophet: What is faith (eeman)? He said: “To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad.” Jibreen said to him: You have spoken the truth. He said: We were amazed that he asked him and then confirmed his answers as being correct. The Prophet said: “That was Jibreen, who came to teach you your religion.”

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

192. It was narrated from 'Asim bin 'Umar that his father said: The Messenger of Allah said: “When the night comes from here and the day departs from here, it is time for the fasting person to
break his fast,” meaning the east and the west.

Comments: [Its isnad is saheeh, al-Bukhari (1954) and Muslim (1100)]

193. It was narrated that ‘Abdur-Rahman bin Abi Laila said: I was with ‘Umar and a man came to him and said: I have seen the new moon, the new moon of Shawwal. ‘Umar said: O people, break the fast. Then he went to a vessel in which there was water and did wudu’, and he wiped over his khuffain. A man said: By Allah, O Ameer al-Mu’mineen, I only came to you to ask about this. Did you see any one else do this? He said: Yes, one who was better than me and the best of the ummah. I saw Abul-Qasim do the same as I have done, when he was wearing a Syrian jubah with tight sleeves; he put his hand under the jubah. Then ‘Umar prayed Maghrib.

Comments: [Its isnad is da’eeef because of the weakness of ‘Abdul-A’la ath-Tha’labi]

194. It was narrated from Jabir bin ‘Abdullah that ‘Umar bin al-Khattab said: The Prophet of Allah did not prohibit lizard (meat), but he found it off-putting.

Comments: [Saheeh lighairithi; Qataadah had never heard from Sulaiman Al-Yashkuri, and Muslim (1950)]
195. It was narrated from 'Umar that he asked the Prophet ﷺ for permission to do 'Umrah and he gave him permission and said: "O my brother, do not forget us in your supplication." And he said later in Madinah: "O my brother, include us in your supplication." 'Umar said: I would not like to have instead of that everything on which the sun rises, because of him saying: "O my brother."

Comments: [Its isnad is da'eef because of the weakness of 'Asim bin 'Ubaidullah]

196. It was narrated from 'Umar that he said to the Prophet ﷺ: What do you think about what we are striving for: is it something already decided or something that is evolving now or something new? He said: "It is something already decided." 'Umar said: Then why don't we rely on what is already decided? He said: "Strive, O son of al-Khattab, for everyone will be helped; whoever is one of the people of bliss will strive for that bliss and whoever is one of the people of doom will strive for that doom."

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

197. 'Abdur-Rahman bin 'Awf narrated that 'Umar bin al-Khattab ﷺ addressed the people and he heard him say: Some people say: what is this stoning? In the Book of Allah it mentions flogging. But the Messenger of Allah ﷺ stoned [adulterers] and
we stoned [them] after him. Were it not that some people would say that ‘Umar added something to the Book of Allah that is not part of it, I would have written it the way it was revealed.

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

198. It was narrated from Ibn as-Simt that he came to some land called Doomeen, eighteen miles from Homs, and prayed two rak‘ahs. I [the narrator] said to him: Are you praying two rak‘ahs? He said: I saw ‘Umar bin al-Khattab in Dhul-Hulaifah praying two rak‘ahs and I asked him (about that). He said: I am only doing what I saw the Messenger of Allah ﷺ do.

Comments: [Its isnad is saheeh, Muslim (692)]

199. It was narrated that Ibn ‘Umar said: One of the Companions of the Messenger of Allah ﷺ entered the mosque on a Friday, when ‘Umar bin al-Khattab ﷺ was addressing the people. ‘Umar said: What time is this? He said: O Ameer al-Mu’mineen, I have just come from the marketplace. I heard the call and I did not do anything more than wudoo’. ‘Umar ﷺ said: Wudoo’ too! You know that the Messenger of Allah ﷺ used to enjoin ghusl!

Comments: [Its isnad is saheeh, al-Bukhari (878) and Muslim (845)]
200. It was narrated that 'Umar bin al-Khattab said: The mushrikeen used not to move on from Jam' (Muzdalifah) until the sun rose over the (mountain of) ThaBeer. The Prophet ﷺ differed from them and moved on before the sun rose.

Comments: [Its isnad is saheeh, al-Bukhari (3838)]

201. Jabir bin 'Abdullah said: 'Umar bin al-Khattab told me that he heard the Messenger of Allah (ﷺ) say: "I shall certainly expel the Jews and Christians from the Arabian Peninsula so that I will not leave anyone but Muslims."

Comments: [Its isnad is saheeh, Muslim (1767)]

202. It was narrated from Salim from his father that whilst 'Umar bin al-Khattab was addressing the people on a Friday, one of the companions of the Messenger of Allah (ﷺ) came in. 'Umar called out to him: What time is this? He said: I was busy today and I did not go back to my family when I heard the call to prayer, so I did no more than doing wudoo'. 'Umar said: Just wudoo', when you know that the Messenger of Allah (ﷺ) used to enjoin ghusl?

Comments: [Its isnad is saheeh, al-Bukhari (878) and Muslim (845)]

203. 'Abdullah bin 'Abbas said: 'Umar bin al-Khattab told me: On the day of KhaiBar, a group of the
companions of the Prophet ﷺ came and said: So and so has been martyred, So and so has been martyred, until they came to a man and said, So and so has been martyred, but the Messenger of Allah (ﷺ) said: “No. I saw him in the Fire because of a cloak or 'aba’ah that he stole from the war booty.” Then the Messenger of Allah (ﷺ) said: “O son of al-Khattab, go and call out to the people that no one will enter Paradise except the believers.” So I went out and called to them, saying: “No one will enter Paradise except the believers.”

Comments: [Saheeh Hadeeth, its isnad is hasan, Muslim (114)]

204. It was narrated that Abul-Aswad ad-Deeli said: When I came to Madinah, sickness was occurring in the city and they were dying quickly. I sat with ’Umar bin al-Khattab (ﷺ) and a funeral passed by. Good things were said about (the deceased) and ’Umar (ﷺ) said: It is due. Then another (funeral) passed by; good things were said about (the deceased) and he said: It is due. Then a third funeral passed by; bad things were said about the deceased and ’Umar said: It is due. I said: What is due, O Ameer al-Mu’mineen? He said: I said what the Messenger of Allah (ﷺ) said: “Any Muslim in whose favour four people testify, Allah
will admit him to Paradise.” We said: Or three? He said: “Or three.” We said: Or two? He said: “Or two.” Then we did not ask him about one.

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

205. Abu Tameem al-Jaishani said: ‘Umar bin al-Khattab heard the Messenger of Allah (ﷺ) say: “If you were to put your trust in Allah as you should, you would be given provision like the birds: they go out hungry in the morning and come back with full bellies in the evening.”

Comments: [Its isnad is qawi]

206. It was narrated from Abu Hurairah from ‘Umar bin al-Khattab that the Messenger of Allah (ﷺ) said: “Do not sit with the people who deny al-qadar, or initiate any discussion with them.” Abdur-Rahman said on one occasion: I heard the Messenger of Allah (ﷺ) say.....

Comments: [Its isnad is da’eeef because Hakeem bin Shareek al-Hudhali is unknown]

207. It was narrated from Ibn as-Simt that he went out with ‘Umar to Dhul-Hulaifah and he prayed two rak’ahs. I [the narrator] asked him about that and he said: I am only doing what I saw the Messenger of Allah (ﷺ) do.
208. Ibn ‘Abbas narrated that ‘Umar bin al-Khattab said: On the day of Badr, the Messenger of Allah (ﷺ) looked at his companions and they were three hundred and some, then he looked at the mushriken and saw that they were one thousand or more. The Prophet of Allah (ﷺ) turned to face the qiblah, then he stretched forth his hands, wearing his upper and lower garment, and he said: “O Allah, where is Your promise to me? O Allah, accomplish for me what You have promised me! O Allah, if this small band of Muslims is destroyed, You will never be worshipped on earth.” He kept beseeching his Lord, calling out to Him, until his upper garment fell from his shoulders. Abu Bakr came to him, picked up his upper garment and put it on him. Then he embraced him from behind and said: O Prophet of Allah, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you. Then Allah revealed the words: “(Remember) when you sought help of your Lord and He answered you (saying): ‘I will help you with a thousand of the angels each behind the other (following one
another) in succession’” [al-Anfal 8:9]. On that day when the armies met (in battle), Allah, may He be glorified and exalted, defeated the mushrikeen; seventy of their men were killed and seventy were taken captive. The Messenger of Allah (ﷺ) consulted Abu Bakr, 'Ali and 'Umar (concerning the prisoners). Abu Bakr said: O Prophet of Allah, they are our cousins, kinsmen and brothers. I think that you should accept a ransom for them, which will strengthen us against the kuffar, and perhaps Allah will guide them to Islam and they will become a support to us. The Messenger of Allah (ﷺ) said: “What do you think, O son of al-Khattab?” I said: No, by Allah. I do not think as Abu Bakr thinks. I think that you should hand So and so - a relative of 'Umar's - over to me so that I may strike his neck. You should hand 'Aqeel over to 'Ali so that he may strike his neck, and you should hand over So and so to Hamzah (his brother) so that he may strike his neck, so that Allah will know that we have no mercy in our hearts towards the mushrikeen; these are their prominent figures and leaders. But the Messenger of Allah (ﷺ) inclined towards the view of Abu Bakr, and he did not incline towards what I said, and accepted ransoms from them. The next day, I came to the Prophet (ﷺ) and found him with Abu Bakr, and they were both weeping. I said: O Messenger of
Allah, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allah (ﷺ) said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown your punishment as close as this tree" - a tree that was close to the Prophet of Allah (ﷺ). Then Allah revealed the words:

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took." [al-Anfal 8:67-68] - i.e., referring to the ransom. Then booty was permitted to them, and when the day of Uhud came the following year, they were punished for what they had done of taking the ransom on the day of Badr. Seventy of them were killed and the Companions of the Prophet deserted him; his front tooth was broken and the helmet on his head was broken, and blood flowed down his face, and Allah revealed the words: "When a single disaster smites you,
although you smote (your enemies) with one twice as great, you say: ‘From where does this come to us?’ Say (to them), ‘It is from yourselves (because of your evil deeds).’ And Allah has power over all things’ [Al’Imran 3:165].

Comments: [Its isnad is hasan, (Muslim (1763))]

209. It was narrated that ‘Umar bin al-Khattab (رضي الله عنه) said: We were with the Messenger of Allah (رسول الله ﷺ) on a journey, and I asked him about something three times but he did not answer me. I said to myself, May your mother be bereft of you, O son of al-Khattab, you spoke to the Messenger of Allah (رسول الله ﷺ) three times and he did not answer you. So I got on my mount and went on ahead, fearing that something had been revealed concerning me. Then I heard someone calling out: O ‘Umar! Where is ‘Umar? I went back, thinking that something had been revealed concerning me, and the Prophet (رسول الله ﷺ) said: “Yesterday a soorah was revealed to me that is dearer to me than this world and everything in it: ‘Verily, We have given you (O Muhammad ﷺ) a manifest victory. That Allah may forgive you your sins of the past and the future’ [al-Fath 48:1-2].

Comments: [Its isnad is saheeh, al-Bukhari (4177)]

210. It was narrated that Ibn al-Hawtakiiyyah said: Some food was brought to ‘Umar bin al-Khattab and he called a man to join him, but he said, I am fasting. ['Umar] said: What fast are you
observing? Were it not for fear of adding or subtracting something, I would have narrated to you a hadith from the Prophet (ﷺ), when the Bedouin brought him a rabbit; rather send for ‘Ammar. When ‘Ammar came, he said: Were you there on the day when the Bedouin brought the rabbit to the Messenger of Allah (ﷺ)? (‘Ammar) said: Yes. [‘Umar] said: I saw blood on it, but he (the Prophet (ﷺ)) said: “Eat it.” (The Bedouin) said: I am fasting. (The Prophet (ﷺ)) said: “What fast are you observing?” He said: The beginning and end of the month. He said: “If you want to fast, then fast the thirteenth, fourteenth and fifteenth (of the month).”

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

211. It was narrated that Masrooq bin al-Auja’ said: I met ‘Umar bin al-Khattab and he said: Who are you? I said: Masrooq bin al-Auja’. ‘Umar said: I heard the Messenger of Allah (ﷺ) saying, “Al-Auja’ is a devil [i.e the word Al-Auja’ has a bad meaning]; rather you are Masrooq bin ‘Abdur-Rahman. ‘Amir said: I saw his name written in the Deewan: Masrooq bin ‘Abdur-Rahman. I said: What is this? He said: This is what ‘Umar (ﷺ) called me.

Comments: [Its isnad is da‘eef because of the weakness of Mujalid bin Sa‘eed.]

تخرج: إسناد ضعيف لضعف مجالد بن سعيد.
212. It was narrated from 'Umar bin al-Khattab that the Prophet forbade 'azl (coitus interruptus) with a free woman, except with her permission.

Comments: [Its isnad is da'eef; because of the weakness of Abdullah bin Lahe'ah]

213. It was narrated from Zaid bin Aslam that his father said: I heard 'Umar say: If I live until next year, no city will be conquered but I shall divide it among them (the troops) as the Messenger of Allah divided Khaibar.

Comments: [A saheeh hadith; this isnad is hasan, al-Bukhari (2334)]

214. It was narrated from Ibn Abbas that 'Umar (R.A) said: I was with the Prophet (S.A.W) on a campaign, and I swore (an oath), No, by my father! A man called out from behind me: "Do not swear by your fathers." And I saw that it was the Prophet (S.A.W).

Comments: [Saheeh lighatirini and its isnad is da'eef, al-Bukhari (6647) Muslim (1646)]

215. It was narrated that 'Umar said: If I live, in sha Allah, I shall certainly expel the Jews and Christians from the Arabian Peninsula.
216. It was narrated that 'Umar said: I saw the Messenger of Allah (ﷺ) wiping his leather slippers (when doing wudu').

Comments: [Saheeh lighairiri; this isnad is da’eeef because of the weakness of Shareek]

217. It was narrated that Sayyar bin al-Ma’roor said: I heard 'Umar giving a khutbah, and he said: The Messenger of Allah (ﷺ) built this mosque and we, the Mulajireen and Ansar, were with him. If it gets too crowded, then let one of you prostrate on his brother’s back. And he saw people (on one occasion) praying in the street and said: Pray in the mosque.

Comments: [A saheeh hadeeth]

218. It was narrated from Harithah bin Mudarrib that he did Hajj with 'Umar bin al-Khattab (ﷺ). The nobles of Syria came to him ['Umar] and said: O Ameer al-Mu’mineen, we have acquired slaves and mounts, so take charity from our wealth in order to purify us thereby, and it

Comments: [Its isnad is saheeh, Muslim (1767)]
will be zakah for us. He said: This is something that the two who came before me did not do; I shall wait until I ask the Muslims.

Comments: [A saheeh hadith]

219. It was narrated from Jabir bin 'Abdullah that 'Umar bin al-Khattab said: The Messenger of Allah (ﷺ) said: "If I live, I shall certainly expel the Jews and Christians from the Arabian Peninsula, until I leave only Muslims there."

Comments: [Its isnad is saheeh according to the conditions of Muslim]

220. It was narrated from 'Umar bin al-Khattab (ﷺ) - and 'Abdullah said: My father attributed it to the Prophet (ﷺ) - that he said: "Whoever misses any part of his regular portion of Qur'an or prayer at night, and recites it between Fajr and Zuhr, it will be as if he recited it that night."

Comments: [Its isnad is saheeh]

221. Ibn 'Abbas narrated that 'Umar bin al-Khattab said: On the day of Badr, the Messenger of Allah (ﷺ) looked at his companions and they were three hundred and some, then he looked at the mushrikeen and saw
النبيِّ إلى أصحابه وهم ثلاثًا: ماتو، وصَفَّى، ونظَر إلى المسلمين فإذا هم Almighty وزيادة، فاستقبل النبيُّ اللهُ ﷺ فينارة، ثم مَّنَّهُ، وعلَّمه رداً وإدازه، ثم قال: "اللَّهُمَّ أنبى مَا وَعَدْتِي؟ اللَّهُمَّ أنبى مَا وَعَدْتِي، اللَّهُمَّ إن نُعِيدُ هذه المصابة من أهل الإسلام فلا تدَّخِل في الأرضي أبدًا، قال: فما زَال يسعتين ريه، ويدعوه حتى سقط رداً، فأنى أن يكون فاحَرها، ثم الزيادة، ثم قال: يا مَلَك اللَّه، كنادى مَنشدَّة، فإنَّهُ سينصرك ما وَعَدْتِ، رأّي الله تعالى، فيشْرُونُ رَبِّك، فأشْرُونّك أني مَنْذَكِم أَلِقِق من الملاكهة مَرْدِفيه (الأنفال: 9). فَلَمَّا كان نوَّاعين، والنَّفْوا فَحَرَمَ اللَّهُ المسلمين، فقيل: "اللهُمَّ أَنْ تَحْذِي مِنْ الْيَدَاء، فَكَيْنَ مَا أَنْهَيْنَ، وَلِيَوْدُونَ رَجَلٍ، وَأَكْبَرُ مِنْهُمْ سَيَسُونُ رَجَلٍ، فائتُر الفَسَّرُ اللَّهِ ﷺ أَنَّكَ أَنَّكَ وَخَبَرُوهُمْ رَجَلَ، فائتُر الفَسَّرُ اللَّهِ ﷺ أَنَّكَ أَنَّكَ وَخَبَرُوهُمْ رَجَلَ، فائتُر الفَسَّرُ اللَّهِ ﷺ أَنَّكَ أَنَّكَ وَخَبَرُوهُمْ رَجَلَ، فائتُر الفَسَّرُ اللَّهِ ﷺ أَنَّكَ أَنَّكَ وَخَبَرُوهُمْ رَجَلَ، فائتُر الفَسَّرُ اللَّهِ ﷺ أَنَّكَ أَنَّكَ وَخَبَرُوهُمْ رَجَلَ، فائتُر الفَسَّرُ اللَّهِ ﷺ أَنَّكَ أَنَّكَ وَخَبَرُوهُمْ رَجَلَ، فائتُر الفَسَّرُ اللَّهِ ﷺ أَنَّكَ أَنَّكَ وَخَبَرُوهُمْ رَجَلَ، فائتُر الفَسَّرُ اللَّهِ ﷺ أَنَّكَ أَنَّكَ وَخَبَرُوهُمْ رَجَلَ، فائتُر الفَسَّرُ اللَّهِ ﷺ أَنَّكَ يَجُلُّ أنْ يَهْدِينُوهُم فَكِيْنَوْنُ أَنَّكَ غِدَادًا، قال: رَسُول اللَّهِ ﷺ: "ما تَرَى يا ابن الخطاب، قال: أَنَّ اللَّهَ مَا أَرَى أَبِي بْنِي، لَكَنْ أَرَى أَنْ تُمْكِنَنِي مِنْ فَلَانِ قَرِيبًا لَمْ تَفْضَّبُ عُنُقُّهُ، وَمَكَّنَّك غَيْبًا مِنْ غَيْبِ فَيُضْرِبُ عُنُقُّهُ، وَمَكَّنَّك غَيْبًا مِنْ غَيْبِ
accept a ransom for them, which will strengthen us against the kuffar, and perhaps Allah will guide them to Islam and they will become a support to us. The Messenger of Allah (ﷺ) said: "What do you think, O son of al-Khattab?" I said: No, by Allah. I do not think as Abu Bakr thinks. I think that you should hand So and so - a relative of 'Umar's - to me so that I may strike his neck. You should hand 'Aqeel over to 'Ali so that he may strike his neck, and you should hand over So and so to Hamzah (his brother) so that he may strike his neck, so that Allah will know that we have no mercy in our hearts towards the mushrikeen; these are their prominent figures and leaders. But the Messenger of Allah (ﷺ) inclined towards the view of Abu Bakr, and he did not incline towards what I said, and accepted ransoms from them. The next day, I came to the Prophet (ﷺ) and found him with Abu Bakr, and they were both weeping. I said: O Messenger of Allah, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allah (ﷺ) said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown your punishment as close as this tree" - a tree that was close to the Prophet of Allah (ﷺ).
Then Allah revealed the words: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took." [al-Anfal 8:67-68] - i.e., referring to the ransom. Then booty was permitted to them, and when the day of Uhud came the following year, they were punished for what they had done of taking the ransom on the day of Badr. Seventy of them were killed and the Companions of the Prophet deserted him; his front tooth was broken and the helmet on his head was broken, and blood flowed down his face, and Allah revealed the words: "When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves (because of your evil deeds).’ And Allah has power over all things” [Al 'Imran 3:165].

Comments: [A Saheh hadeeth its isnad is hasan; Muslim (1763).]

222. It was narrated that Ibn 'Abbas said: I was eager to ask 'Umar about the two wives of the
Prophet (ﷺ) concerning whom Allah said, "If you two (wives of the Prophet (ﷺ)) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes)" [at-Tahreem 66:4], until 'Umar went for Hajj and I went with him. When we were partway there, 'Umar turned aside and I turned aside with him, bringing the jug. He relieved himself, then he came to me and I poured water onto his hands, and he did "wudoo". I said: O Ameer al-Mu'mineen, who are the two wives of the Prophet (ﷺ) of whom Allah said: "If you two (wives of the Prophet (ﷺ)) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes)" [at-Tahreem 66:4]? 'Umar said: How strange of you, O Ibn 'Abbas! [az-Zuhri said: By Allah, he did not like the question, but he did not conceal anything.] He said: They were Hafsah and 'A'ishah. Then he started to narrate the hadeeth and said: We people of Quraish were a people who dominated women, but when we came to Madinah we found a people who were dominated by their women, and our women started to learn from their women. My house was among Banu Umayyah bin Zaid in al-'Awali. One day I got angry with my wife, and she argued with me. I did not like her to argue with me, but she said: Do
you not like me to argue with you? By Allah, the wives of the Prophet (ﷺ) argue with him, and one of them will forsake him all day until night comes. I went and entered upon Hafsah, and I said: Do you argue with the Messenger of Allah (ﷺ)? She said: Yes. I said: Does one of you forsake him all day until night comes? She said: Yes. I said: Any one of you who does that is doomed and lost. Does any one of you feel assured that Allah will not be angry with her because of the anger of His Messenger (ﷺ), for then she will be doomed? Do not argue with the Messenger of Allah (ﷺ) and do not ask him for anything. Ask me for whatever you want. And do not be misled by the fact that your neighbour is more beautiful than you and more beloved to the Messenger of Allah (ﷺ) than you - referring to 'A'ishah. And 'Umar said: I had a neighbour among the Ansar. We used to take turns to go down to the Messenger of Allah (ﷺ). He would go down one day and I would go down the next. He would bring me the news of the Revelation and other things, and I would do likewise. We were saying that Ghassan were shoeing their horses to attack us. My friend went down, then he came to me at night and knocked on my door, then he called out to me. I went out to him and he said: Something terrible has happened! I said: What? Have
Ghassan come? He said: No, it is more terrible than that and worse.
The Prophet (ﷺ) has divorced his wives! I said: Hafsah is doomed and lost! I thought that this would happen. Then when I had prayed Fajr, I got dressed, then I went down and entered upon Hafsah, who was weeping. I said: Has the Messenger of Allah (ﷺ) divorced you? She said: I do not know. He has secluded himself in this loft. I went to a black slave of his and said: Ask for permission for 'Umar to enter. He went in, then he came out to me and said: I mentioned you to him but he did not say anything. I went away and came to the minbar, where I sat down. By it was a group of people, some of whom were weeping. I sat for a little while, then I could not bear it any longer, so I went to the slave and said: Ask for permission for 'Umar to enter. He went in, then he came out to me and said: I mentioned you to him but he did not say anything. I turned to leave, then the slave called me and said: Go in, he has given you permission. So I went in and greeted the Messenger of Allah (ﷺ) with salam. He was resting on a reed mat that had left marks on his side. I said: O Messenger of Allah, have you divorced your wives? He looked up at me and said, "No." I said: Allah Akbar! If you had seen us, O Messenger of Allah, we Qurais were a people who dominated women, but
when we came to Madinah we found a people who were dominated by their women, and our women started to learn from their women. I got angry with my wife one day, and she started to argue with me. I did not like her to argue with me, but she said: Do you not like me to argue with you? By Allah, the wives of the Prophet (ﷺ) argue with him, and one of them will forsake him all day until night comes. I said: Any one of them who does that is doomed and lost. Does one of them feel assured that Allah will not be angry with her because of the anger of His Messenger (ﷺ), then she will be doomed? The Messenger of Allah (ﷺ) smiled. I said: O Messenger of Allah, I entered upon Hafsah and I said: Do not be misled by the fact that your neighbour (i.e. ‘Aa’ishah) is more beautiful than you and more beloved to the Messenger of Allah (ﷺ) than you. The Messenger of Allah (ﷺ) smiled again. I said: O Messenger of Allah, may I speak to you freely? He said: “Yes.” So I sat down and looked around the room, and by Allah, I did not see anything in it to please the eye except three hides. I said: Pray to Allah, O Messenger of Allah, to make life prosperous for your ummah, for He has made life prosperous for the Persians and Romans, but they do not worship Allah, may He be glorified and exalted. He
sat up straight and said: “Are you doubting, O son of al-Khattab? They are people whose good things have been hastened for them in this world.” I said: Pray for forgiveness for me, O Messenger of Allah. He had sworn that he would not enter upon them for a month, because he was so annoyed with them, until Allah rebuked him.

**Comments:** [Its isnaad is saheeh, al-Bukhari (89) and Muslim (1479)]

**223.** It was narrated that `Abdur-Rahman bin `Abdul-Qari said: I heard `Umar bin al-Khattab (ﷺ) say: When the Revelation came down to the Messenger of Allah (ﷺ), a sound could be heard near his face like the buzzing of bees. We waited a while, then he turned to face the qiblah and raised his hands, then he said: “O Allah, give us more (blessing) and do not give us less; honour us and do not humiliate us; give to us and do not deprive us; give precedence to us and do not give others precedence over us; be pleased with us and make us pleased.” Then he said: “Ten verses have been revealed to me; whoever adheres to them will enter Paradise.” Then he recited to us: “Successful indeed are the believers” [al-Mu`minoon 23:1] until he completed the ten verses.

**Comments:** [Its isnaad is da`eeef because Yoonus bin Sulaim is unknown]

**224.** It was narrated from Abu `Ubaid the freed slave of `Abdur-Rahman bin `Auwf that he was present on Eid with `Umar bin al-
Khattab (رضي الله عنه). He ['Umar] prayed before delivering the khutbah, with no adhan or iqamah. Then he gave the khutbah and said: O people, the Messenger of Allah (رسول الله) forbade fasting on these two days (i.e., the two Eids). On the first of them you break your fast and celebrate your festival, and on the second you eat from the meat of your sacrifices.

Comments: [Its isnad is saheeh, al-Bukhari (990) and Muslim (1137)]

225. It was narrated that Sa'd Abu 'Ubad, the freed slave of 'Abdur-Rahman bin Azhar, said: I was present at Eid with 'Umar bin al-Khattab... and he mentioned a similar hadeeth.

Comments: [A Saheeh hadeeth; its isnad is hasan]

226. It was narrated from Ibn 'Umar that 'Umar (رضي الله عنه) kissed the Black Stone, then he said: I know that you are only a stone. Were it not that I saw the Messenger of Allah (رسول الله) kiss you, I would not have kissed you.

Comments: [A Saheeh hadeeth. This isnad is da'eef because of the weakness of 'Abdullah bin 'Umar al-Umari]

227. It was narrated from Abu Wa'il that a man who was a Christian and was known as as-Subayy bin Ma'bad became Muslim and wanted to go for jihadd. It was said to him: Start...
with Hajj. So he went to al-Ash'ari, who told him to enter ihram for Hajj and ‘Umrah together. So he did that, and whilst he was reciting the Talbiyah, Zaid bin Soohan and Salman bin Rabee’ah passed by him, and one of them said to the other: This one is more misguided than his family’s camel. As-Subayy heard them and that upset him. When he arrived he went to ‘Umar and told him about that. ‘Umar ( ﷺ ) said to him: You have been guided to the Sunnah of your Prophet ( ﷺ ). He [the narrator] said: On another occasion I heard him say: You have been helped to follow the Sunnah of the Prophet.

Comments: [Its isnad is saheeh]

228. It was narrated from ‘Alqamah that ‘Umar ( ﷺ ) said: The Messenger of Allah ( ﷺ ) was staying up late one night with Abu Bakr, discussing some issue of the Muslims, and I was with him.

Comments: [Its isnad is saheeh]

229. It was narrated that ‘Abdullah bin Sarjis said: I saw the bald one, meaning ‘Umar ( ﷺ ), kiss the [Black] Stone and say: I am kissing you and I know that you are only a stone and cannot bring any benefit or ward off any harm; were it not that I saw the Messenger of Allah ( ﷺ ) kiss you, I would not have kissed you.
230. It was narrated from Ibn 'Umar, from 'Umar [that he said:] I said: O Messenger of Allah, can one of us go to sleep when he is junub? He said: "Yes, if he does wudu.'

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

231. It was narrated that 'Umar bin al-Khattab (R) said: The Messenger of Allah (Saw) said: "When night comes and day departs, and the sun sets, then (it is time to) break your fast."

Comments: [Its isnad is saheeh, al-Bukhari (1954) and Muslim (1100)]

232. It was narrated that Nafi' bin 'Abdul-Harith met 'Umar bin al-Khattab in 'Usfan, when he was his governor in Makkah. 'Umar asked: Whom have you appointed as your deputy over the people of the valley? He said: I have appointed Ibn Abza over them. 'Umar said: Who is Ibn Abza? Nafi' said: One of our freed slaves. 'Umar said: Have you appointed a freed slave over them? Nafi' said: He has great knowledge of the Book of Allah, is well versed in the rules of inheritance (al-fara'id) and is a (good) qadi (judge). 'Umar said: Indeed your Prophet (Saw) said, "Allah raises some people (in status) by means of this Book and brings others low by means of it."

Comments: [Its two isnads are saheeh, Muslim (817)]
233. It was narrated that Abul-Bakhtari said: ‘Umar said to Abu ‘Ubaidah bin al-Jarrah: Stretch out your hand so that I may give my allegiance to you, for I heard the Messenger of Allah (ﷺ) say: “You are the trustee of this ummah.” Abu ‘Ubaidah said: I will not put myself ahead of someone whom the Messenger of Allah (ﷺ) told to lead us in prayer and he led us in prayer until he [the Messenger of Allah (ﷺ)] died.

Comments: [Its isnad is da’eeef because it is interrupted]

234. It was narrated that ‘Umar bin al-Khattab (ﷺ) said: The Messenger of Allah (ﷺ) shared out (some wealth) and I said: By Allah, O Messenger of Allah, others deserved to have it more than these people. He said: “They gave me the choice of having them ask improimately or regard me as a miser, and I am not a miser.”

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

235. It was narrated from Ibn ‘Umar that ‘Umar (ﷺ) asked the Prophet (ﷺ): Can one of us sleep if he is junub? He said: “Yes, if he does wudoo’ as for prayer.”

Comments: [Saheeh because of corroborating evidence]
236. It was narrated from Ibn 'Umar that 'Umar asked the Prophet (ﷺ)... a similar hadith.

Comments: [Its isnad is saheeh]

237. It was narrated that Nafi' said: Ibn 'Umar saw Sa'd bin Malik wiping over his leather slippers. Ibn 'Umar said: Is it you doing this? Sa'd said: Yes. They both went to 'Umar and Sa'd said to 'Umar, Give my brother's son a fathwa with regard to wiping over leather slippers. 'Umar said, When we were with our Prophet (ﷺ) we used to wipe over our leather slippers. Ibn 'Umar said: Even if that is after one has defecated and urinated? He said: Yes, even if that is after one has defecated and urinated. Nafi' said: After that, Ibn 'Umar would wipe over them and not take them off, and he did not give a time limit for that. I told that to Ma'mar and he said: Ayyoob told me something similar from Nafi'.

Comments: [Its isnad is saheeh]

238. Malik bin Aws bin al-Hadathaan said: I exchanged some silver for gold with Talhah bin 'Ubaidullah, and he said: Wait for me until our storekeeper comes from al-Ghabah. 'Umar bin al-Khattab heard that and said: No, by Allah! Do not leave him until you take your exchange from him, for I heard the Messenger of
Allah (ﷺ) say: "Gold for silver is riba unless it is 'here, take this' and 'here, take this' [i.e., exchanged on the spot]."

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

239. It was narrated that 'Ubaidullah bin 'Abdullah bin 'Utbah said: When the apostates apostatised at the time of Abu Bakr, 'Umar said: How can you fight the people, O Abu Bakr, when the Messenger of Allah (ﷺ) said: 'I have been commanded to fight the people until they say La ilaha illallah (There is no god but Allah), and whoever says La ilaha illallah, his wealth and his life are protected from me except in cases dictated by Islamic law, and his reckoning will be with Allah'? Abu Bakr said: By Allah, I will most certainly fight those who separate prayer and zakah, for zakah is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah (ﷺ), I will certainly fight them for withholding it. 'Umar bin al-Khattab said: By Allah, as soon as I saw that Allah had opened Abu Bakr's heart to the idea of fighting, I knew that he was right.

Comments: [A saheeh hadeeth]

240. It was narrated that Ibn 'Abbas said: 'Umar said: I was walking with a group of people
during a campaign I went on with the Messenger of Allah (ﷺ) and I swore an oath, saying, No, by my father. A man behind me rebuked me for that and said: “Do not swear by your fathers.” I turned around and saw that it was the Messenger of Allah (ﷺ).

Comments: [Saheeh because of corroborating evidence; this isnad is da’eeef]

241. It was narrated that ‘Umar (ﷺ) said: The Messenger of Allah (ﷺ) heard me swearing an oath by my father and said: “Allah forbids you to swear by your fathers.” ‘Umar said: By Allah, I never swore by my father after that, whether saying it myself or narrating what someone else had said.

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

242. It was narrated from ‘Umar (ﷺ) that the Messenger of Allah (ﷺ) granted a concession allowing silk the width of two fingers.

Comments: [Its isnad is saheeh]

243. It was narrated that Abu ‘Uthman said: We were with ‘Utbah bin Farqad and ‘Umar (ﷺ) wrote to him about things he narrated from the Prophet (ﷺ). Among the things he wrote was that the Messenger of Allah (ﷺ)
said: “No one wears silk in this world except one who will not wear it in the Hereafter, except this much,” and he gestured with his two fingers, the forefinger and the middle finger. Abu ‘Uthman said: I thought this referred to the edging of the tayalisah (a shawl-like garment) when we first saw the tayalisah.

Comments: [Its isnad is saheeh]

244. It was narrated that Ya’la bin Umayyah said: I said to ‘Umar bin al-Khattab: People are shortening the prayer today, and Allah says: “If you fear that the disbelievers may put you in trial (attack you)” [an-Nisa’ 4:101]. But that time [i.e., time of fear] has gone. He said: I wondered the same thing as you are wondering, and I asked the Messenger of Allah (ﷺ) about that. He said: “It is a charity that Allah has bestowed upon you, so accept His charity.”

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

245. 'Abdur-Razzaq told us, Ibn Juraij told us, I heard ‘Abdur-Rahman bin ‘Abdullah bin Abi ‘Ammar narrate... and he mentioned [the same report].

Comments: [Its isnad is saheeh]

246. It was narrated that ‘Umar bin al-Khattab said: The last thing to be revealed was the verse on riba, but the Messenger of Allah
(62) passed away and did not discuss it with us. So give up *riba* and doubtful things.

Comments: [Hasan]

247. It was narrated from ‘Umar that the Prophet (ﷺ) said: “The deceased is tormented in his grave because of the wailing for him.”

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

248. It was narrated from ‘Umar (ﷺ) that the Prophet (ﷺ) said: “The deceased is tormented because of his family’s crying for him.”

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

249. It was narrated that Yahya said: I heard Sa’eed bin al-Musayyab (say) that ‘Umar (ﷺ) said: Beware of neglecting the verse of stoning, lest someone say, We do not find two *hadd* punishments in the Book of Allah, for I saw the Prophet (ﷺ) stone [adulterers] and we stoned [adulterers] too.

Comments: [Saheeh, al-Bukhari (2462) and Muslim (1691)]

250. It was narrated that Anas said: ‘Umar said: My opinion coincided with that of my Lord in three matters and my Lord confirmed my opinion in three matters. I said: O Messenger of Allah, why don’t you take *Maqam*
Ibraheem as a place of prayer? Then Allah revealed the words: “And take you (people) the Maqam (place) of Ibraheem (Abraham) [on the stone on which Ibraheem (Abraham) stood while he was building the Ka’bah] as a place of prayer” [al-Baqarah 2:125]. And I said: O Messenger of Allah, both righteous and immoral people enter upon you; why don’t you tell the Mothers of the Believers to observe hijab? Then Allah revealed the verse of hijab. And I heard that the Prophet (ﷺ) had rebuked some of his wives, so I sought permission to speak to the Mothers of the Believers, then I entered upon them and said to each one of them: By Allah, either you stop, or Allah will give His Messenger (wives) who are better than you. I went to one of his wives and she said: O ‘Umar, don’t you think that the Messenger of Allah (ﷺ) is able to exhort his wives? Why are you exhorting them? Then Allah revealed the words: It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you” [at-Tahreem 66:5]

Comments: [It isna is Saheeh, al-Bukhari (4483)].

251. Abu Dhibyan told us: I heard ‘Abdullah bin az-Zubair say: Do not let your women wear silk, for I heard ‘Umar narrate from the Prophet (ﷺ) that he said: “Whoever wears silk in this world will not wear it in the Hereafter.” And ‘Abdullah bin az-Zubair added his own words:
And whoever does not wear it in the Hereafter will not enter Paradise. Allah says: “and their garments therein will be of silk” [Fatir 35:33].

**Comments:** [Its isnad is salieh, al-Bukhari (5828) and Muslim (2069)]

**252.** It was narrated that ash-Sha'bi said: 'Umar passed by Talhah, and he narrated a similar report. He said: 'Umar passed by Talhah and saw him looking worried. He said: Perhaps you are upset because your cousin was appointed (as caliph)? - referring to Abu Bakr. He said: No, but by Allah, I heard the Messenger of Allah (ﷺ) say: “I know a word which, if a man says it when he is dying, it will be light in the record of his deeds, or he will find comfort in it at the time of death.” ‘Umar said: I will tell you of it; it is the word that he wanted his paternal uncle to say, the testimony that there is no god but Allah. He said: It is as if a great burden has been lifted from me. He said: You are right. If he had known anything better that it, he would have instructed him to say it.

**Comments:** [A hadith which is salieh when all its isnads are taken together]

**253.** It was narrated that Ya'la bin Umayyah said: I did tawaf with 'Umar bin al-Khattab (ﷺ), and when he was at the corner which is next to the door after the [Black] Stone, I took his hand in
order to touch (the corner). He said: Didn’t you do tawaf with the Messenger of Allah (ﷺ)? I said: Yes. He said: Did you see him touch it? I said: No. He said: Then forget about it, for in the Messenger of Allah you have a good example.

Comments: [Its isnad is saheeh]

254. As-Subayy bin Ma’bad was a man from (the tribe of) Banu Taghlib. He said: I was a Christian, then I became Muslim. I thought long and hard, and decided to enter ihram for Hajj and ‘Umrah. I passed by Salman bin Rabee’ah and Zaid bin Soohan in al-Udhaib, and one of them said: Are you doing both of them? His companion said to him: Let him be; he is more misguided than his camel! He [as-Subayy] said: It was as if my camel was on my shoulders [i.e., because he was so upset by their words]. I went to ‘Umar (род) and told him about that. ‘Umar said to me: They did not say anything (that matters); you have been guided to the Sunnah of your Prophet (ﷺ).

Comments: [Its isnad is saheeh]

255. It was narrated from ‘Umar that he said: O Messenger of Allah, I vowed during the Jahiliyyah to observe i’tikaf for one night in al-Masjid al-Haram. He said to him: “Fulfill your vow.”
256. It was narrated that Subayy bin Ma'bad al-Taghibi said: I had recently converted from Christianity and I wanted to go for hijrah or for Hajj. I went to a man of my people whose name was Hudaim, and asked him, and he told me to do Hajj. So I did qiran (Hajj and 'Umrah together).

Comments: [Its isnad is saheeh]

257. It was narrated that 'Umar said: The prayer when travelling is two rak'ahs, the prayer of [Eid] ul-Adha is two rak'ahs, the prayer of [Eid] ul-Fitr is two rak'ahs and the prayer of jumu'ah is two rak'ahs, complete not shortened, as stated by Muhammad (ﷺ). Sufyan said: On one occasion Zubaid said: I think he was narrating it from 'Umar. 'Abdur-Rahman said: Without a doubt. Yazeed - i.e., bin Haroon bin Abi Laila - said: I heard 'Umar (ﷺ).

Comments: [A saheeh hadith]

258. It was narrated from Zaid bin Aslam from his father from 'Umar (ﷺ), that he found a horse that he had given to someone (for hijrah) for the sake of Allah being offered for sale in the marketplace, and he wanted to buy it. He asked the Prophet (ﷺ) [about that] and he
told him not to do that and said: “Do not take back your charity.”

Comments: [A Saheeh hadeeth and its isnad is hasan, al-Bukhari (1490) and Muslim (1620)]

259. It was narrated that Qais said: I saw ‘Umar (رضي الله عنه) with a leafless palm branch in his hand, and he was telling the people to sit down, saying: Listen to the words of the successor of the Messenger of Allah (صلى الله عليه وسلم). A freed slave of Abu Bakr (رضي الله عنه), whose name was Shaddad, brought the document and read it to the people. He said: Abu Bakr (رضي الله عنه) says: Listen to and obey what is in this document, for by Allah I am very sincere towards you. Qais said: And I saw ‘Umar (رضي الله عنه) after that on the minbar.

Comments: [Its isnad is saheeh]

260. It was narrated that ‘Imran as-Sulami said: I asked Ibn ‘Abbas (رضي الله عنه) about nabeeedh, and he said: The Messenger of Allah (صلى الله عليه وسلم) forbade nabeeedh made in earthenware jars and gourds. Then I met Ibn ‘Umar and asked him, and he told me - I think it was from ‘Umar (رضي الله عنه) - that the Prophet (صلى الله عليه وسلم) forbade nabeeedh made in earthenware jars and gourds. Sufyan was not sure. Then I met Ibn az-Zubair and asked him, and he said: The Messenger of Allah (صلى الله عليه وسلم) forbade nabeeedh made in earthenware jars and gourds.

Comments: [A saheeh hadeeth]

261. It was narrated from ‘Ubaid bin Adam, Abu Maryam and Abu Shu‘aib that ‘Umar bin al-Khattab
was in al-Jabiyah and he mentioned the conquest of Beitul-Maqdis (Jerusalem). Then Abu Salamah said: Abu Sinan told me, from ‘Ubad bin Adam that he said: I heard ‘Umar bin al-Khattab (ﷺ) say to Ka‘b: Where do you think I should pray? He said: If you listen to me, you will pray behind the rock and all of al-Quds (Jerusalem) will be in front of you. ‘Umar (ﷺ) said: You are suggesting something similar to the Jewish way; rather I shall pray where the Messenger of Allah (ﷺ) prayed. He went forward to the qiblah and prayed, then he came and spread his upper garment and swept the place, collecting garbage in his upper garment, and the people swept it too.

Comments: [Its isnad is da‘ef because of the weakness of Abu Sinan]

262. It was narrated that ‘Umar (ﷺ) said: I asked the Messenger of Allah (ﷺ) about kalalah and he said: “The verse that was revealed in summer is sufficient for you.” He said: Had I asked the Messenger of Allah (ﷺ) about it, that would have been dearer to me than having red camels.

Comments: [Saheeh because of corroborating evidence]

263. It was narrated from ‘Umar (ﷺ) that he went to the Prophet (ﷺ) and said: Sometimes I become junub. He told him to wash his
private parts and do wudoo' as for prayer (i.e., then go to sleep, and do ghast before Fajr).

Comments: [Its isnad is saheeh]

264. It was narrated that Qaza'ah said: I said to Ibn 'Umar: Is the deceased tormented because of the weeping of this living one? He said: 'Umar narrated to me from the Messenger of Allah (ﷺ), and I did not lie when narrating from 'Umar, and 'Umar did not lie when narrating from the Messenger of Allah (ﷺ).

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

265. It was narrated that 'Umar bin al-Khattab (رضي الله عنه) said: When Abu Bakr and I were with him, the Messenger of Allah (ﷺ) passed by 'Abdullah bin Mas'ood, when he was reciting [in prayer]. He stood and listened to his recitation, then 'Abdullah bowed and prostrated, and the Messenger of Allah (ﷺ) said: "Ask, you will be given; ask, you will be given." Then the Messenger of Allah (ﷺ) went away and said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him learn it from Ibn Umm 'Abd."

Then I went at night to 'Abdullah bin Mas'ood to tell him the good news of what the Messenger of Allah (ﷺ) had said, and when I knocked on the door - or he said: when he heard my voice - he said: What brings you
here at this time? I said: I have come to tell you the glad tidings of what the Messenger of Allah (ﷺ) said. He said: Abu Bakr beat you to it. I said: If he did that, he is always ahead in doing righteous deeds. We never competed in doing good deeds but Abu Bakr beat us to it.

Comments: [Its isnad is saheeh]

266. It was narrated that Usair bin Jabir said: When the people of Yemen came, 'Umar started asking people in the group, Is there anyone among you from Qarun, until he came to [the tribe of] Qarun and said: Who are you? They said: Qarun. 'Umar's reins or Uwais's reins fell and one of them picked them up and gave them to the other. 'Umar recognized him and said: What is your name? He said: I am Uwais. ['Umar] said: Do you have a mother? [Uwais] said: Yes. ['Umar] said: Did you have any whiteness [leprosy]? He said: Yes, but I prayed to Allah, may He be glorified and exalted, and He took it away, except for an area the size of a dirham near my navel, so that I would remember my Lord. 'Umar (ﷺ) said to him: Pray for forgiveness for me. He said: Rather you should pray for forgiveness for me; you are the Companion of the Messenger of Allah (ﷺ). 'Umar (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "The best of the Tabi'een will be a man called Uwais who has a mother, and he had some
whiteness, then he prayed to Allah, may He be glorified and exalted, and He took it away, except for an area the size of a dirham near his navel." So he prayed for forgiveness for him, then he disappeared in a group of people and no one knew where he ended up. Then he (Uwais) came to Koofah. We used to gather in a circle, remembering Allah, and he would sit with us, and when he spoke of Allah, his words would have an impact on us like that of no one else. And he quoted the hadith...

Comments: [Its isnad is saheeh, Muslim (2542)]

267. It was narrated from Qais or Ibn Qais, a man from Jufi, from 'Umar bin al-Khattab (may Allah Exalt His Mention) and he mentioned a hadith similar to that of Affan.

Comments: [Its isnad is saheeh]

268. It was narrated from Anas that 'Umar bin al-Khattab said, when Hafsah lamented for him: O Hafsah, did you not hear the Messenger of Allah (may Allah Exalt His Mention) say: "The one who is lamented for will be tormented"? And Suhaib lamented for him, and 'Umar said: O Suhaib, do you not know that "the one who is lamented for will be tormented"?

Comments: [Its isnad is saheeh, al-Bukhari (1292) and Muslim (927)]
269. It was narrated from Umm 'Amr the daughter of Abdullah that she heard 'Abdullah bin az-Zubair narrate that he heard 'Umar bin al-Khattab (رضي الله عنه) delivering a khutbah. He ['Umar] said: The Messenger of Allah (صلى الله عليه وسلم) said: "Whoever wears silk in this world will not wear it in the Hereafter."

Comments: [A saheeh hadith]

تخريج: حديث صحيح، أم عمرو ابنته ورد للactivex تعليقاً وتشبيه.

270. It was narrated that Ibn 'Abbas said: Good men, among whom was 'Umar bin al-Khattab, and the best of them in my view is 'Umar, testified before me that the Messenger of Allah (صلى الله عليه وسلم) said: "There is no prayer after two prayers: after Fajr until the sun has risen, and after 'Asr until the sun has set."

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

تخريج: إسناد صحيح، خ: (581) م: (826).

271. Qata'ah narrated a similar report from Abul-'Aliyah from Ibn 'Abbas: Good men testified...

Comments: [Its isnad is saheeh]

تخريج: إسناد صحيح، وآخر مافيها.

272. It was narrated from Tariq bin Shihab that the Jews said to 'Umar: You recite a verse which, if it had been revealed among us, we would have taken that day as a festival. 'Umar said: I know where it was revealed, on what
day it was revealed and where the Messenger of Allah (ﷺ) was when it was revealed. It was revealed on the day of 'Arafah, when the Messenger of Allah (ﷺ) was standing in 'Arafah. Sufyan said: I am not sure whether it was a Friday or not, i.e., “This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion” [al-Ma‘idah 5:3].

Comments: [Its isnad is saheeh, al-Bukhari (4606) and Muslim (3017)]

273. It was narrated that Abu Moosa said: I came to the Messenger of Allah (ﷺ) when he was in al-Batha‘ and he said: “What did you enter ihram for?” I said: I have entered ihram for the same as the Prophet (ﷺ) did. He said: “Have you brought a sacrificial animal?” I said: No. He said: “Circumambulate the House and go between as-Safa and al-Marwah, then exit ihram.” So I circumambulated the House and went between as-Safa and al-Marwah, then I went to a woman of my people and she combed my hair and washed my head. I used to give fatwas on that basis during the caliphate of Abu Bakr (r) and ‘Umar. During one season when I was performing Hajj, a man came to me and said: You do not know the latest fatwa of Ameer al-Mu’mineen concerning the Hajj. I said: O people, if we gave a fatwa, Ameer al-Mu’mineen is coming to
you, so follow him in performing Hajj. When he came I said: What is this thing that you have introduced to the rituals [of Hajj]? He said: We see in the Book of Allah that Allah, may He be exalted, says: "And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the Hajj and ‘Umrah (i.e. the pilgrimage to Makkah) for Allah’” [al-Baqarah 2:196], and if we follow the Sunnah of our Prophet, he did not exit ihram until he offered the sacrifice.

Comments: [Its isnad is saheeh, al-Bukhari (1559) and Muslim (1221)]

274. It was narrated that Suwaid bin Ghafalah said: I saw ‘Umar kiss the [Black] Stone and say: I know that you are a stone and cannot cause harm or bring benefit, but I saw Abul-Qasim (ﷺ) show respect to you.

Comments: [Its isnad is saheeh, al-Bukhari (1597) and Muslim (1271)]

275. It was narrated that ‘Amr bin Maimoon said: ‘Umar (ﷺ) said [and ‘Abdur-Razzaq said: I heard ‘Umar (ﷺ)]: The mushriikeen used not to depart from Jann until the sun had risen on (the mountain of) Thabeer [‘Abdur-Razzaq said:], and they used to say, Shine, Thabeer, so that we may leave quickly. So the Prophet (ﷺ) differed from them and departed before the sun rose.
276. It was narrated that Ibn 'Abbas said: 'Umar (ﷺ) said: Allah, may He be exalted, sent Muhammad (ﷺ) and sent down the Book to him. Among that which was revealed to him was the verse of stoning. We recited it and understood it. But I fear that with the passage of time, some people will say: We do not find the verse of stoning in the Book of Allah, and as a result an obligation that Allah revealed will be forsaken. Stoning is the due punishment in the Book of Allah for those who commit zina, both men and women, if they have been married and if proof is established, or there is a pregnancy or a confession.

Comments: [Its isnad is saheeh, al-Bukhari (1684) and Muslim (1691)].

277. 'Umar bin al-Khattab said: I heard Hisham bin Hakeem reciting Sooratul-Furqan in prayer in a manner other than I recited it, and the Messenger of Allah (ﷺ) had taught it to me. I caught him by his garment and brought him to the Messenger of Allah (ﷺ), and said: O Messenger of Allah, I heard this man reciting Sooratul-Furqan in a manner other than you taught it to me. The Messenger of Allah (ﷺ) said: "Recite it." He recited it in the manner in which I had heard him recite, and the Messenger of Allah
Musnad 'Umar bin Al-Khattab

(ﷺ) said: “Thus it was revealed.” Then he said to me: “Recite it.” So I recited it and he said: “Thus it was revealed. This Qur’an has been revealed in seven modes of recitation, so recite whatever is easy for you.”

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

278. It was narrated that al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari heard 'Umar (ﷺ) say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Soorat-Furqan... and he mentioned a similar hadeeth.

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

279. It was narrated that 'Abdullah bin as-Sa’di said: 'Umar (ﷺ) said to me: Haven't I been told that you do certain tasks for the state, then when you are given payment you do not accept it? He said: Yes. He said: Why do you do that? He said: I am well off and I have slaves and horses; I want my work to be a charity to the Muslims. He said: Do not do that, for I used to do what you are doing, and the Messenger of Allah (ﷺ) would give me payment, and I would say: Give it someone who is more in need of it than me. And he said: Whatever of this wealth comes to you when you are not hoping for it or asking for it, take
it, otherwise do not hanker after it."

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

280. It was narrated that as-Sa’ib bin Yazeed said: ‘Umar met ‘Abdullah bin as-Sa’di... and he mentioned a similar report, but he said: “Give it in charity,” and he said: “Do not hanker after it.”

Comments: [Its isnad is saheeh]

281. It was narrated that ‘Umar bin al-Khattab (ṣ) said: I gave a horse for the sake of Allah, but its owner neglected it. I thought that he would sell it for a cheap price, but I said to myself, not until I ask the Messenger of Allah (ṣ) about that. He said: “Do not buy it even if he gives it to you for a dirham, for the one who takes back his charity is like the dog that goes back to its vomit.”

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

282. It was narrated that Abu ‘Ubaid, the freed slave of Ibn Azhar, said: I attended Eid with ‘Umar bin al-Khattab (ṣ). He came and prayed, then he stood and addressed the people saying: These are two days when the Messenger of Allah (ṣ) forbade fasting, the day when you break your fast and the other day, when you eat from your sacrifices.

Comments: [Its isnad is saheeh, al-Bukhari (7163) and Muslim (1045)]
283. It was narrated that Salim bin 'Abdullah said: 'Umar was a man of protective jealousy, and when he went out to pray, 'Atikah bint Zaid would follow him, although he did not like her going out, but he did not like to stop her. He used to narrate that the Messenger of Allah (ﷺ) said: "If your womenfolk ask you for permission to pray [in the mosque], do not prevent them."

Comments: [A saheeh hadith]

284. It was narrated that 'Umar said: Were it not for the coming generations of the Muslims, I would not have conquered any town but I would have divided it as the Messenger of Allah (ﷺ) divided Khaibar.

Comments: [Its isnad is saheeh, al-Bukhari (2334)]

285. It was narrated that Abul-'Ajfa as-Sulami said: I heard 'Umar say: Do not make women's dowries expensive, do not make women's dowries expensive, for had this been a sign of honour in this world or piety before Allah, the first one of you to do it would have been the Prophet (ﷺ). The Messenger of Allah (ﷺ) did not give any of his wives, and none of his daughters were given, any more than twelve ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ_
dowry]. And a man will go to
great trouble in order to offer a
high dowry to his wife. - On one
occasion he said: A man would
pay his wife a high dowry until
he feels resentment towards her
and says: You cost me everything
I own, even the string to tie a
waterskin and hang it up. He [the
narrator] said: I was a young
Arab boy with a non-Arab
mother, and I did not know what
a “string” was. [‘Umar] said: And
another thing, you say of one who
is killed in your campaigns and
dies that So and so was killed as a
martyr, and So and so died as a
martyr. But perhaps he loaded the
back of his mount with gold and
silver for the purpose of trading.
So do not say that; rather say what
the Prophet [or what Muhammad]
(ﷺ) said: “Whoever is killed or
dies for the sake of Allah will be in
Paradise.”

Comments: [A saheeh hadeeth]

286. It was narrated that Abu
Firas said: ‘Umar bin al-Khattab
(ﷺ) gave a speech and said: O
people, we used to know you
when the Prophet (ﷺ) was among
us and revelation was coming
down to him; Allah would tell us
about you. But now the Prophet
(ﷺ) has passed away and
revelation has ceased, and now the
way to judge you is this: whoever
among you shows us good
conduct, we will think well of him
and love him; whoever among you
shows us bad conduct, we will
think badly of him and hate him

بانيه أكثر من بنيت عشرة أوفية، وإن الرحمين
ينبغيك بضفقة أمرائنا، وفنا، ود، وإن الرحمين
ليجبكم بضفقة أمرائنا، حتى تكون لهاء
عذاب في نفسه، وإن يقول: كفتم إلنك
على الفرقة، قال: وكنت علما غيري مولدا
لمن أدر ما علم الفرقة، قال: وأخرى تقولونها
يكون نيل في معاوكم وما: فقلن: فلن شهد بأمر
شعده، وأمرات فلانا شهيدا، وقلنا أن يكون
قد أتفرج عجز ذاته وأذ راجلته ذغا، وأذ
وقرأ بقية التجرة، لا تقولوا ذلك، ولكن
قولوا كنا قال النبي: أو كنا قال محمد
فمن قال أو مات في سبيل الله فهو في
الجنة. [ناظر: 287، 288]
for that, and whatever is in your hearts is between you and your Lord. There was a time when I used to think that whoever learned the Qur'an, seeking thereby Allah and (the reward that) is with Him, would be rewarded in the Hereafter, but some men learned Qur'an seeking that which is with people. So seek Allah by learning Qur'an and by your good deeds. By Allah, I do not send my workers to strike you or seize your wealth; rather I send them to you to teach you your religion and Sunnah; whoever has done to him something other than that, let him refer it to me, for by the One in Whose hand is my soul, I shall surely grant him retaliation. 'Amr bin al-'As stood up and said: O Ameer al-Mu'mineen, do you think if one of the Muslims was in charge of some people and he disciplined one of them, would you allow that one to settle the score with him? He said: Yes, by the One in Whose hand is the soul of 'Umar, I would most certainly allow him to settle the score with him. I saw the Messenger of Allah (ﷺ) do that with regard to himself. But do not strike the Muslims and thus humble them, and do not keep them away from their wives on campaign for too long and thus expose them to temptation. Do not withhold from them their due rights and cause them to rebel; and do not make them camp in an area with a lot of trees, because that will cause them to be scattered.

Comments: [Its isnad is da'eef because Abu Firas is unknown]
287. It was narrated that 'Abul-'A'fa as-Sulami said: I heard 'Umar say: Do not make women's dowries expensive... and he mentioned the same hadith.

Comments: [A saheeh hadith. It is a repeat of no. 285]

288. It was narrated that 'Abdullah bin Abi Mulaikah said: I was sitting beside Ibn 'Umar, and we were waiting for the funeral of Umm Aban bint 'Uthman bin 'Affan. 'Amr bin 'Uthman was also present. Ibn 'Abbas came, led by a guide, who told him where Ibn 'Umar was. He came and sat beside me, so I was between them, and we heard a voice from inside the house. Ibn 'Umar said: I heard the Messenger of Allah (ﷺ) say: “The deceased is tormented because of the crying of his family.” He said: And 'Abdullah understood it as general in meaning. Ibn 'Abbas said: We were with Ameer al-Mu'mineen 'Umar until we came to some arid land, where we found a man who had halted in the shade of a tree. He said to me: Go and find out for me who that man is. I went and found that it was Suhaib. I came back to
him and said: You told me to find out for you who that man is; it is Suhaib. He said: Tell him to join us. I said: He has his family with him. He said: Even if he has his family with him [and perhaps Ayyoob said on one occasion: Tell him to join us]. When we came to Madinah, it was not long before Ameer al-Mu'mineen ['Umar] was attacked. Suhaib came, saying: O my brother, O my friend! 'Umar said: Do you not know, or have you not heard, that the Messenger of Allah (ﷺ) said: “The deceased is tormented because of some of his family’s crying.” 'Abdullah understood it as general in meaning, but 'Umar said: some of [their] weeping. I went to 'A'ishah, and I told her what Ibn 'Umar had said. She said: No, by Allah, the Messenger of Allah (ﷺ) did not say, “The deceased is tormented because of the weeping of anyone.” Rather he said: “Allah increases the torment of the kafir because of his family’s weeping, and that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep; ‘And no bearer of burdens shall bear another’s burden’ [Al-An'am 6:164].” Ayyoob said: Ibn Abu Mulatkah said: al-Qasim bin Muhammad told me: When 'A'ishah heard what 'Umar and Ibn 'Umar had said, she said: You are narrating to me from two who are not liars and are not to be suspected of being liars, but one may mishear.

Comments: [Its isnad is saheeh, al-Bukhari (1287) and Muslim (927,928)]
289. ‘Abdullah bin Abi Mulaikah narrated... and he mentioned a hadith similar to that of Ayyoob, except that he said: Ibn ‘Umar said to ‘Amr bin ‘Uthman, when he was facing him: Why don’t you tell them not to weep? For the Messenger of Allah (ﷺ) said: “The deceased is tormented because of his family’s weeping for him.”

Comments: [Its isnad is saheeh]

290. ‘Abdullah bin Abi Mulaikah said: A daughter of ‘Uthman bin Affan died in Makkah and Ibn ‘Umar and Ibn ‘Abbas attended her funeral. I was sitting between them and Ibn ‘Umar said to ‘Amr bin ‘Uthman, who was facing him: Why don’t you tell them not to weep? For I heard the Messenger of Allah (ﷺ) say: “The deceased is tormented because of his family’s weeping for him.” And he mentioned a hadith similar to that of Isma’eeel from Ayyoob from Ibn Abu Mulaikah.

Comments: [Its isnad is saheeh]

291. It was narrated that Ibn ‘Abbas said: ‘Umar (ﷺ) said: I was marching with a group of people on a campaign with the Messenger of Allah, and I swore, saying: No, by my father. A man behind me called out: “Do not swear by your fathers.” I turned around and saw it was the Messenger of Allah (ﷺ).

Comments: [Sahih because of corroborating evidence and its isnad is da’eeef]
292. It was narrated that Malik bin Aws bin al-Hadathan said: ‘Umar would swear an oath three times, saying: By Allah, no one has more right to this wealth than anyone else, I have no more right to it than anyone else; there is no Muslim who does not have a share in this wealth, except a slave, but it is to be divided according to our categories in the light of the Book of Allah and our closeness to the Messenger of Allah (ﷺ). Thus it is to be given on the basis of a man’s efforts for the sake of Islam, his seniority in Islam, his support for Islam, and his need. By Allah, if I live, a shepherd in the mountains of San’a’ will get his share of that wealth when he is tending his flock.

Comments: [Its isnad is da’eeef]

293. Abul-Mukhariq Zuhair bin Salim narrated that ‘Umair bin Sa’d al-Ansari was appointed by ‘Umar as governor of Hims... and he mentioned the hadith. ‘Umar said to Ka’b: I am going to ask you about something, so do not hide it from me. [Ka’b] said: By Allah I will not hide anything I know. ‘Umar said: What do you fear most for the ummah of Muhammad (ﷺ)? He said: Misleading leaders. ‘Umar said: The Messenger of Allah (ﷺ) told me about that in private and informed me of it.

Comments: [Its isnad is da’eeef]
294. Salim said: I heard ‘Abdullah bin ‘Umar say: ‘Umar said: Send me a doctor to examine this wound of mine. So they sent for an Arab doctor who gave ‘Umar nabeedh, and the nabeedh was mixed with blood when it came out of the stab wound that was beneath his navel. I [Ibn ‘Umar] called another doctor from among the Ansar, from the tribe of Banu Mu’awiyah. He gave him milk to drink and it came out of the wound solid and white. The doctor said to him: O Ameer al-Mu’mineen, give your final instructions. ‘Umar said: The man from Banu Mu’awiyah has spoken the truth. If you had said anything else I would not have believed you. The people wept for him when they heard that, but he said: Do not weep for us; whoever wants to weep, let him leave. Did you not hear what the Messenger of Allah (ﷺ) said? He said: “The deceased is tormented by his family’s weeping for him.” Because of that, ‘Abdullah did not approve of any weeping if one of his sons or anyone else died.

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

295. It was narrated that ‘Amr bin Maimoon said: I heard ‘Umar bin al-Khattab say: The people of Jahliliyyah used not to move on from Jam’ until they saw the sun shining on (the mountain of) Thabeer, and they would say: Shine Thabeer, then we will move on swiftly. So the Messenger of Allah (ﷺ) moved on before the sun rose.
Comments: [Its isnad is saheeh, al-Bukhari (1684)]

296. It was narrated from al-Miswar bin Makhrumah and ‘Abdur-Rahman bin ‘Abdul-Qari that they heard Umar bin Al-Khattab say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furqan during the lifetime of the Messenger of Allah (ﷺ). I listened to his recitation and he was reciting in a manner different from the way in which the Messenger of Allah (ﷺ) had taught me to recite it. I was about to interrupt him whilst he was praying, but I waited until he finished his prayer, and then I tied his garment around his neck. I said to him: Who taught you this soorah that you are reciting? He said: The Messenger of Allah (ﷺ) taught it to me. I said to him: You are lying by Allah! He taught me this soorah that you recited. I brought him to the Messenger of Allah (ﷺ) and said, ‘O Messenger of Allah, I heard this man reciting Sooratal-Furqan in a way different to the way you taught it to me, and you taught me Sooratal-Furqan. The Prophet (ﷺ) said: Let him go, O ‘Umar! Recite it, O Hisham. So he recited it to him as I had heard him recite it. The Messenger of Allah (ﷺ) said, “Thus it was revealed.” Then he said to me, “Recite it,” so I recited it and he said, “Thus it was revealed.” Then the Messenger of Allah (ﷺ) said: “This Qur’an has been revealed in
297. It was narrated from al-Miswar bin Makhramah and 'Abdul-Rahman bin 'Abdul-Qari that they heard Umar bin al-Khattab say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furqan during the lifetime of the Messenger of Allah (ﷺ). I listened to his recitation and he was reciting in a way different from the way in which the Messenger of Allah (ﷺ) had taught me to recite it. I was about to interrupt him whilst he was praying, but I waited until he said the tasleem, and when he had said the tasleem,... and he narrated a similar report.

Comments: [Its isnad is saheeh]

298. It was narrated that Ibn 'Abbas said: 'Umar (ﺎ) said: The Messenger of Allah (ﷺ) said: "Whoever among you is seeking Lailatul-Qadr, let him seek it in the odd-numbered nights of the last ten days [of Ramadan]."

Comments: [Its isnad is qawi]

299. It was narrated from Ibn 'Umar that it was said to 'Umar: Why don't you appoint a successor? He said: If I do not do that, one who is better than me did not do it either, namely the Messenger of Allah (ﷺ); if I do that, one who is better than me did it too, namely Abu Bakr (ﺎ).
300. 'Alqamah bin Waqqas al-Laithi said that he heard 'Umar bin al-Khattab (ตร) addressing the people, and he said: I heard the Messenger of Allah (ﷺ) say: "Action is but by intention and each person will have but that which he intended. So whoever migrated for the sake of Allah and His Messenger, then his migration was for the sake of Allah and His Messenger; whoever migrated for some worldly purpose or for the sake of a woman whom he could marry, his migration was for the purpose for which he migrated."

Comments: [Its isnad is saheeh, al-Bukhari (7218) and Muslim (1823)]

301. It was narrated from 'Umar bin al-Khattab (ตร) that he said: Wear izars and rida's and wear shoes, but take off boots and pants; throw away the stirrups and jump onto your mounts. You should wear rough clothes and practise archery, and keep away from luxury and the dress of the non-Arabs. Beware of silk, for the Messenger of Allah (ﷺ) forbade it and said: "Do not wear silk except this much" - and the Messenger of Allah (ﷺ) gestured with two fingers.

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

302. It was narrated from Sa'eed bin al-Musayyab that 'Umar bin al-Khattab (ตร) said: Beware of
overlooking the verse of stoning and (do not let) anyone say: ‘We do not find two hadīd punishments in the Book of Allah, for I saw the Messenger of Allah (ﷺ) stone [adulterers] and we stoned [them] after he was gone.

Comments: [Saheeh, al-Bukhari (2462) and Muslim (1691)]

303. Al-‘Awwam narrated: an old man who was guarding the coast told me: I met Abu Salih, the freed slave of ’Umar bin al-Khattab (ﷺ) and he said: ‘Umar bin al-Khattab (ﷺ) told us that the Messenger of Allah (ﷺ) said: “There is no night in which the sea does not approach the land three times and ask Allah for permission to flood it, but Allah, may He be glorified and exalted, restrains it.”

Comments: [Its isnad is da’ef]

304. It was narrated that Anas bin Seereen said: I asked Ibn ‘Umar about his wife whom he divorced. He said: I divorced her when she was menstruating, and I told ‘Umar about that, and he told the Prophet (ﷺ), who said: “Tell him to take her back, then when she becomes pure, he may divorce her when she is pure.” He said: So I took her back, then I divorced her when she was pure. I said: That divorce that you gave her when she was menstruating counted as such?” He said: Why wouldn’t I count it? It must be counted even if I failed and acted foolishly.
305. It was narrated that Abul-'Ala' ash-Shami said: Abu Ummah put on a new garment, and when it reached his collarbone he said: Praise be to Allah Who has clothed me with that which conceals my 'awrah and with which I may beautify myself in my life. Then he said: I heard 'Umar bin al-Khattab (ﷺ) say: The Messenger of Allah (ﷺ) said: "Whoever gets a new garment, and puts it on and says, when it reaches his collarbone, 'Praise be to Allah Who has clothed me with that which conceals my 'awrah and with which I may beautify myself in my life,' then takes the garment that is worn out - or that he took off - and gives it in charity, will be in the care of Allah, may He be exalted, and under the protection of Allah in life and in death, in life and in death, in life and in death."

Comments: [Its isnad is saheeh, al-Bukhari (5252) and Muslim (1471)]

306. It was narrated from Ibn 'Umar that 'Umar bin al-Khattab (ﷺ) said: I asked the Messenger of Allah (ﷺ): O Messenger of Allah, if one of us wants to sleep before doing ghusl when he is junub, what should he do? He said: "Let him do wudoo' as for prayer, then sleep."

Comments: [Its isnad is Hasan]
307. It was narrated that ‘Abdul-Rahman bin Abi Laila said: I was with al-Bara’ bin ‘Azib and ‘Umar bin al-Khattab (ﷺ) in al-Baqee’, looking for the new moon, when a rider came and was met by ‘Umar (ﷺ), who said: Where have you come from? He said: From the Bedouins. He said: Have you sighted the moon? He said: Yes. ‘Umar said: ‘Allah Akbar! Verily one man’s (testimony) is enough for the Muslims. Then ‘Umar got up and did wudoo’, and he wiped over his leather slippers, then he prayed Maghrib. Then he said: This is what I saw the Messenger of Allah (ﷺ) do.
Abun-Nadr said: He was wearing a jubbah with tight sleeves, and he brought his arm out from beneath it and wiped over his leather slippers.

Comments: [Its isnad is da’eef, because of the weakness of Abdul-A’la Ath-Tha’labi]

308. It was narrated that Abu Labeed said: A man called Bairah bin Asad went out from Tahiyah, migrating [Hijrah], and he reached Madinah a few days after the Messenger of Allah (ﷺ) died. ‘Umar (ﷺ) saw him and realized he was a stranger, so he said to him: Who are you? Are you from Oman? He said: Yes. He took him by the hand and brought him to Abu Bakr (ﷺ) and said: This man is from the land of which I heard the Messenger of Allah (ﷺ) saying: “I know a land called Oman at the edge of the sea; in it is a tribe of the Arabs who, if my envoy goes to them, they will not shoot arrows or throw stones at him.”
Comments: [Its isnad is da’eef, because it is interrupted]

309. It was narrated from Ibn ‘Umar that ‘Umar (ﷺ) - and I think he attributed it to the Prophet (ﷺ) - said: “Allah, may He be blessed and exalted - says: ‘Whoever humbles himself before Me like that’”’ - and he turned his palm down towards the ground like that, very close to the ground - “I will raise him in status like this”’ - and he turned his palm up towards the heaven and raised his hand like that.

Comments: [Its isnad is saheeh]

310. It was narrated that Abu ‘Uthman an-Nahdi said: I was sitting beneath the minbar of ‘Umar (ﷺ) when he was addressing the people, and he said in his khutbah: I heard the Messenger of Allah (ﷺ) say: “What I fear the most for this ummah is every knowledgeable hypocrite with a smooth tongue.”

Comments: [Its isnad is qawm]

311. It was narrated from Muslim bin Yasar al-Juhani that ‘Umar bin al-Khattab was asked about this verse: “And (remember) when your Lord brought forth from the Children of Adam, from their loins” [al-A’raf 7:172]. ‘Umar (ﷺ) said: I heard the Messenger of Allah (ﷺ) being asked about it and the Messenger of Allah (ﷺ) said:
"Allah created Adam, then He passed His right hand over his loins and brought forth from him his offspring and said: I have created these for Paradise and they will do the deeds of the people of Paradise. Then He passed (His hand) over his loins and brought forth from him his offspring and said: I have created these for Hell and they will do the deeds of the people of Hell." A man said: O Messenger of Allah, why then should we strive? The Messenger of Allah (ﷺ) said: "When Allah creates a person for Paradise, He causes him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise and is admitted to Paradise thereby. And when He creates a person for Hell, He causes him to do the deeds of the people of Hell until he dies doing one of the deeds of the people of Hell and is admitted to Hell thereby."

Comments: [Saheeh because of corroborating evidence and its isnad is daeeef]

312. It was narrated from Salim bin ‘Abdullah bin ‘Umar (ﷺ) from his father that one of the companions of the Messenger of Allah (ﷺ) entered the mosque one Friday when ‘Umar bin al-Khattab was standing and addressing the people. ‘Umar said: What time is this? He said: O Ameer al-Mu’mineen, I came back from the market and as soon as I heard the call to prayer, I did no more than wudoo’ and came here. ‘Umar said: Just wudoo’. When you
313. It was narrated that Ya’la bin Umayyah said: I circumambulated [the Ka’bah] with ‘Umar bin al-Khattab (ﷺ) and he touched the corner. Ya’la said: I was next to the House and when I reached the western corner which is next to the Black Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren’t you going to touch it? He said: Did you not do *tawaf* with the Messenger of Allah (ﷺ)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said: No. He said: Don’t you have a good example in him? I said: Yes indeed. He said: Then stop bothering about that.

Comments: [A saheeh hadeeth]

314. It was narrated that Malik bin Aws bin al-Hadathan said: I brought some *dinars* of mine and wanted to exchange them. Talhah bin ‘Ubaidullah met me and we agreed to an exchange. Then he took them and said: Wait until my storekeeper comes - Abu ‘Amir said: From *al-Ghibah* (a place). And he said concerning it: All of it should be ‘Take this’ and ‘take this’ [i.e., exchanged on the spot]. - I asked ‘Umar bin al-Khattab (ﷺ) about that and he said: I heard the Messenger
of Allah (ﷻ) say: “Silver for gold is _riba_, unless it is exchanged on the spot; wheat for wheat is _riba_, unless it is exchanged on the spot; barley for barley is _riba_, unless it is exchanged on the spot; dates for dates is _riba_ unless it is exchanged on the spot.”

**Comments:** [Its _isnad_ is _sahih_, al-Bukhari (2134) and Muslim (1586)]

315. It was narrated from Sa‘eed bin al-Musayyab that ‘Umar (؟) said: The Messenger of Allah (ﷺ) said: “The deceased is tormented because of the weeping of his family over him.”

**Comments:** [Sa‘eedi. al-Bukhari (1292) and Muslim (927)]

316. It was narrated that ‘Adi bin Hatim said: I came to Umar bin al-Khattab with some of my people and he started giving to each man of Tayy two thousand, and he ignored me. I tried to come in front of him and he turned away from me, then I came from the direction he was facing and he turned away from me. Then I said: O Ameer al-Mu’mineen, do you recognize me? He smiled and leaned backwards, then he said: Yes, by Allah! I know that you believed when they disbelieved, and you came when they turned away, and you remained loyal when they betrayed. The first _sadqah_ (zakali) that brightened the face of the Messenger of Allah (ﷺ) and the faces of his Companions was the _sadqah_ of Tayy that you brought to the Messenger of Allah
Then he began to apologize, then he said: I am only giving to people who are extremely poor and they are the leaders of their tribes and have responsibilities.

Comments: [Saheeh, because of corroborating evidence, al-Bukhari (1605)]

317. It was narrated from Zaid bin Aslam, from his father who said: I heard Umar bin al-Khattab (r) say: Why are we running now and uncovering our shoulders [in tawaf], when Allah has caused Islam to prevail and has eliminated kufr and its people? Whatever the case, we will never give up something that we did at the time of the Messenger of Allah (r).

Comments: [Saheeh because of corroborating evidence; this isnad is hasan, al-Bukhari (1605)]

318. It was narrated that Abul-Aswad al-Deeli said: When I came to Madinah, sickness was occurring in the city. Abdus-Samad said: They were dying quickly. I sat with Umar bin al-Khattab (r) and a funeral passed by. Good things were said about (the deceased) and Umar (r) said: It is due. Then another (funeral) passed by; good things were said about (the deceased) and he said: It is due. Then another funeral passed by; bad things were said about the deceased and Umar said: It is due. I said: What is due, O Ameer al-Mu'mineen? He said: I say what the Messenger of Allah (r) said: "Any Muslim in whose favour four people testify, Allah will admit him to Paradise." We said: Or three? He
said: “Or three.” We said: Or two? He said: “Or two.” Then we did not ask him about one.

Comments: [Its isnad is saheeh, al-Bukhari (1368)]

319. Abu Hurairah said: Whilst ‘Umar bin al-Khattab (ﷺ) was delivering a khutbah, a man came and sat down. ‘Umar said: Why are you coming late to Jumu‘ah? The man said: O Ameer al-Mu’mineen, as soon as I heard the call I did wudu’, then I came. ‘Umar (ﷺ) said: Only wudu’? Didn’t you hear the Messenger of Allah (ﷺ) say: “When one of you goes to Jumu‘ah, let him do ghusl’?”

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

320. Abu Salamah narrated that Abu Hurairah (ﷺ) told him that whilst ‘Umar was delivering the khutbah... and he narrated a similar report.

Comments: [Its isnad is saheeh]

321. It was narrated from ‘Imran bin Hittan, according to what Harb thinks, who asked Ibn ‘Abbas (ﷺ) about silk garments. He said: Ask ‘A’ishah about that. So he asked ‘A’ishah and she said: Ask Ibn ‘Umar (ﷺ). So he asked Ibn ‘Umar (ﷺ), and he said: Abu Hafs told me that the Messenger of Allah (ﷺ) said: “Whoever wears silk in this world will have no share of it in the Hereafter.”
322. It was narrated from Humaid bin ‘Abdur-Rahman al-Himyari that Ibn ‘Abbas said in Basrah: I was the first one to come to ‘Umar (ﷺ) when he was stabbed. He said: Learn from me three things, for I fear that the people will not come to me (before I die). As for me, I did not pass any judgement regarding kalalah and I did not appoint any successor to be in charge of the people after me, and every slave of his [‘Umar’s] will be free. The people said to him: Appoint a successor. He said: Whatever I do, it was done by someone better than me. If I leave the people to decide their affairs, the Prophet of Allah (ﷺ) did that, and if I appoint someone, one who is better than me did that. I said to him: Receive the glad tidings of Paradise; you accompanied the Messenger of Allah (ﷺ), your companionship with him was long; you were appointed in charge of the believers and you showed strength and fulfilled the trust. He said: As for your glad tidings to me of Paradise - ‘Affan [another narrator] said: No by Allah besides Whom there is no god - if I had the entire world and all that is in it, I would give it as a ransom from the terror of what lies before me, even before knowing the outcome. As for what you say about me being in charge of the believers’ affairs, by Allah I wish

تخريج: إسناد صحيح، خ: (5835).
that I could get out of it without gaining or losing anything. As for what you said about me accompanying the Prophet of Allah (ﷺ), that is true.

Comments: [Its isnad is saheeh]

323. It was narrated that Abu Ummamah bin Sahl said: ‘Umar wrote to Abu ‘Ubaidah bin al-Jarrah [saying]: Teach your children swimming and teach your fighters archery. (After that) they used to practise archery frequently, then a stray arrow came and killed a boy, and no one knew where it came from; he was under the care of his maternal uncle. Abu ‘Ubaidah wrote to ‘Umar about that [asking]: To whom should I pay his diyah? ‘Umar (ﷺ) wrote back telling him that the Messenger of Allah (ﷺ) used to say: “Allah and His Messenger are the mawla (guardian) of the one who has no mawla, and the maternal uncle is the heir of the one who has no heir.”

Comments: [Its isnad is hasan]

324. It was narrated that ‘Umar bin al-Khattab said: I heard the Messenger of Allah (ﷺ) say: “The loyalty (wala’) of a freed slave (to his former master) is passed on to the one who inherits his wealth, father or son.”

Comments: [Its isnad is hasan]

325. It was narrated that ‘Abis bin Rabee’ah said: I saw ‘Umar (ﷺ) go to the Black Stone and say: By Allah, I know that you are a
stone and cannot cause harm or bring benefit. Were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you. Then he leant down and kissed it.

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

326. Dujain Abul-Ghusn, who was from Basrah, said: I came to Madinah and met Aslam, the freed slave of `Umar bin al-Khattab (ﷺ). I said: Tell me (a report) from `Umar. He said: I cannot; I am afraid that I will add or subtract something. If we said to `Umar, Tell us something from the Messenger of Allah (ﷺ), he would say: I am afraid that I may add or subtract a letter. The Messenger of Allah (ﷺ) said: “Whoever tells a lie about me will be in Hell.”

Comments: [Saheeh because of corroborating evidence; this isnad is da`eef, because of the weakness of Dujain bin Thabit]

327. It was narrated that `Umar said: The Messenger of Allah (ﷺ) said: “Whoever says in a marketplace, `There is no god but Allah alone, with no partner or associate; His is the dominion, to Him all praise is due, all goodness is in His hand, He grants life and death and He has power over all things,’ Allah will record for him one thousand thousand good deeds and will erase from him one thousand thousand bad deeds, and will build a house for him in Paradise.”

Comments: [Its isnad is da`eef jiddan (very weak)]
328. 'Umar bin al-Khattab (ﷺ) said: On the day of Khaibar, a group of the companions of the Messenger of Allah (ﷺ) said: So and so is a martyr, So and so is a martyr, until they passed by a man and said: So and so is a martyr. The Messenger of Allah (ﷺ) said: “No; I saw him being dragged to Hell because of a cloak that he stole from the booty. Go out and call out to the people, ‘No one will enter Paradise except the believers.’” So I went out and called out: No one will enter Paradise except the believers.

Comments: [Its isnad is hasan, Muslim (114)]

329. It was narrated from Sa’d bin 'Ubaidah, from Ibn ‘Umar, that ‘Umar (ﷺ) said: No, by my father. The Messenger of Allah (ﷺ) said: “Stop it! Whoever swears by anything other than Allah has committed an act of shirk.”

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

330. It was narrated from Nafi’ that ‘Umar (ﷺ) added to the mosque the area between the pillar and the enclosure, and ‘Uthman (ﷺ) added [something to the mosque]. ‘Umar said: Were it not for the fact that I heard the Messenger of Allah (ﷺ) say: “We want to extend our mosque,” I would not have added anything to it.

Comments: [Its isnad is da’eef, because of the weakness of Abdullah]
331. It was narrated from ‘Umar that he said: Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth, and He sent down with him the Book. One of the things that were revealed to him was the verse of stoning. The Messenger of Allah (ﷺ) stoned [adulterers] and we stoned [them] after him. Then he said: We used to recite, “Do not forsake your real father (and attribute yourself to someone else), for this is an act of kufr if you do that, or it is an act of kufr to forsake your real father (and attribute yourself to someone else).” And the Messenger of Allah (ﷺ) said: “Do not praise me as the son of Maryam was praised; rather I am a slave, so say: His slave and His Messenger.” Perhaps Ma‘mar said: “As the Christians praised the son of Maryam.”

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

332. It was narrated from Salim from Ibn ‘Umar that he said to ‘Umar (ﷺ): I heard the people saying something so I decided that I should talk to you. They are saying that you are not going to appoint a successor. He lowered his head for a while, then he looked up and said: Allah, may He be glorified and exalted, will protect His religion. If I do not appoint a successor, the Messenger of Allah (ﷺ) did not appoint a successor either; if I do appoint a successor, Abu Bakr (ﷺ) appointed a successor. By Allah, once he mentioned the Messenger of Allah
(ﷺ) and Abu Bakr, I realized that he was not going to regard anyone else as equal to the Messenger of Allah (ﷺ) and that he was not going to appoint a successor.

Comments: [Its isnad is saheeh, al-Bukhari (7218) and Muslim (1823)]

333. It was narrated from Malik bin Aws that al-Hadathan said: 'Umar (ﷺ) sent word to me... and he mentioned the hadeth. I said to you [both]: The Messenger of Allah (ﷺ) said: "We are not to be inherited from and what we leave behind is charity."

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

334. It was narrated that Ibn al-Musayyab said: When Abu Bakr (ﷺ) died, people wept for him. 'Umar (ﷺ) said: The Messenger of Allah (ﷺ) said: "The deceased is tormented because of the weeping of the living."

Comments: [Saheeh; al-Bukhari (1292) and Muslim (927)]

335. It was narrated that Abu Hurairah (ﷺ) said: When the Messenger of Allah (ﷺ) died and some people apostatised, 'Umar bin al-Khattab (ﷺ) said: O Abu Bakr, how can you fight the people, when the Messenger of Allah (ﷺ) said: "I have been commanded to fight the people until they say La ilaha illallah (There is no god but Allah), and whoever says La ilaha illallah, his wealth and his life are protected
from me, and his reckoning will be with Allah”?

Abu Bakr said: I will most certainly fight those who separate prayer and zakah, for zakah is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah (ﷺ), I will certainly fight them for withholding it. 'Umar (ﷺ) said: By Allah, as soon as I saw that Allah had opened Abu Bakr's heart to the idea of fighting, I knew that he was right.

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

336. It was narrated that 'Umar said: The Messenger of Allah (ﷺ) said: “We are not to be inherited from; what we leave behind is charity.”

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

337. It was narrated that Malik bin Aws said: 'Umar (ﷺ) sent for me... and he mentioned a similar hadeeth.

He said: The wealth of Banunn-Nadeer was among the fai' that Allah granted to His Messenger for which the Muslims made no expedition with either cavalry or camelry (cf. al-Hashr 59:6). He allocated some of it for his family's maintenance for one year, and what was left he spent on horses and weapons in preparation for jihad for the sake of Allah, may He be glorified and exalted.

Comments: [Its isnad is saheeh, al-Bukhari (2904) and Muslim (1757)]
338. It was narrated from 'Asim bin 'Umar from his father that the Prophet (ﷺ) said: "When night comes and day departs and the sun sets, the fasting person may break his fast."

Comments: [Its isnad is saheeh, al-Bukhari (1954) and Muslim (1100)]

339. It was narrated that Ibn 'Abbas (ﷺ) said: I wanted to ask 'Umar (ﷺ) something but I did not find a chance, so I waited for two years. Then when we were in Marraz-Zahran, he went to relieve himself, then he came after relieving himself and I poured water for him. I said: O Ameer al-Mu'mineen, who are the two women who helped one another against the Messenger of Allah (ﷺ)? He said: 'A'ishah and Hafsah (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (4914) and Muslim (1479)]

340. It was narrated from Ibn Seereen, who heard it from Abul-'Ajfa' [who said:] I heard 'Umar (ﷺ) say: Do not make women's dowries too expensive, for if it were a sign of honour in this world or a sign of piety in the Hereafter, the most likely of you to do it would have been the Prophet (ﷺ). But he did not give

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11 As mentioned in the Qur'an: "If you two (wives of the Prophet) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes); but if you help one another against him (Muhammad ﷺ), then verily, Allah is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers" [at-Tahreem 66:3].
any of his daughters in marriage or marry any of his wives for more than twelve Oqiyah. Furthermore, you say during your campaigns: So and so was killed as a martyr. So and so died as a martyr, but perhaps he loaded his mount's back with gold and silver, hoping to do trade. So do not say that; rather say as Muhammad (ิน) said: "Whoever died for the sake of Allah is in Paradise."

Comments: [Its isnad is qaawi]

341. It was narrated from Ma’dan bin Abi Talhah al-Ya’mari that ’Umar (ٔ) stood up to deliver a khutbah. He praised and glorified Allah, then he mentioned the Prophet of Allah (رس) and Abu Bakr (ٔ), then he said: "I have seen a dream, in which I saw myself being pecked by a rooster twice, and I think it signals my death. The people are telling me to appoint a caliph after me. Allah will not cause His caliphate or His religion to be lost, or that with which He sent His Prophet. If I die, then the caliphate is to be decided by a council of these six men with whom the Messenger of Allah (رس) was pleased when he died, then whichever of them you swear allegiance to, listen to him and obey. I know that there are some men who will seek to undermine this matter, and I have fought them with these two hands of mine in support of Islam. If they do that, then those are the
enemies of Allah, the misguided disbelievers. By Allah, I am not leaving behind anything of more concern to me than kalalah. I asked the Prophet of Allah (ﷺ) about it and he never spoke to me in such a harsh manner as he did with regard to that, to such an extent that he poked me in the chest or side with his hand or his finger and said: "O 'Umar! The verse at the end of Soorat an-Nisa' that was revealed in summer is sufficient for you." If I live, I will pass a judgement concerning it that no one who reads Qur'an or who does not read Qur'an will dispute. Then 'Umar said: O Allah, bear witness concerning the governors of the regions; I sent them to teach the people their religion and the Sunnah of their Prophet, and to divide the fai' among them, and to judge between them on a fair basis, and whatever they found difficult they were to refer to me. Then he said: O people, you eat two plants that I think are nothing but distasteful, this garlic and onion. At the time of the Messenger of Allah (ﷺ), I would see that if the smell of these things was found on a man, he would be taken by the hand and led out to al-Baqee'. Whoever must eat them, let him cook them to death. 'Umar (ﷺ) said this in a khutbah on Friday, and was stabbed on Wednesday 26 Dhul-Hijjah.

Comments: [A saheeh hadeeth]
342. It was narrated from Abu Moosa that 'Umar (ﷺ) said: It was the Sunnah of the Messenger of Allah (ﷺ), i.e., tamattu' (in Hajj), but I am afraid that they will have intimate relations with them (their wives) beneath the Arak trees, then they will bring them for Hajj.

Comments: [A saheeh hadeeth, Muslim (1222)]

343. It was narrated that 'Umar (ﷺ) said: I saw the Messenger of Allah (ﷺ) doing wudu' after relieving himself, and wiping over his leather slippers (khuff), then praying.

Comments: [Saheeh lighairihi, and its isnad is da'eef because of the weakness of Yazeed bin Ziyad and Asim bin 'Ubaidullah]

344. It was narrated that Simak said: I heard 'Iyad al-Ash'ari say: I was present at al-Yarmook and we had five commanders over us: Abu 'Ubaidah bin al-Jarrah, Yazeed bin Abi Sufyan, Ibn Hasanah, Khalid bin al-Waleed and 'Iyad - and this 'Iyad was not the one who narrated reports to Simak. - 'Umar (ﷺ) said: If fighting occurs, then your commander is Abu 'Ubaidah. So we wrote to him, saying: We are facing death; and we asked him for reinforcements. He wrote to us, saying: I have received your letter asking for reinforcements and I can tell you about who has the greatest support and the most ready troops:
Allah, may He be glorified and exalted; ask Him for support, for Muhammad (ﷺ) was caused to prevail on the day of Badr with fewer than your numbers. When this letter of mine reaches you, fight them without referring back to me. So we fought them, and we defeated them, pursuing and killing them for four parasangs, and we acquired wealth (booty). They discussed the issue (of booty) and 'Iyad suggested to us that we should give ten for every head. And Abu 'Ubaidah said: Who will compete with me (in a horse race)? A young man said: I will, if you don't get angry. Then he beat him, and I saw the two braids of Abu 'Ubaidah flying as he raced behind him on an Arabian horse.

Comments: [Its isnad is hasan]

345. It was narrated that 'Ali bin Zaid said: I came to Madinah and entered upon Salim bin 'Abdullah, and I was wearing a silk jubbah. Salim said to me: What are you doing with this garment? I heard my father narrate from 'Umar bin al-Khattab (ﷺ) that the Messenger of Allah (ﷺ) said: "Silk is only worn by one who has no share [in the Hereafter]."

Comments: [Saheeh], because of the corroborating evidence, and its isnad is da’eeef because of the weakness of Ali bin Zaid bin Jud’an, al-Bukhari (5835) and Muslim (2069)

346. It was narrated from 'Amr bin 'Afraib from his father that his grandfather said: A man killed his (own) son deliberately and the
case was referred to 'Umar bin al-Khattab (r), who ruled that the murderer should pay one hundred camels [as diya']—thirty three-year-old she-camels, thirty four-year-old she-camels and forty five-year-old she-camels. He said: And the killer does not inherit anything. Were it not that I heard the Messenger of Allah (saw) say, “No father is to be killed in retaliation for his son,” I would have executed you.

Comments: [A hasan hadith]

347. It was narrated that 'Amr bin Shu’aib said: 'Umar (r) said: Were it not that I heard the Messenger of Allah (saw) say, “The killer gets nothing (from the estate of the one he murdered),” I would have included you among the heirs. And he called the maternal uncle of the one who had been killed and gave the camels to him.

Comments: [Hasan because of corroborating evidence; this isnad is da’aeef (weak)]

348. It was narrated from Mujahid bin Jabr... and he mentioned the same hadeeth. He said: 'Umar (r) took thirty three-year-old she-camels, thirty four-year-old she-camels and forty she camels between the ages of five and eight years, all of which were pregnant, then he called the brother of the one who had been killed and gave them to him, not to his father. And he said: I heard the Messenger of Allah (saw) say: “The killer gets nothing.”
Comments: [Hasan because of corroborating evidence; this isnad is daʿeeq, because it is interrupted]

349. It was narrated that Malik bin Aws bin al-Hadathan said: al-ʿAbbas and ʿAli came to ʿUmar (ﷺ) with a dispute. Al-ʿAbbas said: Judge between me and this one. And the people said: Judge between them, judge between them. He said: I shall not judge between them; they know that the Messenger of Allah (ﷺ) said: “We are not to be inherited from; what we leave behind is charity.”

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

350. It was narrated from Ibn al-Musayyab that ʿUmar (ﷺ) said: One of the last verses to be revealed was the verse on riba, and when the Messenger of Allah (ﷺ) died, he had not explained it. So avoid riba and any dubious matter.

Comments: [Hasan]

351. It was narrated from Abu Moosa that he used to advise people to do tanattuʾ (in Hajj). A man said to him: Do not rush in giving fatwas, for you do not know what Armeer al-Muʾmineen has decided with regard to Hajj. When he met him later on, he asked him and ʿUmar said: I know that the Prophet (ﷺ) did it and his Companions did it, but I
do not like [the people] to have intercourse with [their wives] beneath the arak trees and go out to Hajj with their heads dripping [from ghuls].

Comments: [Its isnad is saheeh, Muslim (1222)]

352. It was narrated that ‘Abdur-Rahman bin ‘Awf said: ‘Umar bin al-Khattab (ﷺ) did Hajj and wanted to deliver a speech to the people. ‘Abdur-Rahman bin ‘Awf said: The uneducated people are gathered around you, so delay it until you come to Madinah. When he came to Madinah, I got close to him when he was on the minbar and I heard him saying: Some people are saying, Why should we stone [adulterers]? In the book of Allah it only mentions flogging. But the Messenger of Allah (ﷺ) stoned [adulterers] and we stoned [them] after him. Were it not that people would say, You have inserted something into the Book of Allah that is not part of it, I would have inserted it as it was revealed.

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

353. It was narrated that Simak bin Harb said: I heard an-Nu‘man - i.e., bin Basheer - say: ‘Umar (ﷺ) mentioned what the people had acquired of worldly gains and said: I saw the Messenger of Allah (ﷺ) remaining curled up [with hunger pangs] all day, unable to...
find even the worst type of dates with which to fill his stomach.

Comments: [A Sahih hadeeth and its isnad is hasan, Muslim (2978)]

354. It was narrated from Ibn 'Umar, from his father, that the Prophet (ﷺ) said: "The deceased is tormented in his grave because of being wailed over." Al-Hajjaj said: "...because of the wailing over him."

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

355. It was narrated that Qatadah said: I heard Rufai' Abul-'Aliyah narrate from Ibn 'Abbas: A man told me - Shu'bah said: I think he said: one of the Companions of the Prophet (ﷺ) -: The most admired of them to me is Umar bin al-Khattab (ﷺ): The Messenger of Allah (ﷺ) forbade praying at two times: after 'Asr until the sun sets and after Fajr until the sun rises.

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

356. It was narrated that Qatadah said: I heard Abu 'Uthman an-Nahdi say: The letter of 'Umar came to us when we were in Adhrabeejan with 'Utbah bin Farqad, or in Syria, (saying): The Messenger of Allah (ﷺ) forbade silk except so much - two fingers. Abu 'Uthman said: We had no doubt that he meant silk borders.
357. It was narrated that Qatadah said: I heard Abu 'Uthman an-Nahdi say: The letter of 'Umar came to us...

Comments: [Its isnad is saheeh]

358. It was narrated that 'Amr bin Maimoon said: 'Umar (ﷺ) prayed Fajr when he was in Jam'. Abu Dawood said: We were with 'Umar in Jam', and he said: The mushrikoon used not to move on until the sun rose, and they would say: Shine, (Mount) Thabeer, The Prophet of Allah (ﷺ) differed from them and moved on before the sun rose.

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

359. It was narrated that 'Abdullah bin Deenar said: I heard Ibn 'Umar say: 'Umar (ﷺ) asked the Messenger of Allah (ﷺ): If I become jungub at night; what should I do? He said: "Wash your private part then do wudoo' then go to sleep."

Comments: [Its isnad is saheeh, al-Bukhari (287) and Muslim (306)]

360. It was narrated that Salamah bin Kuhail said: I heard Abul-Hakam said: I asked Ibn 'Umar about earthenware jars and he narrated to us from 'Umar (ﷺ)
that the Messenger of Allah forbade (making nabeedh in) earthenware jars, gourds, and varnished jars.

Comments: [Its isnad is saheeh]

361. It was narrated that `Abdullah bin Sarjis said: I saw the bald one - meaning `Umar bin al-Khattab (ﷺ) - kissing the Black Stone and saying: I know that you are only a stone, but I saw the Messenger of Allah (ﷺ) kiss you.

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

362. It was narrated that Juwairiyah bin Qudamah said: I did Hajj and I came to Madinah the year `Umar was stabbed. He gave a speech and said: I dreamt that a red rooster pecked me once or twice - Shu`bah was not certain - and what happened was that he was stabbed. The people were given permission to enter upon him. The first ones to enter upon him were the Companions of the Prophet (ﷺ), then the people of Madinah, then the people of Syria. Then permission was given to the people of Iraq, and I was among those who entered upon him. Every time people entered upon him, they praised him and wept. When we entered upon him, he had wrapped his stomach with a black turban cloth,
blood was flowing. We said: Give us some advice; and no one asked him for advice except us. He said: You have to adhere to the Book of Allah, for you will never go astray so long as you follow it. We said: Advise us. He said: I urge you to be kind to the Muhajireen, for the people will increase in number and they will decrease. And I advise you to be kind to the Ansar, for they are the people of Islam with whom Islam sought refuge. And I advise you to be kind to the Bedouin, for they are your origin and your strength. And I advise you to be kind to the non-Muslim people under your rule (ahludh-dhimmah), for they have a covenant with your Prophet and they give you a source of income. You may leave now. And he did not say any more to us than these words. Muhammad bin Ja’far said: Shu’bah said: Then after that I asked him and he said concerning the Bedouin: I advise you to be kind to the Bedouin, for they are your brothers and the enemy of your enemy.

Comments: [Its isnad is saheeh, al-Bukhari (3162)]

363. It was narrated that Juwairiyah bin Qudmah said: I did Hajj and I came to Madinah the year ‘Umar was stabbed. He gave a speech and said: I dreamt that a red rooster pecked me once or twice - Shu’bah was not certain - and only a week later, he was stabbed. And he mentioned a similar report,
except that he said: And I advise you be kind to the non-Muslim people under your rule (ahludh-dliimnali), and honour the covenant of your Prophet. Then I asked him after that and he said concerning the Bedouin: I advise you to be kind to the Bedouin, for they are your brothers and the enemy of your enemy.

Comments: [Its isnad is saheeh]

364. It was narrated from Ibn ‘Abbas (‏) that he said: Some men of good character, among whom was ‘Umar, who is the best of them in my view, testified in my presence that the Messenger of Allah (‏) forbade praying after Fajr prayer until the sun rose, and after ‘Asr prayer until it (the sun) set.

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

365. It was narrated from Suwaid bin Ghafalah that ‘Umar addressed the people in al-Jabiyah and said: The Messenger of Allah (‏) forbade wearing silk except the width of two fingers or three or four - and he gestured with his hand.

Comments: [A saheeh hadeth]

تخريج: حديث صحيح، وسماع محمد بن جعفر من سعيد بن أبي عروبة متحلف فيه: أ قبل الاختلاط أم بعده؟ خ (582/2): (582/2).
366. It was narrated from Ibn 'Umar, from 'Umar, that the Prophet (ﷺ) said: “The deceased is tormented in his grave because of the wailing over him.”

Comments: [A saheeh hadeeth]

Tafsir: حديث صحيح، سمع محمد بن جعفر من سعيد مختلف فيه: أ قبل الاختلاف أم بعد؟ وقد نويع، خ، (2192) م، 927.

367. Ibn 'Umar said: 'Umar bin al-Khattab (ﷺ) told me: Whilst we were with the Messenger of Allah (ﷺ) one day, a man came to us whose garment was exceedingly white and whose hair was exceedingly black, and we did not see any signs of travel on him, and none of us knew who he was. He came and sat before the Prophet (ﷺ), resting his knees against his and placing his hands on his thighs. He said: O Muhammad, tell me about Islam: what is Islam? The Messenger of Allah (ﷺ) said: “Islam means to bear witness that there is no god except Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to pay zakah, to fast Ramadan and to perform pilgrimage to the House (the Ka'bah), if you have the means.” He said: You have spoken the truth. He ('Umar) said: It amazed us, how he questioned him and said that he had spoken the truth. He said: Tell me about faith (Eeman). He said: “Faith is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and to believe in al-qadar (the
divine will and decree), both good and bad." He said: You have spoken the truth. He said: Tell me about ihsan: what is ihsan? - Yazeed said: - "It is to worship Allah as if you can see Him, for although you cannot see Him, He sees you." He said: Tell me about the Hour. He said: "The one who is asked about it does not know more than the one who is asking." He said: Then tell me about its signs. He said: "When the slave woman gives birth to her mistress, and when you see the barefoot, naked, destitute shepherds competing in the construction of lofty buildings." He ['Umar] said: Then he went away. He ['Umar] waited for a while - Yazeed said: three (days). Then he (the Prophet (ﷺ)) said to me: "O 'Umar, do you know who that questioner was?" I said: Allah and His Messenger know best. He said: "That was Jibreel, who came to you to teach you your religion."

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

368. Ibn 'Umar said: 'Umar (ﷺ) told us: We were sitting with the Messenger of Allah (ﷺ)... and he mentioned the same hadeeth, except that he said: No signs of travel were to be seen on him. And he said: 'Umar said: I waited for three (days), then the Messenger of Allah (ﷺ) said: "O 'Umar..."

Comments: [Its isnad is saheeh]
369. It was narrated that Abu Nadrah said: I said to Jabir bin ‘Abdullah: Ibn az-Zubair (ﷺ) forbids tanattu’ (in hajj) and Ibn ‘Abbas enjoins it. He said to me: I knew about this issue. We did tanattu’ with the Messenger of Allah (ﷺ) - ‘Affan said: And with Abu Bakr - then when ‘Umar (ﷺ) became Caliph, he addressed the people and said: The Qur’an is still the Qur’an and the Messenger of Allah (ﷺ) is the Messenger. There were two mut’ahs at the time of the Messenger of Allah (ﷺ): one of them was the mut’ah of Hajj (i.e., tanattu’) and the other was mut’ah with women.

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

370. It was narrated from Abu Tameem that he heard ‘Umar bin al-Khattab (ﷺ) say: I heard the Prophet (ﷺ) say: “If you truly put your trust in Allah, He would provide for you as He provides for the birds: they go out with empty stomachs and come back with full stomachs.”

Comments: [A saheeh hadeeth]

371. It was narrated that Ibn as-Sa’idi al-Maliki said: ‘Umar bin al-Khattab (ﷺ) appointed me in charge of the zakah, and when I had finished with it and handed it over to him, he ordered that I be given some remuneration. I said: I only did it for the sake of Allah
and my reward is with Allah. He said: Take what is given to you. I was appointed to do some work at the time of the Messenger of Allah (ﷺ) and he gave me some remuneration, and I said the same as you have said, but the Messenger of Allah (ﷺ) said to me: “If you are given something without asking for it, then take it and give some in charity.”

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

372. It was narrated from 'Umar bin al-Khattab (ﷺ) that he said: I got excited one day and kissed [my wife] when I was fasting. I came to the Messenger of Allah (ﷺ) and said: Today I have done a horrible thing; I kissed [my wife] when I was fasting. The Messenger of Allah (ﷺ) said: “What do you think if you rinse your mouth with water when you are fasting?” I said: There is nothing wrong with that. The Messenger of Allah (ﷺ) said: “Then why [are you worried]?”

Comments: [Its isnad is saheeh]

373. 'Abdullah bin Hubairah said: I heard Abu Tameem al-Jaishani say: I heard 'Umar bin al-Khattab (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: “If you really put your trust in Allah, He would provide for you as He provides for the birds. Do you not see that they go out with empty stomachs and come back with full stomachs?”
Comments: [A saheeh hadeeth]

374. It was narrated that Ibn Ya’mar said: I said to Ibn ‘Umar: We travel to different countries and we meet people who say there is no qadar (divine decree). Ibn ‘Umar said: If you meet them, tell them that ‘Abdullah bin ‘Umar has nothing to do with them and they have nothing to do with him - three times. Then he started narrating: Whilst we were with the Messenger of Allah (ﷺ), there came a man... and he described his appearance. The Messenger of Allah (ﷺ) said: Come closer, so he came closer. He said: Come closer, so he came closer. He said: Come closer, so he came closer, until his knees were nearly touching [the Prophet’s] knees. Then he said: O Messenger of Allah, tell me what is faith [or: about faith]. He said: “To believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in al-qadar.” - Sufyan said: I think he said: “... both good and bad.” He said: What is Islam? He said: “To establish prayer, pay zakah, perform pilgrimage to the House, to fast Ramadan and to do ghusl in the case of janabah.” For all of that, he [the stranger] said: You are right, you are right. The people said: We never saw any man show more respect to the Messenger of Allah (ﷺ) than this man did. It was as if he was teaching the Messenger of Allah (ﷺ). Then he said: O Messenger of Allah...
Allah, tell me about ḥusn. He said:
“It is to worship Allah as if you see Him, for even if you do not see Him, He sees you.” For all of that we said: We never saw any man show more respect to the Messenger of Allah (ﷺ) than this man did; he said: You are right, you are right. He said: Tell me about the Hour. He said: “The one who is asked about it does not know more about it than one who is asking.” He said: You are right. He said it several times, and we never saw any man show more respect to the Messenger of Allah (ﷺ) than this man did. Then he left. Sufyan said: I heard that the Messenger of Allah (ﷺ) said: “Look for him,” but they did not find him. He said: “That was Jibril who came to you to teach you your religion. He never came to me in any form but I recognised him, except for this form.”

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

375. It was narrated that Ibn Ya’mar said: I asked Ibn ‘Umar - or a man asked him: We travel in this land and we meet people who say, There is no qadar (divine decree). Ibn ‘Umar said: If you meet those people, tell them that ‘Abdullah bin ‘Umar has nothing to do with them and they have nothing to do with him - he said it three times. Then he told us: Whilst we were with the Messenger of Allah (ﷺ), a man came and said: O Messenger of Allah, may I draw closer? He
said: “Come closer.” So he came a little closer, then he said: O Messenger of Allah, may I come closer? He said: “Come closer.” So he came a little closer, then he said: O Messenger of Allah, may I come closer? He said: “Come closer.” So he came a little closer until his knees were almost touching the knees of the Messenger of Allah (ﷺ). Then he said: O Messenger of Allah, what is faith? - and he mentioned a similar report.

Comments: [Its isnad is saheeh like the previous report]

376. It was narrated that ‘Umar bin al-Khattab (ﷺ) said: The Messenger of Allah (ﷺ) said: “Whoever shades the head of a warrior, Allah will shade him on the Day of Resurrection; whoever equips a warrior until he is fully equipped, will have a reward like his; whoever builds a mosque in which the Name of Allah is mentioned, Allah will build for him a house in Paradise.”

Comments: [A saheeh hadith]

377. It was narrated that Umar bin al-Khattab (ﷺ) - ‘Abdullah said: My father attributed it to the Prophet (ﷺ) - said: “Whoever misses any part of his witr or portion (of prayer or Qur’an) at night and reads it between Fajr prayer and Zuhr, it will be as if he read it at night.”
Comments: [Its isnad is saheeh, Muslim (747)]

378. It was narrated that ‘Umar bin al-Khattab said: Before the prohibition of *khamr* was revealed, ‘Umar said: O Allah, give us a clear ruling on *khamr*. Then the verse which is in Soorat al-Baqarah was revealed: "They ask you (O Muhammad (ﷺ)) concerning alcoholic drink and gambling. Say: ‘In them is a great sin...’" [al-Baqarah 2:219]. ‘Umar was summoned and it was recited to him. He said: O Allah, give us a clear ruling on *khamr*, and the verse which is in Soorat an-Nisa’ was revealed: "O you who believe! Approach not As-Salah (the prayer) when you are in a drunken state..." [an-Nisa’ 4:43]. When the *iqamah* for prayer was given, the caller of the Messenger of Allah (ﷺ) would call out: Do not approach the prayer drunk. ‘Umar was summoned and it was recited to him. He said: O Allah, give us a clear ruling on *khamr*, and this verse was revealed then ‘Umar was summoned and recited to him when he reached “So, will you not then abstain?” [al-Ma’idah 5:91]. Then ‘Umar said: We abstain, we abstain.

Comments: [Its isnad is saheeh]
379. It was narrated from Subayy bin Ma‘bad that he was a Taghlibi Christian, then he became Muslim and asked which deed is best? He was told: Jihad for the sake of Allah, may He be glorified and exalted. He wanted to go for jihad, but he was asked: Have you done Hajj? He said: No. It was said to him: Do Hajj and ‘Umrah, then go for jihad. So he entered ihram for both of them together, then he met Zaid bin Soohan and Salman bin Rabee’ah who said: He is more misguided than his camel, or he is no more guided than his camel. He went to ‘Umar (ﷺ) and told him what they had said, and he said: You have been guided to the Sunnah of your Prophet (ﷺ), or to the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh]

380. It was narrated that Hisham said: My father told me that ‘Umar bin al-Khattab (ﷺ) said to the [Black] Stone: You are only a stone; were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you. Then he kissed it.

Comments: [A saheeh hadith]

381. It was narrated from Hisham, from his father, that ‘Umar (ﷺ) came to the [Black] Stone and said: I know that you are only a stone and you cannot cause harm or bring benefit. Were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not
have kissed you. Then he kissed it.

Comments: [A repeat of the previous report]

382. It was narrated from Suwaid bin Ghafalah that `Umar (ﷺ) kissed it and touched it, then he said: I saw Abul-Qasim (ṣ) show respect to you - meaning the Black Stone.

Comments: [Its isnad is saheeh]

383. It was narrated from `Asim bin `Umar that his father said: The Messenger of Allah (ﷺ) said: "When night comes from here and day departs from here, the fasting person may break his fast."

Comments: [Its isnad is saheeh, al-Bukhari (1954) and Muslim (1100)]

384. It was narrated that `Umar (ﷺ) said: The Messenger of Allah (ﷺ) said: "The likeness of the one who takes back his charity is that of one who goes back to his vomit."

Comments: [A Saheeh hadeeth and its isnad is hasan, al-Bukhari (1490) and Muslim (1620)]

385. It was narrated that `Umar (ﷺ) said: The people of Jahiliyyah used not to move on from Jam' until they said: Shine, Thabeer, so that we may move on quickly. When the Messenger of Allah (ﷺ) came, he differed from them and he used to move on from Jam' before sunrise, like the time when people who delay Fajr usually pray.
Comments: [Its isnad is saheeh, al-Bukhari and Muslim (1684)]

386. It was narrated from Ibn Abu Mulaikah, who heard Ibn Abbas (ﷺ) say: ‘Umar (ﷺ) said to me: I heard the Messenger of Allah (ﷺ) say: “The deceased is tormented because of the weeping of his family over him.”

Comments: [A Saheeh hadaeth and its isnad is hasan, al-Bukhari (1287) and Muslim (927)]

387. It was narrated that Ibn ‘Umar said: ‘Umar (ﷺ) said: I saw the Messenger of Allah (ﷺ) wipe over his leather slippers (khuff) whilst travelling.

Comments: [Its isnad is da’eeef because of the weakness of Asim bin Ubaidullah]

388. It was narrated from ‘Umar (ﷺ) that the Prophet (ﷺ) used to seek refuge with Allah from miserliness, cowardice, the torment of the grave, the feebleness of old age and diseases of the heart (such as envy, hatred, and wrong ‘aqeedah). Wakee’ said: And diseases of the heart means dying. Wakee’ said: And turmoil (fitnah) from which he has not repented.

Comments: [Its isnad is saheeh]

389. It was narrated that ‘Abdullah bin Buraidah said: ‘Umar (ﷺ) sat where the Messenger of Allah (ﷺ) used to sit, in a place where funerals passed by. A funeral
passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said: This man was the most dishonest of people. He said: The most dishonest of people is the one who tells the most lies about Allah, and the next worst is the one who is dishonest with his soul in his body. They said: What do you think if four people testify? He said: It is due. They said: Or three? He said: If they are three, it is due. They said: Or two? He said: It is due, and if I had asked about one, that would have been dearer to me than red camels. It was said to `Umar: Is this something that you are saying on the basis of your own opinion or is it something that you heard from the Messenger of Allah (ﷺ)? He said: No; rather it is something that I heard from the Messenger of Allah (ﷺ).

Comments: [A saheeh hadeeth, al-Bukhari (2643)]

390. It was narrated that 'Abayah bin Rifa'ah said: 'Umar (ﷺ) heard that when Sa'd built the palace, he said: Now there will be no more noise. 'Umar sent Muhammad bin Maslamah to him, and when he arrived he took out some kindling and lit a fire, and he bought some wood for a
dirham. It was said to Sa’d: A man has done such and such. He said: That is Muhammad bin Maslamah. He went out to him and swore by Allah that he never said that. He said: We will convey from you what you have said and we will do as we were instructed. So he burned the door. Then he [Sa’d] offered some supplies (to the envoy) but he refused. He left at midday and went to ‘Umar (ﷺ), and he went and came back within nineteen days. He said: Were it not that I think well of you, I would have thought that you did not convey my message. He said: Yes I did convey it; he conveys his salam and apologises, and he swore by Allah that he did not say that. He said: Did he give you any provisions? He said: No. He said: What prevented you from supplying [sufficient] provisions to me yourself? He said: I did not want to instruct that you be given the cold whilst I had the hot [i.e., I could not have given you what you wanted of food and enjoyed plentiful food myself], when around me are the people of Madinah who are starving, for I heard the Messenger of Allah (ﷺ) say: “No man should eat his fill when his neighbour is going without.”

Comments: [A Saheeh hadeeth]
The **hadeeth** of as-Saqeefah

391. It was narrated from ‘Ubaidullah bin ‘Abdullah bin Utbah bin Mas’ood that Ibn ‘Abbas told him that ‘Abdur-Rahman bin ‘Awf went back to where he had halted. Ibn ‘Abbas said: I used to recite to ‘Abdur-Rahman bin ‘Awf, and he found me waiting for him. That was in Mina during the last *Hajj* performed by ‘Umar bin al-Khattab (ﷺ). ‘Abdur-Rahman bin ‘Awf said: A man came to ‘Umar bin al-Khattab and said: So and so is saying: If ‘Umar (ﷺ) dies, I will swear allegiance to So and so. ‘Umar (ﷺ) said: I will stand before the people today and warn them against these people who want to deprive them of their rights. ‘Abdur-Rahman said: I said: O Ameer al-Mu’minen, do not do that, for the *Hajj* season brings together the riffraff and rabble among the people, and most of the people who gather around and listen to you will be of that type. If you stand before the people, I am afraid that you will say something that they will spread and not understand it properly or interpret it properly. Rather wait until you come to Madinah, for it is the land of *Hijrah* and the *Sunnah*, and you will meet the most knowledgeable and noble people there, and you...
can say what you want to say with confidence; they will understand what you say and will interpret it correctly. 'Umar (ﷺ) said: If I reach Madinah safe and sound, I shall certainly talk to the people there in the first speech I deliver. When we came to Madinah at the end of Dhul-Hijjah, it was a Friday. I set out early. 'Umar did not care at what time he went out, because he did not pay attention to heat and cold and so on. I found Sa'eed bin Zaid at the right-hand corner of the minbar; he had got there before me. I sat down next to him, with my knee touching his knee, and it was not long before 'Umar (ﷺ) came. When I saw him, I said: He will certainly speak today on this minbar and say something that no one ever heard before. Sa'eed bin Zaid objected to that and said: What do you think he will say that no one said before? 'Umar (ﷺ) sat on the minbar, and when the mu’āththir fell silent, he stood up and praised and glorified Allah as He deserves, then he said: To proceed. O people, I am going to tell you something that it has been decreed I should say. I do not know, perhaps it may signal my death. So whoever understands it and remembers it, let him narrate it to others wherever his mount takes him; whoever does not understand it, it is not permissible for him to tell lies about me. Allah, may He be blessed and exalted, sent Muhammad (ﷺ) with the truth and revealed the Book to him;
among the things that were revealed to him was the verse of stoning [adulterers]. We read it and understood it; the Messenger of Allah (ﷺ) stoned [adulterers] and we stoned [adulterers] after him. But I fear that with the passage of time, some people will say: We do not find the verse of stoning in the Book of Allah, thus they will go astray by forsaking an obligation that Allah revealed. Stoning is the due punishment in the Book of Allah for those who commit zina, both men and women, if they have been married and if proof is established, or there is a pregnancy or a confession. And we used to recite: Do not claim to be the offspring of anyone other than your fathers, as it is disbelief (or ingratitude) on your part to claim to be the offspring of anyone other than your fathers. Verily the Messenger of Allah (ﷺ) said: “Do not praise me excessively as ‘Eesa, the son of Maryam, was praised; rather I am the slave of Allah, so say: the slave of Allah and His Messenger.” I have heard that some among you are saying: If ‘Umar (中考) dies, I shall swear allegiance to So and so. No man should deceive himself by saying that the oath of allegiance to Abu Bakr was given suddenly and it was successful. There is no doubt that this is the case, but Allah, may He be glorified and exalted, saved the people from its bad consequences and there is no one among you today who has the qualities of Abu
Bakr (s). What happened to us when the Messenger of Allah (s) died was that ‘Ali, az-Zubair and those who were with them stayed behind in the house of Fatimah, the daughter of the Messenger of Allah (s), and all the Ansar stayed behind and gathered in Saeqefat Banu Sa’idah, whilst the Muhajireen gathered around Abu Bakr (s). I said to him: O Abu Bakr, let us go to our brothers, the Ansar. So we set out, looking for them, then we were met by two righteous men who told us what the people had done, and said: Where are you going, O Muhajireen? I said: We are looking for these brothers of ours, the Ansar. They said: You should not go near them; do whatever you have already decided, O Muhajireen. I said: By Allah, we will go to them. So we carried on until we came to them in Saeqefat Banu Sa’idah, where we found them gathered and among them was a man wrapped up [in a garment]. I said: Who is this? They said: Sa‘d bin ‘Ubadah. I said: What is the matter with him? They said: He is sick. After we sat down, their spokesman stood up and praised and glorified Allah, may He glorified and exalted, as He deserves, then he said: To proceed. We are the supporters (Ansar) of Allah and the majority of the Muslim army. You, O Muhajireen, are a small group among us. Some of you came to us, wanting to deny who we are and prevent us from attaining a position of authority. When he fell silent, I wanted to present a speech that I had prepared.
and that I liked in front of Abu Bakr (ﷺ). I used to avoid provoking him and he was more forbearing and more dignified than me. But Abu Bakr (ﷺ) said: Wait a while. I did not like to make him angry, and he was more knowledgeable and more dignified than me. By Allah, he did not omit any word that I liked in the speech I had prepared but he said something like it or better, speaking spontaneously, until he finished speaking. Then he said: To proceed. Whatever you have mentioned about your achievements and virtues, is correct. The Arabs would not acknowledge the leadership of anyone except someone from this tribe of Quraish, for they are the best of the Arabs in lineage and location. I am pleased to suggest to you one of these two men, whichever of them you want. Then he took hold of my hand and the hand of Abu 'Ubaidah bin al-Jarrah, and I disliked nothing of what he had said apart from this, for by Allah, I would rather have my neck struck for no sin on my part than to become the leader of people among whom was Abu Bakr (ﷺ), unless my own self suggested something at the time of death. One of the Ansar said: I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree [i.e., a noble]; I suggest] a ruler from among us and a ruler from among you, O Quraish. - I [the narrator] said to Malik: What does 'I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree' mean? Malik said: It means: If you want to lead us in that which is right, then lead us, otherwise we will be led by the worst of leaders.
mean? He said: It is as if he is saying, I am the smart one who has the answer. - Then there was a great deal of clamour and raised voices, to such an extent that I feared there would be a conflict, so I said: Hold out your hand, O Abu Bakr. So he held out his hand and I swore allegiance to him, and the Muhajireen swore allegiance to him, then the Ansar swore allegiance to him. Thus we surrounded Sa'd bin 'Ubada. One of them said: You have killed Sa'd. I said: May Allah kill Sa'd! And 'Umar (ﷺ) said: By Allah, we never encountered any problem greater than the swearing of allegiance to Abu Bakr (ﷺ). We were afraid that if we left the people without having sworn allegiance to anyone, they might swear allegiance after we were gone, so we would either follow in their footsteps and swear allegiance to someone we were not pleased with, or we would disagree with them and that would cause trouble. If anyone swears allegiance to a leader without consulting the Muslims, there is no allegiance for him and no allegiance to the one who swore allegiance to him, lest both of them be killed.

Malik said: Ibn Shihab told me, from 'Uwain bin az-Zubair, that the men whom they met were 'Uwain bin Sa'idah and Ma'n bin 'Adiy. Ibn Shihab said: Sa'eed bin al-Musayyab told me that the one who said, I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree, was al-Hubab bin al-Mundhir.
Comments: [Its isnad is saheeh, al-Bukhari (2462) and Muslim (1691)]

392. It was narrated from Yahya bin Sa’eed that he heard Anas bin Malik say: The Messenger of Allah (ﷺ) said: “Shall I not tell you of the best tribe of the Ansar? Banun-Najjar, then Banu ‘Abdul-Ashhal, then Banul-Harith bin al-Khazraj, then Banu Sa’idah,” and he said: “In each tribe of the Ansar there is goodness.”

Comments: [Its isnad is saheeh, al-Bukhari (5300) and Muslim (2511)]

393. It was narrated that Ibn ‘Umar (ﷺ) said: The Messenger of Allah (ﷺ) said: “The two parties to a transaction have the option (of cancelling it) so long as they have not parted or there is a condition which gives the option to cancel.”

Comments: [Its isnad is saheeh, al-Bukhari (2107) and Muslim (1531)]

394. It was narrated from Ibn ‘Umar that the Messenger of Allah (ﷺ) forbade selling the offspring of the offspring that is still in the womb of a camel.

Comments: [Its isnad is saheeh, al-Bukhari (2143) and Muslim (1514)]

395. It was narrated that Ibn ‘Umar (ﷺ) said: We used to buy and sell foodstuff at the time of the Messenger of Allah (ﷺ), and he would send someone to tell us to transfer the food from the place
we have bought it to another place before selling it.

Comments: [Its isnad is saheeh, al-Bukhari (2123) and Muslim (1527)]

396. It was narrated that Ibn ‘Umar (ﷺ) said: The Messenger of Allah (ﷺ) said: “Whoever buys foodstuff should not sell it until he takes possession of all of it.”

Comments: [Its isnad is saheeh, al-Bukhari (2126) and Muslim (1526)]

397. It was narrated from Ibn ‘Umar (ﷺ) that the Messenger of Allah (ﷺ) said: “If a person frees his share of a slave, and has enough money to pay the full price of the slave, a fair price should be worked out for the slave, and his partners should be given their shares, then he may free the slave, otherwise he has freed only what he has freed.”

Comments: [Its isnad is saheeh, al-Bukhari (2522) and Muslim (1501)]

398. It was narrated that Sa’eed said: I said to Ibn ‘Umar (ﷺ): What about a man who engaged in li’ an with his wife? He said: The Messenger of Allah (ﷺ) would separate them - and he mentioned the hadeeth.

Comments: [Its isnad is saheeh, al-Bukhari (5312) and Muslim (1493)]
399. It was narrated that Yazeed said: Ibn ‘Abbas (ﷺ) said to us: I said to ‘Uthman bin ‘Affan: What made you take al-Anfal, which is one of al-Mathani (the seven long soorahs), and Baraa’ah, which is one of al-Mi’een (soorahs with one hundred verses or thereabouts), and put them next to one another and not write - Ibn Ja’far said: A line between them saying Bismillahir-Rahmanir-Raheem - and you put them with the seven long ones? What made you do that? ‘Uthman (ﷺ) said: Sometimes many soorahs would be revealed (incomplete) to the Messenger of Allah (ﷺ), and when something was revealed he would call one of the scribes to write it down for him and say: “Put this in the soora in which such and such is mentioned”; and verses would be revealed to him and he would say, “Put these verses in the soora in which such and such is mentioned”; and a verse would be revealed to him and he would say: “Put this verse in the soora in which such and such is mentioned.”

Al-Anfal was one of the first soorahs to be revealed in Madinah and Baraa’ah was one of the last soorahs of the Qur’an, and the stories and content of the two soorahs were...
400. It was narrated from Hisham bin 'Urwah: My father told me that Humran told him: 'Uthman (may Allah have mercy on him) did wudoo' in al-Balat (a paved area in Madinah) then he said: I shall tell you a hadeeth that I heard from the Messenger of Allah (may Allah have mercy on him). Were it not for a verse in the Book of Allah, I would not have told you it. I heard the Prophet (may Allah have mercy on him) say: "Whoever does wudoo' and does it well, then goes in and prays, his sins between that prayer and the next will be forgiven, until he prays [the second prayer]."

Comments: [Its isnad is da'eeef, al-Bukhari (160) and Muslim (227)]

401. It was narrated from Aban bin 'Uthman (may Allah have mercy on him) from his father that the Prophet (may Allah have mercy on him) said: "The pilgrim in ihram should not get married, arrange a marriage or propose marriage."

Comments: [Its isnad is saheeh, Muslim (1409)]

402. It was narrated that Ibn Harmalah said: I heard Saeed [i.e., Ibn al-Musayyab] say: 'Uthman
(٢٣٥) went out for Hajj, then when he was partway there, it was said to ‘Ali (٢٤٤): He ['Uthman] has forbidden *tammattu* [doing 'Umrah then exiting ihram until Hajj]. ‘Ali (٢٤٤) said to his companions: When he sets out, set out too. And ‘Ali and his companions entered ihram with the intention of doing 'Umrah and 'Uthman (٢٤٤) did not say anything to him about that. ‘Ali (٢٤٤) said to him: Have I not been told that you forbade *tammattu* by doing 'Umrah first? He said: Of course. ‘Ali said: Did you not hear that the Messenger of Allah (٢٤٤) did *tammattu*? ‘Uthman said: Of course.

**Comments:** [Saheeh hadeeth, al-Bukhari (1569) and Muslim (1223)]

403. It was narrated from ‘Uthman that the Messenger of Allah (٢٤٤) did *wudoo* washing each part of the body three times.

**Comments:** [A hadeeth that is saheeh because of corroborating evidence]

404. It was narrated from Abu Anas that ‘Uthman (٢٤٤) did *wudoo* in *al-Magaa'id*, washing each part of the body three times. Some of the Companions of the Messenger of Allah (٢٤٤) were with him. He said: Didn't you see the Messenger of Allah (٢٤٤) do *wudoo* like this? They said: Yes.

**Comments:** [Its isnad is saheeh, Muslim (2301)]

405. It was narrated that ‘Uthman (٢٤٤) said: The Messenger of Allah (٢٤٤) said: “The best of
you is the one who learns Qur’an and teaches it.”

Comments: [Its isnad is saheeh, al-Bukhari (5028)]

406. It was narrated that ‘Uthman (RA) said: The Messenger of Allah (SAW) said: “Whoever does wudoo’ as Allah, may He be glorified and exalted, has commanded him, the prescribed prayers will be an expiation for [whatever sins he commits] between them.”

Comments: [Its isnad is saheeh, Muslim (231)]

407. Abu Sahlah narrated that ‘Uthman (RA) said, on the Day of the House when he was besieged: The Messenger of Allah (SAW) gave me advice and I promised to comply with it, so I shall bear it with patience. Qais said: People thought that it was that day (when he was killed).

Comments: [Its isnad is hasan]

408. It was narrated from ‘Uthman bin ‘Affan (RA) - ‘Abdur-Razzaq said: from the Prophet (SAW) - that he said: “Whoever prays ‘Isha’ and Fajr prayer in congregation, it is as if he spent the night in prayer (qiyamul-lail).” ‘Abdur-Rahman said: Whoever prays ‘Isha’ in congregation, it is as if he spent half the night in prayer, and whoever prays Fajr in congregation, it is as if he spent the entire night in prayer.
409. It was narrated from 'Uthman bin 'Affan (‡) that the Prophet (ﷺ) said: "Whoever prays 'Isha' in congregation is like one who spent half the night in prayer, and whoever prays 'Fajr' in congregation is like one who spent the entire night in prayer."

Comments: [A hadith saheeh]

410. 'Ata' bin Farrooikh, the freed slave of the Qurashis, narrated that 'Uthman (‡) bought some land from a man and the man did not seek payment for it. Then he met him and he said to him: What prevented you from coming and taking your money? He said: You were unfair to me; I never met anyone but he blamed me. 'Uthman said: Is this the reason? He said: Yes. 'Uthman said: Then choose between your land or your money. Then 'Uthman said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, admitted to Paradise a man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [A hadith that is hasan because of corroborating evidence].
411. It was narrated that ‘Alqamah said: I was with Ibn Mas’ood when he was with ‘Uthman (ﷺ). ‘Uthman (ﷺ) said to him: Do you still feel any desire towards women? When women were mentioned, Ibn Mas’ood said: Come closer, ‘Alqamah. I was a young man (at that time). ‘Uthman (ﷺ) said to him: The Messenger of Allah (ﷺ) came out to some young men of the Muhajireen and said: “Whoever among you has the means to get married, let him do so, for it is more effective in lowering the gaze and guarding chastity; whoever cannot (do that), then fasting is a shield for him.”

**Comments:** [A saheeh hadeeth]

412. It was narrated from ‘Uthman bin ‘Affan (ﷺ) that the Prophet (ﷺ) said: “The best of you is the one who teaches Qur’an or learns it.” Muhammad bin Ja’far and Hajjaj said: Abu ‘Abdur-Rahman said: That is what made me sit in this place (i.e., become a teacher). Hajjaj said: Shu’bah said: Abu ‘Abdur-Rahman did not hear (it) from ‘Uthman (ﷺ) or from ‘Abdullah, but he heard it from ‘Ali (ﷺ). My father said and Bahz said: (It was narrated from) Shu’bah who said: ‘Alqamah bin Marthad told me: “The best of you is the one who learns Qur’an and teaches it.”

**Comments:** [Its isnad is saheeh, al-Bukhari (5028)]
413. ‘Affan told us: Shu’bah told us: ‘Aqlamah bin Marthad told me... and he said in it: “Whoever learns the Qur’an or teaches it.”

Comments: [Its isnad is saheeh]

414. It was narrated that ‘Amr bin Deenar said: I heard a man narrate from ‘Uthman bin ‘Affan (ﷺ) from the Prophet (ﷺ) who said: “A man was easy-going when buying and selling, and when paying his dues and asking for what he was owed then he will enter Paradise.”

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

415. It was narrated from Aban from ‘Uthman (ﷺ) that he called for water and did wudoo’: he rinsed his mouth and nose, then he washed his face three times, his arms three times each, and wiped his head and the tops of his feet, then he smiled and said to his companions: Aren’t you going to ask me what made me smile? They said: What made you smile, O Ameer al-Mu’mineen? He said: I saw the Messenger of Allah (ﷺ) call for water near this spot, then he did wudoo’ as I have done it, then he smiled and said: “Aren’t you going to ask me what made me smile?” They said: What made you smile, O Messenger of Allah? He said: “If a person calls for (water for) wudoo’, then he washes his face. Allah will remove from him every sin that he committed
with his face; when he washes his arms, the same applies; when he wipes his head, the same applies; when he purifies his feet, the same applies."

**Comments:** [Saheeh because of corroborating evidence]

416. It was narrated from al-Hasan bin Sa’d, the freed slave of Hasan bin ‘Ali, that Rabah said: My masters married me to a Roman slave girl of theirs. I was intimate with her and she bore me a boy who was black like me and I named him ‘Abdullah. Then I was intimate with her again and she bore me a boy who was black like me, and I named him ‘Ubaidullah. Then she was corrupted by a Roman slave of my masters, whose name was Yuhannas and he spoke to her in their language. Then she gave birth to a boy who looked like a lizard (i.e., was very fair). I said to her: What is this? She said: He is the child of Yohannas. So we referred the case to Ameer al-Mu’mineen ‘Uthman (r) - Mahdi said: I think he said: And he asked them both - and they confessed. He said: Will you agree to me passing judgement between you according to the judgement of the Messenger of Allah (s)? He said: The Messenger of Allah (s) ruled that the child be attributed to the (husband of the) woman, and the fornicator gets nothing. Mahdi said: and I think he said: He flogged her and him, and they were both slaves.

**Comments:** [Its isnad is da’eef because Rabah is unknown]
417. It was narrated from Rabah... he mentioned a similar hadith. He said: I took them to Amir al-Mu'mineen 'Uthman bin 'Affan (رضى الله عنه), who said: The Messenger of Allah (صلى الله عليه وسلم) ruled that the child be attributed to (the husband of the woman)... and he mentioned a similar report. 

Comments: [Its isnad is da'eef and it is a repeat of the previous report]

418. It was narrated that Humran said: 'Uthman (رضى الله عنه) called for water when he was in al-Maqa'id. He poured some on his right hand and washed it, then he put his right hand in the vessel and washed his hands three times, then he washed his face three times, and he rinsed his mouth and nose; he washed his arms up to the elbows three times, then he wiped his head, then he washed his feet up to the ankles three times. Then he said: I heard the Messenger of Allah (صلى الله عليه وسلم) say: "Whoever does wudoo' as I have done wudoo', then prays two rak'ahs in which he does not let his mind wander, will be forgiven his previous sins.

Comments: [Its isnad is saheeh, al-Bukhari (159) and Muslim (226)]

419. It was narrated from Humran, the freed slave of 'Uthman, that he saw 'Uthman (رضى الله عنه) call for a vessel,... and he mentioned a similar report.

Comments: [A Saheeh hadith and it is repeat of the previous report]
Musnad ‘Uthman bin ‘Affan ﺑ. ﺔ 242

420. It was narrated that Abu Salamah bin ‘Abdul-Rahman said: ‘Uthman (ﷺ) looked out from the house when he was under siege and said: I adjure by Allah anyone who was present with the Messenger of Allah (ﷺ), on the day of Hira’, when the mountain shook beneath his feet; he kicked it with his foot and said: “Be still, Hira’, there is no one on you but a Prophet, a Siddeeq or a martyr,” and I was with him. And some men testified to what he said. Then he said: I adjure by Allah anyone who was present with the Messenger of Allah (ﷺ) on the day of Bai‘atul-Ridwan, when he had sent me to the mushrikeen, the people of Makkah; he said, “This is my hand and this is the hand of ‘Uthman,” and he swore allegiance on my behalf. And some men testified to what he said. Then he said: I adjure by Allah anyone who was present when the Messenger of Allah (ﷺ) said: “Who will expand the mosque by incorporating this house into it, in return for a house in Paradise?” and I bought it with my wealth and expanded the mosque by incorporating it into it. And some men testified to what he said. Then he said: I adjure by Allah anyone who saw the Messenger of Allah (ﷺ) on the day of the army of hardship (i.e., Tabook), when he said: “Who will spend today a spending that will be accepted by Allah?” and I
equipped half of the army with my wealth. And some men testified to what he said. Then he said: I adjure by Allah anyone who saw the water of Roomah (a well) being sold to wayfarers, then I bought it with my own wealth and gave it to wayfarers for free.” And some men testified to what he said.

Comments: [A saheeh hadeth]

421. It was narrated that Humran bin Aban said: I saw ‘Uthman bin ‘Affan (ﷺ) do wudoo’. He poured water onto his hands three times and washed them, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right arm up to the elbow three times, then the left arm likewise, then he wiped his head, then he washed his right foot three times, then the left foot likewise. He said: I saw the Messenger of Allah (ﷺ) do wudoo’ similar to what I just did, then he said: “Whoever does wudoo’ as I just did, then prays two rak’ahs without letting his mind wander, his previous sins will be forgiven.”

Comments: [Its isnad is saheeh, al- Bukhari (159) and Muslim (226)]

422. It was narrated that Nubaikh bin Wahb said: ‘Umar bin Ubaidullah sent word to Aban bin ‘Uthman (ﷺ), (to ask) whether he could apply something to his eyes when he was in ihram - or (to ask) what he could apply to his eyes when he was in ihram. He sent word back to him telling him that
423. It was narrated from `Uthman bin Affan that the Prophet said: “Whoever knows that prayer is an obligatory duty will enter Paradise.”

Comments: [Its isnad is saheeh, Muslim (1204)]

424. It was narrated that Sa`eed bin al-Musayyab said: ‘Uthman went for Hajj, and when he was halfway there, ‘Ali was informed that ‘Uthman had told his companions not to do tamattu’. ‘Ali said to his companions: When he sets out, set out too. ‘Ali and his companions entered ihram for ‘Umrah, and ‘Uthman did not say anything to them. ‘Ali said: Have I not been told that you have forbidden tamattu? Didn’t the Messenger of Allah (ﷺ) do tamattu? He (the narrator) said: I do not know what answer ‘Uthman (ﷺ) gave.

Comments: [A hadeeth saheeh, Muslim (1223)]
425. It was narrated that Malik bin Aws bin al-Hadatham said: ‘Umar bin al-Khattab (R) sent for me, and whilst I was like that, his freed slave Yarfa’ came and said: ‘Uthman, ‘Abdur-Rahman, Sa’d and az-Zubair bin al-Awwam are here - (the narrator) said: I do not know whether he mentioned Talhah or not - and they are asking for permission to enter upon you. He said: Let them in. Then after a while, (Yarfa’) came and said: al-‘Abbas and ‘Ali are asking permission to enter upon you. He said: Let them in. When al-‘Abbas came in, he said: O Ameer al-Mu’mineen, judge between me and this one. They had a dispute at that time concerning the fai’ (booty) that Allah had granted to His Messenger of the wealth of Banun-Nadeer. The people said: Judge between them, O Ameer al-Mu’mineen, and relieve each one of his opponent, for their dispute has gone on too long. ‘Umar (R) said: I adjure you by Allah, by Whose Leave heaven and earth exist, do you know that the Messenger of Allah (N) said, “We are not to be inherited from; what we leave behind is charity”? They said: He did say that. He said: I shall tell you about that fai’: Allah, may He be glorified and exalted, gave something exclusively to His Prophet (N) that He did not give to anyone else. And he quoted the verse: “And what Allah gave as booty (Fai’) to His Messenger
(Muhammad (ﷺ)) from them - for this you made no expedition with either cavalry or camelry’ [Al-Hashr 59:6]. He said: ‘This was exclusively for the Messenger of Allah (ﷺ) and by Allah, he did not keep it to himself in exclusion of you and he did not prefer himself over you with regard to it. Rather he gave it to you and divided it among you until there was nothing left of it except this property. He spent on his family’s needs from this property for one year, then he took what was left and regarded it as the property of Allah. When the Messenger of Allah (ﷺ) passed away, Abu Bakr said: ‘I am the successor of the Messenger of Allah (ﷺ), I shall deal with it as the Messenger of Allah (ﷺ) dealt with it.

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

426. It was narrated from 'Uthman that he saw a funeral and stood up for it and said: I saw the Messenger of Allah (ﷺ) see a funeral and stand up for it.

Comments: [Saheeh, because of corroborating evidence and its isnad is da'eef, because Yahya bin Sulaim is unknown]

427. It was narrated that Abu 'Ubaid said: I saw 'Ali and 'Uthman ( ++) on the day of (Eid) al-Fitr and (Eid) al-Adha; they prayed, then when they finished
they reminded the people. I heard them saying: The Messenger of Allah forbade fasting on these two days.

Comments: [Its isnad is saheeh]

428. It was narrated from ‘Ata’ bin Yazeed al-Junda’i that he heard Humran the freed slave of ‘Uthman bin ‘Affan (SA) say: I saw Ameer al-Mu’mineen ‘Uthman do wudoo’; he poured water onto his hands three times, then he rinsed his nose three times and rinsed his mouth three times... and he mentioned the hadeeth, similar to the hadeeth of Ma’mar.

Comments: [Its isnad is saheeh, al-Bukhari (159) and Muslim (226)]

429. It was narrated from one of the Ansar, from his father, that ‘Uthman (SA) said: Shall I not show you how the Messenger of Allah (SA) did wudoo’? They said: Yes. So he called for water, and he rinsed his mouth three times and his nose three times, and he washed his face and arms three times, and he wiped his head and washed his feet three times. Then he said: You should know that the ears are part of the head. Then he said: I have tried to do wudoo’ for you as the Messenger of Allah (SA) did it.

Comments: [A Saheeh hadeeth. This isnad is da’eeef (weak)]
430. It was narrated that Humran bin Aban said: We were with ‘Uthman bin ‘Affan (ﷺ); he called for water and did wudoo’. When he had finished his wudoo’, he smiled and said: Do you know why I smiled? He said: The Messenger of Allah (ﷺ) did wudoo’ as I just did wudoo’, then he smiled and said: “Do you know why I smiled?” We said: Allah and His Messenger know best. He said: “If a person does wudoo’ and completes his wudoo’, then he starts to pray and completes his prayer, he will come out of his prayer free of sin as he came out of his mother’s womb.”

Comments: [Its isnad is saheeh]

431. It was narrated that Qatadah said: I heard ‘Abdullah bin Shaqeeq say: ‘Uthman (ﷺ) forbade tamattu’ and ‘Ali enjoined it. ‘Uthman (ﷺ) said something and ‘Ali (ﷺ) said to him: You know that the Messenger of Allah (ﷺ) did that. ‘Uthman (ﷺ) said: Yes, but we were in a state of fear [at that time]. Shu’bah said: I said to Qatadah: What were they afraid of? He said: I do not know.

Comments: [Its isnad is saheeh, Muslim (1223)]

432. It was narrated that Qatadah said: ‘Abdullah bin Shaqeeq said: ‘Uthman used to forbid mut’ah (of Hajj, i.e., tamattu’) and ‘Ali used to enjoin it. ‘Uthman said something to ‘Ali, then ‘Ali said: You know
that we did *tamattu* with the Messenger of Allah (ﷺ). He said: Yes, but we were in a state of fear then.

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

433. It was narrated that 'Abdullah bin az-Zubair said: 'Uthman bin 'Affan (ﷺ) said, speaking from his minbar: I am going to tell you a hadeeth that I heard from the Messenger of Allah (ﷺ); nothing kept me from telling it to you except the fact that I care for you. I heard the Messenger of Allah (ﷺ) say: "Standing guard for one night for the sake of Allah, may He be exalted, is better than a thousand nights spent in prayer and [a thousand] days spent fasting."

**Comments:** [Hasan, and its isnad is *da'eeef* because of the weakness of Mus'ab bin Thabit]

434. It was narrated that 'Uthman bin 'Affan (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Whoever builds a mosque for the sake of Allah, may He be glorified and exalted, Allah will build something like it for him in Paradise."

**Comments:** [Its isnad is Saheeh, al-Bukhari (450) and Muslim (533)]

435. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I saw 'Ali (ﷺ) and 'Uthman (ﷺ) praying on the day of *al-Fitr* and the day of *al-Adha*, then they reminded the
people. And I heard them say: The Messenger of Allah (ﷺ) forbade fasting on these two days. And I heard 'Ali (الله أرضي عليه) say: The Messenger of Allah (ﷺ) forbade anything of the sacrificial meat to be left after three days.

Comments: [Its isnad is saheeh]

436. It was narrated that Muhammad bin 'Abdullah bin Abi Maryam said: I entered upon Ibn Darah, the freed slave of 'Uthman, and he heard me rinsing my mouth. He said: O Muhammad! I said: Here I am. He said: Shall I not tell you about the wudoo' of the Messenger of Allah (ﷺ)? I saw 'Uthman when he was in al-Maqa'id. He called for water for wudoo', then he rinsed his mouth three times, rinsed his nose three times, washed his face three times, washed his arms three times, wiped his head three times and washed his feet, then he said: Whoever would like to see how the Messenger of Allah (ﷺ) did wudoo', this is how the Messenger of Allah (ﷺ) did wudoo'.

Comments: [Its isnad is hasan]

437. It was narrated that Abu Ummah bin Sahl said: We were with 'Uthman when he was under siege in the house. He went to the entrance of the house, from which his words could be heard in al-Balat. He went to that entrance, then came out to us and said:
They were threatening to kill me just now. We said: Allah will suffice you against them, O Amer al-Mu'mineen. He said: Why would they kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible (to shed) the blood of a Muslim except in three cases: if a man disbelieves after becoming Muslim, or commits zina after being married, or kills someone and is executed in return." By Allah, I have never wished to change my religion after Allah guided me; I never committed zina either during the Jahiliyyah or in Islam; and I have never killed anyone. So why would they kill me?

Comments: [Its isnad is saheeh]

438. Abu Umamah bin Sahl bin Hunaif narrated: I was with 'Uthman (ﷺ) in the house when he was under siege. We would enter through an entrance... and he narrated a similar hadeth. And he said: I heard the Messenger of Allah (ﷺ) say:... and he narrated a similar hadeth.

Comments: [Its isnad is saheeh]

439. It was narrated that Salim bin Abul-Ja'd said: 'Uthman (ﷺ) called some of the Companions of the Messenger of Allah (ﷺ), among whom was 'Ammar bin Yasir, and said: I am going to ask...
you something and I would like you to be honest with me. I adjure you by Allah, do you know that the Messenger of Allah (ﷺ) used to give Quraish precedence over all people and he gave precedence to Banu Hashim over all of Quraish? The people fell silent, then 'Uthman said: If I had the keys of Paradise in my hand, I would have given them to Banu Umayyah [his own clan] so that they could all, down to the last man, enter it. Then he sent for Talhah and az-Zubair. And 'Uthman (ﷺ) said: Should I tell you about him - i.e. Ammar? I was walking with the Messenger of Allah (ﷺ), who was holding my hand, and we were walking in al-Batha', until he came to where his [‘Ammar’s] father and mother were being tortured. ‘Ammar’s father said: O Messenger of Allah, are we going to be like this forever? The Prophet (ﷺ) said to him: “Be patient.” Then he said: “O Allah, forgive the family of Yasir, and You have already done so.”

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

440. It was narrated from ‘Uthman bin ‘Affan (ﷺ) that the Messenger of Allah (ﷺ) said: ‘Everything apart from the shade of a house, a sack of bread, a garment to cover his ‘awrah and water, anything more than that the son of Adam has no right to.”

Comments: [Its isnad is da’eef]
441. It was narrated that an old man of Thaqeef - Humaid said that he was righteous - said that his paternal uncle told him that he saw 'Uthman (_operation) sitting at the second door of the mosque of the Messenger of Allah (_operation). He called for a shoulder [of an animal] and ate its meat, then he got up and prayed, without doing wudoo'. Then he said: I sat where the Prophet (_operation) sat and I ate what the Prophet (_operation) ate, and I did what the Prophet (_operation) did.

Comments: [Saheeh because of corroborating evidence]

442. It was narrated that Abu Salih, the freed slave of 'Uthman, said: I heard 'Uthman in Mina saying: O people, I shall tell you a hadeeth that I heard from the Messenger of Allah (_operation). He said: "Standing guard on the border for one day for the sake of Allah is better than one thousand ordinary days, so let a man stand on guard at the border as much as he wants." [Uthman] said: Have I conveyed [the message]? They said: Yes. He said: O Allah, bear witness.

Comments: [A hasan hadeeth]

443. 'Abdullah bin 'Abdur-Rahman bin Abi Dhubab narrated from his father that 'Uthman bin 'Affan (_operation) prayed four rak'ahs in Mina and the people objected to that. He said: O people, I have taken a wife in Makkah since I came here, and I heard the Messenger of Allah (_operation) say: "Whoever takes a wife in
a city should offer the prayer of one who is a resident (i.e., in full).

Comments: [Its isnad is da'eef because 'Ikrimah bin Ibraheem is unknown]

444. Sa'eed bin al-Musayyab said: I heard 'Uthman (ﷺ) delivering a khutbah from the minbar. He said: I used to buy dates from one of the Jewish clans who were called Banu Qainuqa', and sell them at a profit. News of that reached the Messenger of Allah (ﷺ) who said: “O 'Uthman, when you buy, take your dues with nothing extra, and when you sell, give (the other party’s) dues with nothing less.”

Comments: [A hasan hadeth]

445. Moosa bin Wardan narrated from Sa'eed bin al-Musayyab from 'Uthman bin 'Affan (ﷺ)... and he mentioned a similar report.

Comments: [Hasan, it is repeat of the report above]

446. It was narrated from Aban bin 'Uthman that his father said: The Messenger of Allah (ﷺ) said: "Whoever says 'In the Name of Allah, with Whose name nothing on earth or in heaven can cause harm, and He is the All-Hearing, All-Knowing,' nothing will harm him."

Comments: [Its isnad is hasan]
447. It was narrated from Hurman bin Aban that 'Uthman bin 'Affan (ra) said: I heard the Messenger of Allah (ﷺ) say: "I know a word which no one says, sincerely from the heart, but he will be forbidden to the Fire." ‘Umar bin al-Khattab (ra) said to him: I will tell you what it is: it is the word of al-ikhlas by means of which Allah, may He be blessed and exalted, caused Muhammad (ﷺ) and his companions to prevail and it is the word of taqwa that the Prophet of Allah (ﷺ) urged his uncle Abu Talib to say when he was dying, the testimony that there is no god but Allah.

Comments: [Its isnad is gawiy]

448. Abu Salamah narrated that ‘Ata’ bin Yasar told him that Zaid bin Khalid al-Juhani told him that he asked ‘Uthman bin ‘Affan (ra): What do you think if a man has intercourse with his wife but does not ejaculate? ‘Uthman (ra) said: He should do wudu’ as for prayer and wash his private part. And ‘Uthman (ra) said: I heard it from the Messenger of Allah (ﷺ); I asked ‘Ali bin Abi Talib, az-Zubair bin al-Awwam, Talhah bin ‘Ubaidullah and Ubayy bin Ka‘b about that, and they told him to do the same.

Comments: [Its isnad is saheeh, al-Bukhari (179) and Muslim (347)]

[انظر : ]

تخريج: إسناد صحيح، خ: (179) م; (347). وهذا الحديث مسعود بحديث أبي بن كعب وابن هريرة وعائشة.
449. 'Ubaid bin Abi Qurrah said: I heard Malik bin Anas say: "We raise whom We will in degrees" [al-An’ám 6:83]. He said: [i.e.] by means of knowledge. I said: Who told you that? He said: Zaid bin Aslam said that.

Comments: [The isnad of this report going back to Zaid bin Aslam is saheeh]

450. It was narrated that 'Uthman bin 'Affan (R) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, I prayed but I do not know whether I did an even number [of rak'ahs] or an odd number. The Messenger of Allah (ﷺ) said: "Beware lest the Shaitan toy with you in your prayer. Whoever among you prays and does not know whether he did an even number [of rak'ahs] or an odd number, let him prostrate twice, for that will complete his prayer."

Comments: [Hasan and its isnad is da'eeef because it is interrupted]

451. It was narrated that Masarrah bin Ma’bad said: Yazeed bin Abi Kabshah led us in praying ‘Asr, then he turned to us after the prayer and said: I prayed with Marwan bin al-Hakam and he did two prostrations like these, then he turned to us and told us that he prayed with 'Uthman (R), who narrated from the Prophet (ﷺ)... and he mentioned a similar report.

Comments: [Its isnad is hasan]
452. It was narrated from Nafi', from Ibn 'Umar, that 'Uthman (رضي الله عنه) looked out at his companions when he was under siege and said: Why do you want to kill me? I heard the Messenger of Allah (صلى الله عليه وسلم) say: "It is not permissible to shed the blood of a Muslim man except in one of three cases: a man who commits zina after being married, so he is to be stoned; or a man who killed deliberately (committed murder), so he is to be killed in retaliation; or a man who apostatised after having become Muslim, so he is to be executed." By Allah, I never committed zina either during the Jahiliyyah or in Islam; I never killed anyone such that my life should be taken in retaliation; and I never apostatised since I became Muslim. I bear witness that there is no god but Allah and that Muhammad is His slave and His Messenger.

Comments: [It was narrated from 'Abdullāh b. Abdur-Rahmān that 'Abdullāh b. Khālid b. 'Abdullāh b. Amr al-Ansāri said: "I heard the Prophet (صلى الله عليه وسلم) say: 'If you killed a man after he committed murder, you must kill him, even if he is your own uncle; if you killed a man after he committed zina, you must stone him, even if he is your own uncle; and if you killed a man after he apostatised, you must execute him, even if he is your own uncle."

453. It was narrated from Abu Dharr that he came and asked permission to enter upon 'Uthman bin Affān (رضي الله عنه). He gave him permission and he had a stick in his hand. 'Uthman (رضي الله عنه) said: O Ka'b, 'Abdur-Rahman has died and left behind wealth. What do you think of him? He said: If he paid the dues of Allah, then that is fine. Abu Dharr raised his stick and struck Ka'b, and said: I heard the Messenger of Allah (صلى الله عليه وسلم) say: "I would not like to have this mountain in gold and spend it (for the sake of Allah) and Allah
accept it from me, and leave behind six Ooqiyyah of it.” I adjure you by Allah, O Uthman, did you hear him? - [He said it] three times. He said: Yes.

Comments: [Its isnad is da’eef because Ibn Lahee’ah is da’eef and Malik bin Abdullah is unknown]

454. It was narrated that Hani’, the freed slave of Uthman, said: Uthman (رضي الله عنه) used to stand by a grave and weep until his beard became wet. It was said to him: You remember Paradise and Hell and you do not weep, but you weep for this? He said: The Messenger of Allah (صلى الله عليه وسلم) said: “The grave is the first stage of the Hereafter. If one is saved from it (i.e., its torments), then what comes after it is easier than it. But if one is not saved from it (i.e., its torments), then what comes after it is worse.” And the Messenger of Allah (صلى الله عليه وسلم) said: By Allah, I have never seen any frightening scene but the grave is more frightening than it.”

Comments: [Its isnad is saheeh]

455. It was narrated from Hisham bin Urwah from his father from Marwan, and we have no reason to suspect him, who said: Uthman (رضي الله عنه) suffered a nosebleed in the year of the nosebleed, (which was so bad that) he stayed behind from Hajj and gave his final instructions (because he thought he was going to die). A man of Quraish entered upon him and said: Appoint a

Comments: [A saheeh hadith]

457. It was narrated that Moosa bin ‘Imran bin Mannah said: Aban bin ‘Uthman (س) saw a funeral and stood up for it. He said: ‘Uthman bin ‘Affan (س) saw a funeral and stood up for it, then he narrated that the Messenger of Allah (صلى الله عليه وسلم) saw a funeral and stood up for it.

Comments: [Hasan because of corroborating evidence and its isnad is da‘eef]

458. It was narrated from Zaid bin Khalid al-Juhani that he asked ‘Uthman bin ‘Affan (س): What do you think if a man has intercourse
with his wife but does not ejaculate? 'Uthman (ﷺ) said: Let him do *wudu* as for prayer, and wash his private part. And 'Uthman (ﷺ) said: I heard it from the Messenger of Allah (ﷺ). I asked 'Ali bin Abi Talib (ﷺ), az-Zubair, Talhah and Ubayy bin Ka'b about that and they told him to do the same thing.

Comments: [Its isnad is saheeh, al-Bukhari (179) and Muslim (347)]

459. Mu'adh bin 'Abdur-Rahman narrated that Humran bin Aban told him: I came to 'Uthman bin 'Affan (ﷺ) when he was sitting in al-Maqa'id. He did *wudu* and did it well, then he said: I saw the Messenger of Allah (ﷺ) when he was in this place; he did *wudu* and did it well, then he said: "Whoever does *wudu* as I have done, then goes to the mosque and prays two *rak'ahs*, his previous sins will be forgiven." And he said: The Messenger of Allah (ﷺ) said: "Do not become complacent."

Comments: [Its isnad is saheeh, al-Bukhari (160) and Muslim (227)]

460. 'Ubaidullah bin Muhammad bin Hafs bin 'Umar al-Taimi said: I heard my father say: I heard my paternal uncle 'Ubaidullah bin 'Umar bin Moosa say: I was with Sulaiman bin 'Ali (ﷺ) and an old man of Quraish came in. Sulaiman said: Look at the old man, give him
a good seat, for Quraish have a right. I said: O Ameer, shall I not tell you a hadeeth that has reached me from the Messenger of Allah (ﷺ)? He said: Yes. I said to him: I have heard that the Messenger of Allah (ﷺ) said: "Whoever humiliates Quraish, Allah will humiliate him." He said: Subhanallah, how good this is. Who told you this? I said: Rabee’ah bin Abi ‘Abdur-Rahman told me, from Sa’eed bin al-Musayyab, from ‘Amr bin ‘Uthman bin ‘Affan (ﷺ) who said: My father said to me: O my son, if you are put in a position of authority over the people, then honour Quraish, for I heard the Messenger of Allah (ﷺ) say: "Whoever humiliates Quraish, Allah will humiliate him."

Comments: [Hasan because of corroborating evidence]

461. It was narrated from ‘Uthman bin ‘Affan (ﷺ) that ‘Abdullah bin az-Zubair said to him when he was besieged: I have camels that I have prepared for you; do you want to go to Makkah, then whoever wants to see you can come and see you? He said: No; I heard the Messenger of Allah (ﷺ) say: "A ram of Quraish whose name is ‘Abdullah will seek to commit profanity and wrongdoing in Makkah; he will have half of the burden of mankind’s sins."

Comments: [Its isnad is da’iif and its text is munkar (odd); it is virtually fabricated]

462. It was narrated from ‘Uthman bin ‘Affan (ﷺ) that the Messenger of Allah (ﷺ) said:
"The pilgrim in ihram should not get married, arrange a marriage or propose marriage."

Comments: [A saheeh hadeeth, Muslim (1409)]

463. It was narrated that 'Abdullah bin az-Zubair said: 'Uthman bin 'Affan (رضي الله عنه) said, speaking from his minbar: I am going to tell you a hadeeth that I heard from the Messenger of Allah (صلى الله عليه وسلم): nothing kept me from telling it to you except the fact that I care for you. I heard the Messenger of Allah (صلى الله عليه وسلم) say: "Standing guard for one night for the sake of Allah, may He be exalted, is better than a thousand nights spent in prayer and [a thousand] days spent fasting."

Comments: [Hasan, and its isnad is da'eect because Mus'ab bin Thabit is unknown]

464. It was narrated from 'Uthman bin 'Affan (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: "Whoever dies knowing that there is no god but Allah will enter Paradise."

Comments: [Its isnad is saheeh, Muslim (26)]

465. Nubaih bin Wahb narrated that the eye of 'Umar bin Ubaydullah became inflamed when he was in ihram, and he wanted to apply kohl to it, but
Aban bin ‘Uthman forbade him to do that and told him to apply aloes to it. He said that ‘Uthman narrated from the Messenger of Allah that he had done that.

Comments: [Its isnad is saheeh, Muslim (1204)]

466. It was narrated from Nubaih bin Wahb that ‘Umar bin Ubaidullah wanted to arrange a marriage for his son when he was in ihram, but Aban forbade him to do that and said that ‘Uthman narrated that the Messenger of Allah said: “The pilgrim in ihram should not get married, arrange a marriage or propose marriage.”

Comments: [Its isnad is saheeh, Muslim (1409)]

467. It was narrated that Rabah said: My masters married me to a Roman slave girl of theirs and she bore me a black boy. Then she fell in love with a Roman slave whose name was Yuhannas, and he spoke to her in their language. Then she got pregnant. She had borne me a child who was black like me, then she gave birth to a boy who looked like a lizard (i.e., was very fair). I said to her: What is this? She said: He is the child of Yuhannas. I asked Yuhannas and he admitted it. I went to ‘Uthman bin ‘Affan and told him about that. He sent for them and asked them, then he said: I will pass judgement between you according to the judgement of the Messenger of Allah say...
of Allah (전): the child is to be attributed to the (husband of the) woman, and the fornicator gets nothing. He attributed the child to me and flogged them both. Then later on she gave birth to a black child.

Comments: [Its isnad is da'ef because Rabah is unknown]

468. It was narrated that Abu Ummah bin Sahl said: I was with 'Uthman (쪽) in the house when he was under siege. We would go into an entryway where, when we entered it, we could hear what the people were saying in al-Balat. 'Uthman (쪽) entered it one day for some reason, then he came out with his face flushed and said: They were threatening to kill me just now. We said: Allah will saffice you against them, O Ameer al-Mu'mineen. He said: Why would they kill me? I heard the Messenger of Allah (쪽) say: "It is not permissible to shed the blood of a Muslim man except in one of three cases: a man who disbelieved after having become Muslim, or a man who committed zina after being married, or a man who killed a person not in retaliation of murder. But by Allah, I never committed zina either during the Jahiliyyah or in Islam. I never wanted to change my religion since Allah, may He be glorified and exalted, guided me, and I never killed anyone. So why do they want to kill me?"

Comments: [Its isnad is saheeh]
469. It was narrated that 'Amir bin Sa'd said: Husain bin Abi Waqqas said: I heard 'Uthman bin 'Affan (رضي الله عنه) say: What prevented me from narrating from the Messenger of Allah (صلى الله عليه وسلم) was not the fact that I was not the most knowledgeable of his Companions about what he said, but I bear witness that I heard him say: "Whoever says something about me that I did not say, let him take his place in Hell." And he said: Husain was the most aware of his companions of what he said.

Comments: [Its isnad is hasan]

470. It was narrated that Abu Salih, the freed slave of 'Uthman bin 'Affan (رضي الله عنه) said: I heard 'Uthman (رضي الله عنه) say on the minbar: O people, I concealed from you a hadith that I heard from the Messenger of Allah (صلى الله عليه وسلم) for fear that you would scatter away from me, then I thought that I should tell it to you, and let each one choose for himself what he thinks is best. I heard the Messenger of Allah (صلى الله عليه وسلم) say: "Guarding the border for one day for the sake of Allah is better than a thousand other days doing other deeds."

Comments: [Its isnad is hasan]

471. It was narrated that 'Uthman bin 'Affan (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: "There is no Muslim who leaves his house, intending to travel or otherwise, and says when leaving: 'In the Name of Allah, I believe in Allah, I seek the protection of Allah, I put
my trust in Allah, there is no strength and no power except with Allah,’ but he will be granted the goodness of that going out, and the evil of that going out will be diverted from him.”

Comments: [Its isnad is da’eeef]

472. It was narrated that ‘Uthman (r) said: I saw the Messenger of Allah ﷺ doing wudoo’. He washed his face three times and his hands three times, and he wiped his head and washed his feet.

Comments: [A Saheeh hadeeth; this isnad is da’eeef]

473. Abu Sakhrah Jam’i’ bin Shaddad told me that he said: I heard Humran bin Aban tell Abu Burdah in the mosque of Basrah, when I was standing next to him, that he heard ‘Uthman bin ‘Affan (r) narrating from the Prophet (ﷺ) that he said: “Whoever does wudoo’ properly as enjoined by Allah, may He be glorified and exalted, the five prayers will be an expiation for whatever comes in between them.”

Comments: [Its isnad is saheeh, Muslim (231)]

474. It was narrated that Aban bin ‘Uthman said: I heard ‘Uthman bin ‘Affan (r) say: The Messenger of Allah (ﷺ) said:
“Whoever says at the beginning of the day or the beginning of the night, ‘In the Name of Allah with Whose name nothing on earth or in heaven can cause harm, and he is the All-Hearing, All-Knowing,’ three times, nothing will harm him during that day or that night.”

Comments: [Its isnad is hasan]

475. It was narrated from Yazeed bin Mawhah that ‘Uthman (ﷺ) said to Ibn ‘Umar (رضى الله عنه): Judge between the people. He said: I will not judge between two people or lead two men in prayer. Did you not hear the Prophet (ﷺ) say, “Whoever seeks refuge with Allah has indeed sought refuge with a powerful one”? ‘Uthman (ﷺ) said: Yes I did. He said: Then I seek refuge with Allah lest you appoint me to some post. So ‘Uthman (ﷺ) let him off and said: Do not tell anyone else about this.

Comments: [Hasan because of corroborating evidence; this isnad is da’eeef because of the weakness of Abu Sinan]

476. It was narrated that ‘Uthman bin ‘Affan said: The Messenger of Allah (ﷺ) said: “Whoever does wudoo’ and does wudoo’ well, his sins come out of his body, even from beneath his nails.”

Comments: [Its isnad is saheeh, Muslim (245)]

477. It was narrated from Abu Salih, the freed slave of ‘Uthman (ﷺ), that ‘Uthman (ﷺ) said: O
people, move on in the middle of the day, for I am moving on in the middle of the day. So the people moved on in the middle of the day. Then he said: O people, I shall tell you a hadeeth of which I have not spoken since I heard it from the Messenger of Allah (ﷺ) until this day. The Messenger of Allah (ﷺ) said: “Guarding the border for one day for the sake of Allah is better than a thousand other days, so let a man guard the border as much as he wants.”

Have I conveyed the message to you? They said: Yes. He said: O Allah, bear witness.

Comments: [A Hasan hadeeth, but this isnad is da'eeef]

478. It was narrated that Humran said: ‘Uthman was sitting in al-Muga’id. He called for water and did wudu’, then he said: I saw the Messenger of Allah (ﷺ) doing wudu’ in this place where I am sitting, then he said: “Whoever does wudu’ as I have done, then gets up and prays two rak’ahs, his previous sins will be forgiven.”

And the Messenger of Allah (ﷺ) said: “Do not become complacent.”

Comments: [Its isnad is saheeh, al-Bukhari (160) and Muslim (227)]

479. Abu ‘Awf al-Ansari narrated that ‘Uthman bin ‘Affan (ﷺ) said to Ibn Mas’ood: Are you going to give up what I heard about you? He was apologetic, then ‘Uthman (ﷺ) said: Woe to
you! I heard and remembered and it is not as you heard; the Messenger of Allah (ﷺ) said: “A leader will be killed and a criminal will commit a crime.” I am the one who will be killed, not ‘Umar (ﷺ); rather ‘Umar ((OP) was killed by one man, but a group of people will kill me.

Comments: [Its isnad is da‘eef]

480. ‘Uthman bin ‘Affan (OP) said to his nephew: Did you meet the Messenger of Allah (ﷺ)? He said: No, but there reached me of his knowledge and certainty of faith that which would reach a virgin in her seclusion. He [‘Uthman] recited the taslahhud then he said: Verily Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth and I was one of those who responded to (the call of) Allah and His Messenger, and I believed in that with which Muhammad (ﷺ) was sent. Then I migrated twice, and I also attained the honour of becoming the son-in-law of the Messenger of Allah (ﷺ); I swore allegiance to the Messenger of Allah (ﷺ), and by Allah, I never disobeyed him or betrayed him until Allah, may He be glorified and exalted, took his soul in death.

Comments: [Its isnad is sahīh, al-Bukhari (3696)]

481. It was narrated from al-Mugheerah bin Shu‘bah that he entered upon ‘Uthman (OP) when he was under siege and said: You are the leader of the people and...
there has befallen you what you see. I am going to suggest to you three options; choose one of them. Either go out and fight them, because you have numbers and strength, and you are in the right and they are in the wrong; or we will make another door for you other than the door where they are, then you can mount your animal and go to Makkah, for they will not try to kill you there; or go to Syria, for the people of Syria are good people and among them is Mu‘awiyah. ‘Uthman (ﷺ) said: As for going out and fighting, I will never be the first successor of the Messenger of Allah (ﷺ) to shed blood among his ummah; as for going out to Makkah because they will never try to kill me there, I heard the Messenger of Allah say, “A man of Quraish will commit profanity in Makkah and half the punishment of the world will be upon him”, and I will never be that one; as for going to Syria, because they are the people of Syria and Mu‘awiyah is among them, I shall never leave the land to which I migrated, where I am close to the Messenger of Allah (ﷺ).

Comments: [Its isnad is da‘eeef because it is interrupted]

482. It was narrated from Ibn al-Mubarak... and he mentioned the same hadeeth, and said “will commit profanity.”

Comments: [A da‘eeef hadeeth it is repeat of the previous hadeeth]

483. It was narrated from Mu‘adh bin ‘Abdur-Rahman al-Tarmi, from Humran the freed
slave of ‘Uthman (may Allah be pleased with him), from ‘Uthman (may Allah be pleased with him), that he said: I heard the Messenger of Allah (peace be upon him) say: “Whoever does wudoo’ and does it properly, then goes and offers an obligatory prayer, his sins will be forgiven.”

Comments: [Its isnad is saheeh, al-Bukhari (160) and Muslim (227)]

484. It was narrated that Humran said: ‘Uthman (may Allah be pleased with him) did ghusl every day since he became Muslim. I brought water for him one day to do wudoo’ for prayer. After he did wudoo’, he said: I wanted to tell you a hadeeth that I heard from the Messenger of Allah (peace be upon him). Then I decided not to tell it to you. al-Hakam bin al-As said: O Ameer al-Mu’mineen, if it is enjoining us to do good we will do it and if it is warning us of a bad thing we will avoid it. He said: I will tell it to you: the Messenger of Allah (peace be upon him) did wudoo’ in this manner, then he said: “Whoever does wudoo’ in this manner and does it well, then goes and prays, bowing and prostrating properly, it (the prayer) will expiate his sins between that prayer and the next, unless he does something serious” i.e., major sin.

Comments: [A Saheeh hadeeth, Muslim (228) and this isnad is hasan]

485. It was narrated that ‘Uthman bin ‘Affan (may Allah be pleased with him) said: I heard the Messenger of Allah (peace be upon him) say: “Allah admitted to Paradise a
man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him.”

Comments: [A hasan hadithi]

486. It was narrated from 'Ikrimah bin Khalid: a man from Madinah told me that the mu'adh-dhin gave the call to 'Asr prayer and 'Uthman (sa) called for water and purified himself, then he said: I heard the Messenger of Allah (saas) say: “Whoever purifies himself as he has been enjoined and prays as he has been enjoined, his sins will be expiated.” Then he called four of the Companions of the Messenger of Allah (saas) to testify to that, and they testified that the Prophet (saas) had said that.

Comments: [Hasan because of corroborating evidence; this isnad is da'ef]}

487. It was narrated that Busr bin Sa'eed said: 'Uthman (sa) came to al-Maqa'id and called for water for wudu'. He rinsed his mouth and nose, then he washed his face three times, then he washed his hands three times each, then he wiped his head and (washed) his feet three times each. Then he said: I saw the Messenger of Allah (saas) doing wudu' like this. O people, isn't that true? They said: Yes - i.e., a group of the Companions of the Messenger of Allah (saas) who were with him.
Comments: [A Saheeh hadeeth, its isnaad is hasan, Muslim (230)]

488. It was narrated from 'Uthman bin 'Affan (R) that he called for water and did wudu' in al-Magā'id. He did wudu', washing each part three times, then he said to the Companions of the Messenger of Allah (ﷺ): Did you see the Messenger of Allah (ﷺ) doing (wudu') like this? They said: Yes.

Comments: [A Saheeh hadeeth and its isnaad is qawwi]

489. It was narrated that Humran bin Aban, the freed slave of 'Uthman bin 'Affan (R), said: I saw 'Uthman bin 'Affan (R) call for water at the door of the mosque. He washed his hands, then he rinsed his mouth, and took water into his nose and blew it out; then he washed his face three times, then he washed his hands up to the elbows three times, then he wiped his head. Then he passed his hands over the outside of his ears, then passed them over his beard, then he washed his feet up to the ankles three times. Then he stood and prayed two rak'ahs. Then he said: I have done wudu' for you as I saw the Messenger of Allah (ﷺ) do wudu', then I prayed two rak'ahs as I saw him do. When the Messenger of Allah (ﷺ) had finished praying his two rak'ahs, he said: 'Whoever does wudu' as
I have done, then prays two rak'ahs in which he does not let his mind wander, will be forgiven whatever sins came between that and his previous prayer."

Comments: [A Sahih hadeth and its isnad is hasan]

490. It was narrated that Shaqueeq said: 'Abdur-Rahman bin 'Auwf met al-Waleed bin 'Uqbah. AlWaleed said to him: Why do I see you keeping away from Ameer alMu'mineen 'Uthman (az)? 'AbdurRahman said to him: Tell him that I did not flee on the day of 'Ainain - 'Asim said: The day of Uhud - and I did not stay behind on the day of Badr, and I did not turn away from the way of 'Umar (az). So he went and told that to 'Uthman (az), who said: As for his saying that he did not flee on the day of 'Ainain, how could he shame me for a fault for which Allah has pardoned me and said: "Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them" [Al 'Imran 3:155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruqayyah, the daughter of the Messenger of Allah (az), when she was dying, and the Messenger of Allah (az) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (az) was present. As for his saying that he
did not turn away from the way of ‘Umar (r). I cannot bear it and not even he could bear it. Go and tell him that.

Comments: [Its isnad is hasan]

491. It was narrated that ‘Uthman bin ‘Affan said: The Messenger of Allah (ﷺ) said: Whoever prays ‘Isha’ in congregation, it will be like spending half the night in prayer (iqiyam) and whoever prays ‘Isha’ and Fajr in congregation, it will be like spending the whole night in prayer.”

Comments: [Its isnad is saheeh, Muslim (656)]

492. It was narrated that Nubaih bin Wahb said: Ibn Ma’mar wanted to marry his son to the daughter of Shaibah bin Jubair. So he sent me to Aban bin ‘Uthman who was the Ameer of Hajj. I came to him and said to him: Your brother wants to arrange his son’s marriage and wants you to witness it. He said: I think you are no more than an ill-mannered Iraqi. The pilgrim in ‘ihram should not get married or arrange a marriage. Then he narrated a similar report from ‘Uthman (r) and attributed it to the Prophet (ﷺ).

Comments: [Its isnad is saheeh, Muslim (1409)]

493. It was narrated from Humran, the freed slave of ‘Uthman (r) that ‘Uthman did ‘wudoo’ in al-Maqa’id; he washed each part of the body three times
and said: I heard the Messenger of Allah (ﷺ) say: "Whoever does *wudu* as I have done then gets up to pray, his sins will fall away, i.e., from his face, his hands, his feet and his head."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (277)]

494. It was narrated that Nubaih bin Wahb said: 'Umar bin Ubaidullah bin Ma'mar had a problem in his eyes. He sent word to Aban bin 'Uthman (ﷺ) - Sufyan said: He was the Ameer (of Hajj) - to ask what he should do. He said: Apply aloes to them, for I heard 'Uthman (ﷺ) narrate that from the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (1204)]

495. It was narrated from Aban bin 'Uthman (ﷺ) that he saw a funeral coming towards him. When he saw it, stood up and said: I saw 'Uthman (ﷺ) do that and he told me that he saw the Prophet (ﷺ) do that.

Comments: [*Saheeh* because of corroborating evidence; this *isnad* is *du'eef* because Sa'eeed bin Maslamah is weak]

496. It was narrated from 'Aban bin 'Uthman (ﷺ) from 'Uthman (ﷺ), who attributed it to the Prophet (ﷺ), that [the latter] said: “The pilgrim in *ihram* should not get married or propose marriage.”
497. It was narrated from Aban bin 'Uthman (may Allah mercy upon him) that he narrated from 'Uthman (may Allah desire his平安) that the Messenger of Allah (peace be upon him) granted a concession, or said concerning the pilgrim in ihram, if he has a problem in his eyes, that he may apply aloes to them.

Comments: [Its isnaad is saheeh, Muslim (1204)]

498. It was narrated that 'Uthman (may Allah desire his平安) said: “Whoever dies knowing that there is no God but Allah will enter Paradise.”

Comments: [Its isnaad is saheeh, Muslim (26)]

499. Ibn 'Abbas (may Allah desire his平安) told us: I said to 'Uthman bin 'Affan: What made you take al-Anfal, which is one of the Mathani and Bara'ah, which is one of al-mi'een, and put them next to one another and not write - Ibn Ja'far said: A line between them saying Bismillahir-Rahmanir-Rahimeen - and put it with the seven long ones? What made you do that? 'Uthman (may Allah desire his平安) said: Sometimes many soorahs would be revealed (incomplete) to the Messenger of Allah (peace be upon him), and when something was revealed he would call one of the scribes to write it down for him and say: “Put this in the soorah in which such and such is mentioned”; and

Comments: [Its isnaad is saheeh, Muslim (1409)]
verses would be revealed to him and he would say, “Put these verses in the surah in which such and such is mentioned”; and a verse would be revealed to him and he would say: “Put this verse in the surah in which such and such is mentioned.” Al-Anfal was one of the first surahs to be revealed in Madinah and Bara’ah was one of the last surahs of the Qur’an, and the content of the two surahs was similar. Then the Messenger of Allah (ﷺ) passed away without having stated clearly to us that it was part of it, but we thought that it was, hence I put them together and I did not put between them the line Bismillahir-Rahmanir-Raheem, and I put it with the seven long ones.

Comments: [Its isnad is Da’eeef]

500. It was narrated from 'Uthman (ﷺ) that the Prophet (ﷺ) said: “The best of you are those who learn Qur’an and teach it.”

Comments: [Its isnad is saheeh, al-Bukhari (5028)]

501. Abu Sahlah narrated that 'Uthman (ﷺ) said on the day of the house when he was under siege: The Prophet (ﷺ) solemnly advised me and I shall follow his advice with patience. Qais said: They thought it (his advice) was about that day.
Comments: [Its isnad is hasan]

502. It was narrated from al-Hasan bin Sa’d that Rabah said: My masters married me to a Roman slave girl of theirs. I was intimate with her and she bore me a boy who was black like me and I named him ‘Abdullah. Then I was intimate with her again and she bore me a boy who was black like me, and I named him ‘Ubaidullah. My masters had a Roman slave whose name was Yuhannas, who spoke to her in his language, i.e. the Roman language. Then he was intimate with her and she bore him a boy who was red like a lizard. I said to her: What is this? She said: He is the child of Yuhannas. So we referred the case to Amer al-Mu’mineen ‘Uthman (=center) and they both confessed. He said: Will you agree to me passing judgement between you according to the judgement of the Messenger of Allah (=center)? He said: The Messenger of Allah (=center) ruled that the child be attributed to the (husband of the) woman. And he flogged them.

Comments: [Its isnad is da’eef because Rabah is unknown]

503. It was narrated that Jami’ bin Shaddad said: I heard Humran bin Aban telling Abu Burdah in the mosque that he heard ‘Uthman bin ‘Affan (center) narrate from the Prophet (center) that he said: “Whoever does wudu properly as enjoined by Allah, the prescribed prayers will be expiations for whatever comes between them.”
Comments: [Its isnad is saheeh, Muslim (231)]

504. It was narrated that Simak bin Harb said: I heard ‘Abbad bin Zahir Abu Ruwa’ say: I heard ‘Uthman (≈) delivering a khutbah in which he said: By Allah, I accompanied the Messenger of Allah (≈) whilst travelling and not travelling; he used to visit our sick, attend our funerals, go out on campaign with us and comfort us with whatever means he could. Some people tell me about him and perhaps none of them ever saw him.

Comments: [Its isnad is hasan]

505. Sa’eed bin al-Musayyab said: I saw ‘Uthman (≈) sitting in al-Magā‘iḍ. He called for food that had been touched by fire and ate it, then he got up to pray; he prayed, then ‘Uthman (≈) said: I sat where the Messenger of Allah (≈) sat and I ate the food that the Messenger of Allah (≈) ate and I offered the prayer that the Messenger of Allah (≈) offered.

Comments: [Its isnad is Hasan]

506. It was narrated from Mahmood bin Labeed that ‘Uthman (≈) wanted to build (an extension to) the mosque of Madinah, but the people objected to that and wanted to leave it as it was. ‘Uthman (≈) said: I heard the Messenger of Allah (≈) say: “Whoever builds a mosque for the
sake of Allah, Allah will build for him a house like it in Paradise."

Comments: [Its isnad is saheeh, al-Bukhari (450) and Muslim (533)]

507. It was narrated that ‘Uthman bin ‘Affan (r) said: The Messenger of Allah (ﷺ) said: “Whoever tells a lie about me deliberately, let him take up his abode in Hell.”

Comments: [Its isnad is saheeh]

508. It was narrated that ‘Uthman bin ‘Affan (r) said: The Messenger of Allah (ﷺ) said: “Allah admitted to Paradise a man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him.”

Comments: [Hasan because of corroborating evidence]

509. It was narrated that Abu Umamah bin Sahl bin Hunaid said: We were with ‘Uthman when he was besieged in the house. He said: Why would they kill me? I heard the Messenger of Allah (ﷺ) say: “It is not permissible (to shed) the blood of a Muslim except in three cases: if a man disbelieves after becoming Muslim, or commits zina after being married, or kills someone and is executed in retaliation.”

Comments: [Its isnad is saheeh]
510. It was narrated that Abu Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I saw 'Ali and 'Uthman (R) on the day of (Eid) al-Fitr and (Eid) al-Adha; they prayed, then when they finished they reminded the people. I heard them saying: The Messenger of Allah (ﷺ) forbade fasting on these two days. He said: And I heard 'Ali say: The Messenger of Allah (ﷺ) forbade anything of the sacrificial meat to be left after three days.

Comments: [Its isnad is saheeh]

511. Al-Ahnaf said: We set out for Hajj and passed by Madinah. Whilst we were in our camp, someone came to us and said: The people are in a panic in the mosque. My companion and I set out, and we found some people gathered around a group in the mosque. I pushed through them until I got to (that group), where I found 'Ali bin Abi Talib, az-Zubair, Talhah and Sa'd bin Abi Waqqas. Soon 'Uthman came walking and said: Is 'Ali here? They said: Yes. He said: Is az-Zubair here? They said: Yes. He said: Is Talhah here? They said: Yes. He said: Is Sa'd here? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) said: "Whoever buys the date-drying place of (the tribe of) Banu So
and-so, Allah will forgive him,” so I bought it and went to the Messenger of Allah and said: I have bought it; he said: “Add it to our mosque and the reward for that will be yours”? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) said: “Who will buy the well of Roomah?” so I bought it for such and such and went to the Messenger of Allah (ﷺ) and said: I have bought it - meaning the well of Roomah, and he said: “Make it a water source for the Muslims and the reward for that will be yours”? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) looked at the faces of the people on the day of the army of hardship (Tabook) and said: “Whoever equips these men, Allah will forgive him,” so I equipped them until they were not without even reins or ropes? They said: By Allah, yes. He said: O Allah, bear witness; O Allah, bear witness; O Allah, bear witness. Then he left.

Comments: [A Sahaheh hadeeth]

512. It was narrated that one of the family of Ya’la bin Umayyah said: Ya’la said:I circumambulated [the Ka’bah] with ‘Uthman (ﷺ) and he touched the corner. Ya’la said: I was next to the House and when I reached the western corner which is next to the Black
Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren’t you going to touch it? He said: Did you not do tawaf with the Messenger of Allah (ﷺ)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said: No. He said: Don’t you have a good example in him? I said: Yes indeed. He said: Then stop bothering about that.

Comments: [Saheeh because of corroborating evidence and its isnad is da’if]}

513. Abu ‘Aqeel narrated that he heard al-Harith, the freed slave of ‘Uthman, say: ‘Uthman sat down one day and we sat down with him. The mu’addhin came to him and ‘Uthman called for water in a vessel which I thought would contain one mudd. He did wudu’, then he said: I saw the Messenger of Allah (ﷺ) doing wudu’ as I have just done it, then he said: ‘Whoever does wudu’ as I have just done, then gets up and prays Zuhr, will be forgiven for (whatever sins he committed) between it and Fajr; then (if he) prays ‘Asr, he will be forgiven for (whatever sins he committed) between it and Zuhr; then if he prays Maghrib, he will be forgiven for (whatever sins he committed) between it and ‘Asr; then if he prays ‘Isha’, he will be forgiven for (whatever sins he committed) between it and Maghrib. Then he may spend the night indulging in physical
pleasure, then if he gets up and does *wudu* and prays *fajr*, he will be forgiven for (whatever sins he committed) between it and *'isha*.

These are the good deeds that remove the evil deeds (cf. 11:114). They said: These are the good deeds, but what are the good righteous deeds that last (cf. 18:46).

O ‘Uthman? He said: They are (the words) *La ilaha illallah, wa subhanallah wa-l-hamdu Lillah wa-lahu akbar, wa la hawa la la quwwata illaillah* (There is no god but Allah, glory be to Allah, praise be to Allah, Allah is Most Great and there is no power and no strength except with Allah).

Comments: [Its isnad is Hasan]

514. ‘A’ishah, the wife of the Prophet (ﷺ), and ‘Uthman narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (ﷺ) when he was lying down on his bed, wearing the cover of ‘A’ishah. He gave permission to Abu Bakr (to enter) when he was like that, and he fulfilled his need then he went away. Then ‘Umar asked for permission to enter and he gave him permission (to enter) when he was like that, and he fulfilled his need then he went away. ‘Uthman said: Then I asked permission to enter and he sat up and said to ‘A’ishah: “Cover yourself properly.” I fulfilled my need then I went away. ‘A’ishah said: O Messenger of Allah, why did I not see you stirring for Abu
Bakr and ‘Umar as you did for ‘Uthman? The Messenger of Allah (ﷺ) said: "‘Uthman is a shy man, and I was afraid that if I gave him permission to enter when I was in that state, he would not tell me of his need." Al-Laith said: Some people said: The Messenger of Allah (ﷺ) said to ‘A’ishah (⋀): “Should I not feel shy before a man before whom the angels feel shy?”

Comments: [Its isnad is saheeh, Muslim (2402)]

515. Sa’eed bin al-‘As narrated that ‘Uthman and ‘A’ishah narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (ﷺ) when he was lying down on his bed, wearing the cover of ‘A’ishah. And he narrated a hadith similar to that of ‘Uqail.

Comments: [Its isnad is saheeh]

516. It was narrated from Humran, the freed slave of ‘Uthman, that ‘Uthman bin ‘Affan said: I heard the Messenger of Allah (ﷺ) say: “Whoever does wudoo’ and does it properly, then goes to offer an obligatory prayer and offers it, his sins will be forgiven.”

Comments: [Its isnad is saheeh, al-Bukhari (160) and Muslim (227)]
517. It was narrated that Abu Hurairah (may Allah be pleased with him) said: ‘Uthman (may Allah be pleased with him) went to Makkah for Hajj. The wife of Muhammad bin Ja’far bin Abi Talib entered upon him (i.e., her husband) and he spent the night with her. Then the next morning, he (i.e., Muhammad bin Ja’far) came out smelling of perfume and wearing a wrapper saturated with safflower dye. He caught up with the people in weariness before they set out. When ‘Uthman saw him, he rebuked him and expressed disapproval, saying: Are you wearing something dyed with safflower when the Messenger of Allah (peace be upon him) forbade that? ‘Ali bin Abi Talib (may Allah be pleased with him) said to him: The Messenger of Allah (peace be upon him) did not forbid it to him or you; he only forbade it to me.

Comments: [Its isnad is da’eef because of the weakness of Ubaidullah bin Abdur Rahman and Ubaidullah bin Abdullah is unknown]

518. Aban bin ‘Uthman said: ‘Uthman said: I heard the Messenger of Allah (peace be upon him) say: “Do you think, if there was a river in the courtyard of one of you and he washed himself in it five times each day, would any dirt remain on him? They said: Nothing (would remain on him). He said: “The (five daily) prayers take away sins as water takes away dirt.”

Comments: [Its isnad is saheeh]
519. It was narrated that ‘Uthman bin ‘Affan said: The Messenger of Allah (ﷺ) said: “Whoever betrays the Arabs will never receive my intercession or attain my love.”

Comments: [Its isnad is da’eef jiddan (very weak)]

520. It was narrated from ‘Uthman that the Messenger of Allah (ﷺ) said: “The hornless animal will settle the score with the horned one on the Day of Resurrection.”

Comments: [A Saheeh hadeeth because of corroborating evidence; this isnad is da’eef because of the weakness of Hajjaj bin Nusair]

521. Al-Hasan narrated: I saw ‘Uthman enjoining, in his khutbah, the killing of dogs and the slaughter of pigeons.

Comments: [Its isnad is da’eef because of the weakness of Mubarak bin Fadalah]

522. It was narrated that Umm Moosa said: ‘Uthman was the most handsome of people.

Comments: [Its isnad is hasan]
523. Ibraheem bin Sa’d narrated: My father narrated that his father said: I was praying and a man passed in front of me; I tried to stop him but he insisted. I asked 'Uthman bin 'Affan (about that) and he said: It does not affect you, O son of my brother.

Comments: [Saheeh]

524. Ibraheem bin Sa’d narrated: My father narrated that his father said: 'Uthman said: If you find in the Book of Allah, may He be glorified and exalted, that you should put my feet in fetters, then do that.

Comments: [Saheeh]

525. It was narrated from 'Ubaidullah bin Abi Rafi', the freed slave of the Messenger of Allah (ﷺ), from 'Ali bin Abi Talib (ṣ), that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him, and said: “This is the place of standing, and all of 'Arafah is a place of standing.” Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: “Calmly, O people; calmly, O people.” Then he came to al-Muzdalifah and put two prayers together, then he stood in al-Muzdalifah in a place called Quzah, with al-Fadl bin al-'Abbas riding behind him, and he said: “This is the place of standing and all of Muzdalifah is a place of standing.” Then he moved on at an unhurried pace and the people
started rushing right and left. He turned to them and said: “Calmly, O people; calmly, O people.” he quoted the hadith at length.

Comments: [Its isnad is hasan]

526. It was narrated from Muslim Abu Sa‘eed, the freed slave of ‘Uthman bin ‘Affan, that ‘Uthman bin ‘Affan manumitted twenty slaves, and called for some pants and put them on; he had never worn them before, either during the Jahilyyah or in Islam. And he said: I saw the Messenger of Allah (ﷺ) in a dream last night, and I saw Abu Bakr and ‘Umar (ﷺ), and they said to me: Be patient, for you will break your fast with us tomorrow. Then he called for a Mushaf and opened it, and he was killed with it in front of him.

Comments: [Its isnad is Saheeh]

527. It was narrated that ‘Uthman said: I saw the Messenger of Allah (ﷺ) do wudu‘; he washed his face three times and his hands three times, and he washed his arms three times each, and he wiped his head, and washed his feet thoroughly.

Comments: [A Saheeh hadith, this isnad is da‘veef]
528. It was narrated from Aban bin 'Uthman, from 'Uthman, that the Prophet (ﷺ) said: "Whoever says, 'In the Name of Allah with Whose name nothing on earth or in heaven can cause harm, and he is the All-Hearing, All-Knowing,' three times, will not be struck unawares by calamity until night comes, and whoever says it in the evening will not be struck unawares by calamity until morning comes, in sha' Allah."

Comments: [Hasan]

529. It was narrated from Aban bin 'Uthman that he saw a funeral coming. When he saw it he stood up and said: I saw 'Uthman doing that and he told me that he saw the Prophet (ﷺ) doing that.

Comments: [Saheeh because of corroborating evidence; this isnad is da'alef because of the weakness of Sa'eed bin Maslamah]

530. It was narrated from 'Amr bin 'Uthman bin 'Affan that his father said: The Messenger of Allah (ﷺ) said: "Sleeping early in the day leads to withholding of provision."

Comments: [Its isnad is da'alef jiddan, virtually mawdoo' (fabricated)]
531. It was narrated from Ibraheem bin 'Abdullah bin Farookh that his father said: I saw 'Uthman bin 'Affan (may Allah forgive him) buried in his clothes soaked with his blood; he was not washed.

Comments: [Its isnad is da'eef because of the weakness of Mahboob bin Muhriiz and Ibraheem bin Abdullah is unknown]

532. It was narrated from Mihjan the freed slave of 'Uthman, that 'Uthman said: I heard the Messenger of Allah (may Allah bless him and grant him peace) say: "Allah will shade with His shade on the Day when there is no shade but His a person who gave more time to a debtor who was in difficulty or waived a debt for one who had a lot of debts."

Comments: [Its isnad is da'eef jiddan]

533. It was narrated from 'Amr bin 'Uthman bin 'Affan that his father said: The Messenger of Allah (may Allah bless him and grant him peace) said: "Sleeping early in the morning leads to withholding of provision."

Comments: [Its isnad is da'eef jiddan (very weak), virtually maawdoon (fabricated)]

534. It was narrated from Aban bin 'Uthman, from his father, that the Prophet (may Allah bless him and grant him peace) said: "The pilgrim
in *ihram* should not get married, arrange a marriage or propose marriage."

**Comments:** [Its *isnad* is saheeh, Muslim (1409)]

535. It was narrated from Nafi': Nubah bin Wahb told me: 'Umar bin 'Ubaidullah bin Ma'mar proposed marriage on behalf of his son to the daughter of Shaibah bin 'Uthman. He sent me to Aban bin 'Uthman, who was the leader of the *Hajj*, and he [Aban] said: I think he must be a Bedouin. "The pilgrim in *ihram* should not get married or arrange a marriage."

'Uthman (r) told me that from the Prophet (ﷺ), and Nubah told me something similar from his father.

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

536. It was narrated that Na'ilah bint al-Farafisah, the wife of 'Uthman bin 'Affan (r), said: Ameer al-Mu'mineen 'Uthman felt sleepy and had a brief nap. When he woke up, he said: The people will certainly kill me. I said: No, insha Allah it will not go that far; your people will only ask you for an explanation. He said: I saw the Messenger of Allah (ﷺ) in my dream, and Abu Bakr and 'Umar, and they said: You will break your fast with us tonight.

**Comments:** [Its *isnad* is da'eeef]
537. It was narrated that al-Hasan bin Abil-Hasan said: I entered the mosque and I saw ‘Uthman bin ‘Affan (ﷺ) reclining on his rida’. Two water carriers came to him and he judged between them. Then I came to him and looked at him; he was a handsome man with marks of smallpox on his face and his arms were covered with hair.

Comments: [Its isnad is da‘eef because of the weakness of Abul-Miqdam]

538. Umm Ghurab narrated that Bunanah said: ‘Uthman never dyed his hair.

Comments: [Its isnad is da‘eef because Umm Ghurab is unknown]

539. Waqid bin ‘Abdullah at-Tameemi narrated from someone who saw ‘Uthman bin ‘Affan with his teeth covered with gold.

Comments: [Its isnad is da‘eeef]

540. It was narrated that Moosa bin Talhah said: I heard ‘Uthman bin ‘Affan (ﷺ), when he was on the minbar and the mu‘adhdhin was giving the iqamah (call immediately preceding the prayer), asking the people about their news and business.

Comments: [Saheeh]
541. It was narrated from as-Sa‘ib bin Yazeed that ‘Uthman (ﷺ) prostrated in Soorat Sad.
Comments: [Saheehi]

542. Is it narrated from Ibraheem bin ‘Abdullah - i.e. Ibn Farrokh - that his father said: I offered the Eid prayer behind ‘Uthman (ﷺ) and he said the takbeer seven times and five times [i.e., in the first and second rak‘ahs, respectively].
Comments: [Its isnad is da‘eeef because of the weakness of Mahboob bin Muhriz and Ibraheem bin Abdullah is unknown]

543. Al-Hasan mentioned ‘Uthman’s extreme shyness and said: If he was in a room with the door closed, and he took off his garment to pour water on himself, shyness prevented him from standing up straight.
Comments: [Its isnad is Saheehi]

544. Umayyah bin Shibl and others said: ‘Uthman held the position of caliph for twelve years and the turmoil lasted for five years.
Comments: [Its isnad is munqati’ (interrupted)]

545. It was narrated that Abu Ma‘shar said: ‘Uthman (ﷺ) was killed on the eighteenth of Dhul-
Hijrah 35 AH. His caliphate lasted twelve years less twelve days.

Comments: [Its isnad is munqati’ (interrupted), Abu Ma’shar is da’eeef]

546. Abu ‘Uthman narrated that ‘Uthman (ṣ) was killed in the middle of the days of al-tashreeq.

Comments: [Its isnad is saheeh]

547. Qatadah narrated that ‘Uthman was killed when he was ninety years old or eighty-eight years old.

Comments: [Its isnad is munqati’ (interrupted)]

548. It was narrated that Abul-Aliyah said: We were guarding the door of ‘Uthman (ṣ) for the first ten days of [Dhul-Hijjah].

Comments: [Its isnad is saheeh]

549. It was narrated that Qatadah said: az-Zubair offered the funeral prayer for ‘Uthman (ṣ) and buried him in accordance with his instructions.

Comments: [Its isnad is munqati’]

550. It was narrated that ‘Abdullah bin Muhammad bin ‘Aqeeq said: ‘Uthman (ṣ) was killed in 35 AH and the fitnah (turmoil) lasted for
five years including four months of al-Hasan’s rule.

Comments: [Its isnad is munqati’]

تخريج: إسناده مقطع، عثمان بن محمد بن عقيل لم يدرك عثمان. قاله أحمد شاكر.

551. It was narrated that Abu-'Aliyah said: We were guarding the door of 'Uthman (ﷺ) for the first ten days of [Dhul-Hijjah].

Comments: [Its isnad is saheeh]

تخريج: إسناده صحيح.

552. It was narrated from Zaid bin Aslam that his father said: I saw 'Uthman (ﷺ) on the day he was besieged in the place where funerals were held; if a stone were to be thrown it would not have landed anywhere but on a man’s head. And I saw 'Uthman (ﷺ) look out of the window beside the place where Jibreal (ﷺ) once stood, and he said: O people, is Talhah among you? They kept quiet. Then he said: O people, is Talhah among you? They kept quiet. Then he said: O people, is Talhah among you? Talhah bin 'Ubaidullah stood up and 'Uthman (ﷺ) said to him: Are you there? I did not think that you would be in a group of people, hearing me call you three times and not answering me. I adjure you by Allah, O Talhah, do you remember the day when you and I were with the Messenger of Allah (ﷺ) in such and such a place, and none of his Companions were with him except you and I? He said: Yes. ['Uthman said:] And the Messenger of Allah (ﷺ) said to you: “O Talhah, there is no Prophet
but he had a companion from among his ummah who will be with him in Paradise, and this ‘Uthman bin ‘Affan (ﷺ) - meaning me - “is that companion who will be with me in Paradise.” Talhah said: By Allah, yes [I remember that]. Then he went away.

Comments: [Its isnad is da’eeef]

553. It was narrated from Humran bin Aban that he saw ‘Uthman (ﷺ) do wudoo’ one day; he rinsed his mouth and his nose, and he washed his face three times... and he narrated a hadeeth from the Prophet (ﷺ) similar to the hadeeth of Ibn Ja’far from Sa’eed.

Comments: [Saheeh because of corroborating evidence]

554. It was narrated from one of the Ansar that his father said: I was standing with ‘Uthman bin ‘Affan (ﷺ) and he said: Shall I not tell you how the Messenger of Allah (ﷺ) did wudoo’? We said: Yes indeed. He called for water and washed his face three times, rinsed his mouth and nose three times, then he washed his hands up to the elbow three times, then he wiped his head and his ears, and washed his feet three times. Then he said: This is how the Messenger of Allah (ﷺ) did wudoo’.

Comments: [A Saheeh hadeeth, this isnad is da’eeef because of a man and his father from Ansar are unknown]
555. It was narrated that Thumamah bin Hazn al-Qushairi said: I was present at the house (of ‘Uthman) on the day ‘Uthman (¶) was killed. He looked out at them and said: Call for me your two companions who incited you against me. They were called for him and he said: I adjure you by Allah, do you know that when the Messenger of Allah (SAW) came to Madinah, the mosque got too crowded for its people and he said: "Who will buy this piece of land with his own wealth and use it like the rest of the Muslims (i.e., donate it to the Muslims and share it with them) and he will have something better than it in Paradise?" So I bought it with my own wealth and donated it to the Muslims, but now you are preventing me from praying two rak‘ahs in it! Then he said: I adjure you by Allah, do you know that when the Messenger of Allah (SAW) came to Madinah, there was no well good for drinking from except (the well of) Roomah. The Messenger of Allah (SAW) said: "Who will buy it with his own wealth and his bucket will be like that of the Muslims (i.e., donate the well to the Muslims and share it with them) and he will have something better than it in Paradise." So I bought it with my own wealth, but now you are preventing me from drinking from it. Then he said: Do you know that I am the one who equipped the army of hardship
(i.e., the army that went on the campaign of Tabook)? They said: By Allah, yes.

Comments: [A Sahih hadith and its isnad is hasan]

556. It was narrated that Shaqeeq said: ‘Abdur-Rahman bin ‘Awf met al-Waleed bin ‘Uqbah. Al-Waleed said to him: Why do I see you keeping away from Ameer al-Mu’mineen ‘Uthman (as)?’ ‘Abdur-Rahman said to him: Tell him that I did not flee on the day of ‘Ainain - ‘Asim said: The day of Uhud - and I did not stay behind on the day of Badr, and I did not turn away from the way of ‘Umar (as). So he went and told that to ‘Uthman (as), who said: As for his saying that he did not flee on the day of ‘Ainain, how could he shame me for a fault for which Allah has pardoned me and said: "Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them" [Al ‘Imran 3:155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruoqayyah, the daughter of the Messenger of Allah (as), when she was dying, and the Messenger of Allah (as) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (as) was present... and he quoted the hadith at length to the end.

Comments: [Its isnad is hasan, and it is a repeat of 490]
557. It was narrated that Abu Wa’il said: I said to ‘Abdur-Rahman bin ‘Awf: How could you swear allegiance to ‘Uthman (侚) and not to ‘Ali (侚)? He said: It is not my fault. I started with ‘Ali and said: I swear allegiance to you in accordance with the Book of Allah, the Sunnah of His Messenger, and the way of Abu Bakr and ‘Umar (侚). He said: As much as I can. Then I offered it to ‘Uthman (侚) and he accepted it.

Comments: [Its isnad is da’eeef]

558. It was narrated that Abu Salih, the freed slave of ‘Uthman bin ‘Affan (侚) said: I heard ‘Uthman (侚) say on the minbar: O people, I concealed from you a hadeeth that I heard from the Messenger of Allah (侕) for fear that you would scatter away from me, then I thought that I should tell it to you, and let each one choose for himself what he thinks is best. I heard the Messenger of Allah (侕) say: “Guarding the border for one day for the sake of Allah is better than a thousand other days doing other deeds.”

Comments: [A hasan hadeeth]

559. ‘Abdullah bin ‘Abdur-Rahman bin Abi Dhubab narrated... a similar hadeeth.

Comments: [Its isnad is da’eeef; it is a repeat of 442]
560. Sa’eed bin al-Musayyab said: I heard ‘Uthman (无线电) delivering a khatbah from the minbar. He said: I used to buy dates from one of the Jewish clans who were called Banu Qainuqa’, and sell them at a profit. News of that reached the Messenger of Allah (无线电) who said: “O ‘Uthman, when you buy, take your dues with nothing extra, and when you sell, give (the other party’s) dues with nothing less.”

Comments: [A Hasan hadeeth]

561. ‘Ubaidullah bin ‘Adiyy bin al-Khiyari narrated that ‘Uthman (无线电) said to him: Verily Allah, may He be glorified and exalted, sent Muhammad (无线电) with the truth and I was one of those who responded to (the call of) Allah and His Messenger, and I believed in that with which Muhammad (无线电) was sent. Then I migrated twice, and I also attained the honour of becoming the son-in-law of the Messenger of Allah (无线电); I swore allegiance to the Messenger of Allah (无线电), and by Allah, I never disobeyed him or betrayed him until Allah, may He be glorified and exalted, took his soul in death.

Comments: [Its isnad is saheeh, al-Bukhari (3696)]
Musnad Ali Ibn Abi Talib [1/2]

562. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) stood in ‘Arafah and said: “This is the place of standing and all of ‘Arafah is a place of standing.” He moved on when the sun set, then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people started rushing right and left. He turned to them and said: “Calmly, O people.” Then he came to Jam’ and led them in praying two prayers, Maghrib and ‘Isha’. Then he stayed all night until morning came, then he came to Quzah and stood at Quzah, and said: “This is the place of standing and all of Jam’ is a place of standing.” Then he moved on until he came to Muhassir, where he stood, then he struck his she-camel and she trotted until he crossed the valley, then he reined her in. Then he put al-Fadl behind him (on his mount) and carried on until he came to the Jamrah. He stoned it, then he came to the place of sacrifice and said: “This is the place of sacrifice and all of Mina is a place of sacrifice.” He [the narrator] said: A young woman of Khath’am asked him: My father is an old man and has become senile; he
has lived until Allah made Hajj obligatory. Will it be acceptable if I perform Hajj on his behalf? He said: “Yes; perform Hajj on behalf of your father.” And he twisted al-Fadl’s neck (to turn his face away).

Al-‘Abbas said to him: O Messenger of Allah, why did you twist the neck of your cousin? He said: “I saw a young man and a young woman and I was not certain that they would be safe from the Shaitan.” Then a man came to him and said: O Messenger of Allah, I shaved my head before offering a sacrifice. He said: “Offer your sacrifice, there is no problem.” Then another man came to him and said: O Messenger of Allah, I did tawafal-ifadah before shaving my head. He said: “Shave your head or cut your hair, there is no problem.” Then he came to the Ka‘bah and circumambulated it, then he came to Zamzam and said: “O Banu ‘Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself.”

Comments: [Its isnad is hasan]

563. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “The urine of a boy is to be sprinkled with water and the urine of a girl is to be washed.” Qatadah said: That is if they are not yet eating solid food; if they are eating solid food then their urine is to be washed in both cases.

Comments: [Its isnad is saheeh]
Musnad Ali Ibn Abi Talib

564. It was narrated from ‘Ubaidullah bin Abi Rafi’, the freed slave of the Messenger of Allah (ﷺ), from ‘Ali bin Abi Talib (ﷺ), that the Messenger of Allah (ﷺ) stood in ‘Arafah with Usamah bin Zaid riding behind him, and said: “This is the place of standing, and all of ‘Arafah is a place of standing.” Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: “Calmly, O people; calmly, O people.” Then he came to al-Muzdalifah between the two prayers, then he stood in al-Muzdalifah and he stood at Qudah, with al-Fadl bin Abbas riding behind him, and he said: “This is the place of standing and all of Muzdalifah is a place of standing.” Then he moved on at an unhurried pace and the people started rushing right and left. He turned to them and said: “Calmly, calmly, O people.” He came to Muhassir and struck his mount, and it trotted until he left (the valley) then he resumed his original pace until he (came and) stoned the Jamra. Then he went to the place of sacrifice and said: “This is the place of sacrifice and all of Mina is a place of sacrifice.” Then a young woman from Khath’am came and said: My father is an old man and has become senile; he has lived until Allah made Hajj obligatory, but he cannot do it. Will it be acceptable if I perform Hajj on his behalf? The Messenger of Allah (ﷺ) said: “Yes.” And he started turning the
face of al-Fadl bin al-'Abbas away from her. Then a man came to him and said: I stoned the jamrah and did tawafal-ifadah and put on my ordinary clothes, but I did not shave my head. He said: “No problem, go ahead and shave your head.” Then another man came to him and said: I stoned the jamrah and shaved my head and put on my ordinary clothes, but I did not offer the sacrifice. He said: “No problem, go ahead and offer the sacrifice.” Then the Messenger of Allah (ﷺ) did tawafal-ifadah, then he called for a bucket of Zamzam water and drank from it and did wudu’. Then he said: “Draw water, O Banu ‘Abdul-Muttalib. Were it not that you would be overwhelmed, I would have drawn water myself.” Al-‘Abbas said: O Messenger of Allah, why did I see you turning your cousin’s face away? He said: “I saw a young man and a young woman and I feared that the Shaitan might tempt them.”

Comments: [Its isnad is hasan]

565. It was narrated that ‘Ali said: When the Messenger of Allah (ﷺ) recited ruqyah for a sick person, said: “Remove the hardship and suffering, Lord of mankind, and grant healing, for You are the Healer and there is no healing except Your healing; (grant) healing which does not leave any sickness behind.”

Comments: [Saheeh because of corroborating evidence; this is a da’eeef (weak) isnad because of the weakness of Al-Harith Al-A’war]

تخريج: صحح لغته، وهذا إسناد ضعيف، لضعف الحارث الأعور.
566. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consulting the believers, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

567. It was narrated from 'Amr bin Sulaim that his mother said: Whilst we were in Mina, I saw 'Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) said: "These days are for eating and drinking, so no one should fast these days." And he went around to the people on his camel, shouting that.

Comments: [A saheeh hadeeth]

568. It was narrated that 'Ali (ﷺ) said, attributing it to the Prophet (ﷺ): "Whoever tells a lie about his dream will be commanded to tie a grain of barley on the Day of Resurrection."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Abdul-A'la]

569. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray the two rak'ahs of Fajr when the iqamah was given.
Comments: [Its isnad is da‘eef because of the weakness of Al-Harith]

570. It was narrated that ‘Abdullah bin Nujayy said: ‘Ali said: There was a time before dawn when I would ask to enter upon the Messenger of Allah (ﷺ). If he was praying, he would say Subhan Allah to me, and that was my permission to enter; if he was not praying, he would give me permission to enter.

Comments: [Its isnad is da‘eef]

571. It was narrated from ‘Ali bin Husain that his father said: I heard ‘Ali say: The Messenger of Allah (ﷺ) came to me when Fatimah and I were sleeping, and that was at the time before dawn. He stood at the door and said, “Why don’t you get up and pray?” I answered him: O Messenger of Allah, our souls are in the hand of Allah and if He wills, He will wake us up. The Messenger of Allah (ﷺ) went back and did not say anything else (to me), but I heard him, as he was leaving, strike his hand against his thigh and say: “But, man is ever more quarrelsome than anything” [al-Kahf 18:54].

Comments: [Its isnad is saheeh, al-Bukhari (7347) and Muslim (775)]
572. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) and his wife used to do ghusl from the same vessel.

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad because of the weakness of Al-Harith]

573. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me to Yemen, and we came to some people who had built a trap for a lion. They began to push one another, and one man fell, so he grabbed onto another one, who then grabbed onto another one, until all four of them ended up in the trap and the lion wounded them. Then a man came and killed the lion with a spear, and they all died of their wounds. The next of kin of the first man went to the next of kin of the last man, and they took out weapons to fight, then ‘Ali came to them straight away and said: Do you want to fight one another when the Messenger of Allah (ﷺ) is still alive? I will judge between you, and if you agree then that is the verdict, otherwise keep away from one another until you go to the Prophet (ﷺ) and he will be the one who judges between you, then whoever transgresses after that will have no right. Collect from the tribes of those who fell into the hole one quarter of the diyāh [blood money], one third of the diyāh, one half of the diyāh and a complete diyāh. For the first man (who fell in) there will be...
one quarter, because he caused the death of the one who came after him; for the second one there is one third of the diyah; and for the third one there is half of the diyah. They refused to accept that, so they went to the Prophet (ﷺ) when he was at Masgaf Ibraheem and told him the story, and he said: “I will judge between you.” One of the people said: ‘Ali has already passed judgement. They told him about it and the Messenger of Allah (ﷺ) approved it.

Comments: [Its isnad is da’eeef because of the weakness of Hanash]

574. It was narrated from Hanash that ‘Ali (رضى الله عنه) said: The fourth one gets the diyah [blood money] in full.

Comments: [Its isnad is da’eeef like the report above]

575. It was narrated from ‘Ali bin Abi Talib (رضي الله عنه) that the Prophet (ﷺ) came to him and Fatimah at night and said “Why don’t you get up and pray?” I said: O Messenger of Allah, our souls are in the hand of Allah and if He wills to wake us up, He will wake us up. The Messenger of Allah (ﷺ) left when I said that to him and I heard him, as he was leaving, strike his hand against his thigh and say: “But, man is ever more quarrelsome than anything” [al-Kahf 18:54].

Comments: [Its isnad is saheeh, al-Bukhari (7347) and Muslim (775)]
576. It was narrated from ‘Ali bin Husain, from his father, from his grandfather, that the Messenger of Allah (ﷺ) took Hasan and Husain (元宝) by the hand and said: “Whoever loves me and loves these two and their father and their mother will be with me at my level on the Day of Resurrection.”

Comments: [Da’eef because of the weakness of Ali bin Ja’far]

577. It was narrated that ‘Ali (元宝) said: The Messenger of Allah (ﷺ) said: “No woman should be married and become a co-wife to her paternal aunt or her maternal aunt.”

Comments: [A Saheeh because of corroborating evidence and its isnad is da’eef because of the weakness of Ibn Lahee’ah]

578. It was narrated that ‘Abdullah bin Zurair said: I entered upon ‘Ali bin Abi Talib (元宝) - Hasan said: On the day of (Eid) al-Adha - and he brought some khazeerah (a dish made from small pieces of meat, broth and flour) to us. I said: May Allah guide you! Why don’t you make a dish for us from these ducks, for Allah, may He be glorified and exalted, has blessed us with a great deal of bounty. He said: O son of Zurair, I heard the Messenger of Allah (元宝) say: “It is not permissible for the caliph to take more from the wealth of Allah than two dishes:
one from which he and his family eat and one that he offers to the people.”

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

579. It was narrated that ‘Ali (ﷺ) said: I have never had an eye infection since the Prophet (ﷺ) spat in my eye.”

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

580. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray *Witr* at the beginning of the night and in the middle and at the end, then he persisted in praying it at the end of the night.

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

581. It was narrated from Husain, from his father, that the Prophet (ﷺ) said: “Do not stare at lepers, and if you speak to them, let there be a distance of a spear between you and them.”

**Comments:** [Its isnad is *da‘eef*]

582. It was narrated that ‘Ali said: The Prophet (ﷺ) said to me: “O ‘Ali, do *wudoo* properly even if it is difficult for you; do not consume charity; do not make a donkey with a horse; and do not sit with astrologers.”
Comments: [Hasan because of corroborating evidence; this is a weak isnad because of the weakness of Haroon bin Muslim]

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

583. It was narrated that an-Nazzal bin Sabrah said: A jug of water was brought to ‘Ali (r) when he was in ar-Rahbah. He took a handful of water and rinsed his mouth and nose, and wiped his face, forearms and head. Then he drank whilst standing, then he said: ‘This is the wudoo’ of one who has not broken his wudoo’. I saw the Messenger of Allah (ﷺ) do this.

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

584. It was narrated that ‘Ali (r) said: The Messenger of Allah (ﷺ) said: “Whoever tells a lie about me deliberately, let him take his place in Hell.”

Comments: [Saheeh because of corroborating evidence]

585. It was narrated from ‘Ali (r) that he said: “The last words of the Messenger of Allah (ﷺ) were: ‘Prayer, prayer! And fear Allah with regard to what your right hands possess [i.e., female slaves].’”

Comments: [Hadeeth saheeh and its isnad is hasan]
586. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷻ) forbade me to put my ring on the forefinger or the one next to it.

Comments: [Its isnad is saheeh]

587. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: Then I saw 'Ali bin Abi Talib (ﷺ) after that on the day of Eid; he started with the prayer before the khutbah and he prayed with no adhan or iqamah. Then he said: I heard the Messenger of Allah forbidding (the people) to leave any of the meat of their sacrifice after three days.

Comments: [Its isnad is saheeh, al-Bukhari (5573) and Muslim (1969)]

588. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce.

Comments: [Its isnad is da'eeef because of the weakness of Muhammad bin Ubaidullah bin Abu Rafi']

589. 'Ali bin Hashim bin al-Bareed narrated a similar report and said: He gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce.
590. It was narrated from Zaid bin 'Ali bin al-Husain from his father that his grandfather said:
The Messenger of Allah (ﷺ) said: “Whoever is killed defending his wealth is a martyr.”

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)]

591. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said on the day of al-Ahzab: “May Allah fill their houses and graves with fire; they distracted us from prayer until the sun set.”

Comments: [Its isnad is da'eeef]

592. It was narrated that 'Ali said to Ibn 'Abbas (ﷺ): The Messenger of Allah (ﷺ) forbade marriage and the meat of domestic donkeys at the time of Khaibar.

Comments: [Its isnad is saheeh, al-Bukhari (5115) and Muslim (1407)]

593. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed me to share out the meat of his sacrifice and to be in charge of it, and to share out its skin and blankets, and he instructed me not
to give the butcher anything of it and said: "We will give him something ourselves."

Comments: [Its isnad is saheeh, al-Bukhari (1717) and Muslim (1317)]

594. It was narrated from Zaid bin Uthai', a man from Hamdan: We asked 'Ali (a.s): With what were you sent, i.e., on the day the Prophet (s.a.w) sent you with Abu Bakr (a.s) for Hajj? He said: I was sent with four things: No one will enter Paradise except a believing soul; no one should circumambulate the Ka'bah naked, whoever had a covenant with the Prophet (s.a.w), it would remain in effect until the agreed time; and the mushriken were not to perform Hajj with the Muslims after that year.

Comments: [A saheeh hadith]

595. It was narrated from 'Ali (a.s): Muhammad (s.a.w) ruled that debts must be paid before carrying out bequests, but you read the will before debts are paid off. [And he ruled] that sons from the same mother inherit from one another, but sons from different mothers do not.

Comments: [Its isnad is da'eef because of the weakness of Al-Hanith]

596. It was narrated that 'Ali (a.s) said: The Prophet (s.a.w) said: "I will not give to you and leave ahlus-suffah suffering from hunger." On one occasion he said: "I shall not give you a servant and leave ahlus-suffah suffering from hunger."
Comments: [Its isnad is qawi]

597. Muhammad bin 'Ali Abu Ja'far told us: My paternal uncle told me, from his father, that he saw the Messenger of Allah (ﷺ) doing sa'y between as-Safa and al-Marwah in the Mas'a, lifting up his garment which reached to his knees.

Comments: [Its isnad is Hasan]

598. It was narrated that Abu Ummamah said: 'Ali (ḍ) said: I used to come to the Prophet (ﷺ) and ask permission to enter. If he was praying, he would say Subhanallah, and if he was not praying, he would give me permission to enter.

Comments: [Its isnad is a chain of weak narrators]

599. It was narrated that Abu Juhaifah said: We asked 'Ali (ḍ): Do you have something from the Messenger of Allah (ﷺ) apart from the Qur'an? He said: No, by the One Who split the seed and created the soul, except the understanding that Allah, may He be glorified and exalted, helps a person to acquire of the Qur'an or what is in the document. I said: What is in the document? He said: Diyah (blood money), ransom of prisoners and no
Muslim should be killed in retaliation for a kafir.

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

600. ‘Ubaidullah bin Abi Raff’ said: I heard ‘Ali (as) say: The Messenger of Allah (ﷺ) sent me, az-Zubair and al-Miqdad, and he said: "Go to the garden of Khakh, where you will find a woman riding a camel with whom there is a letter, and take it from her." We set out, with our horses galloping, until we reached that garden, and there we found the woman. We said: Give us the letter. She said: I do not have any letter. We said: Either you give us the letter or we will remove your clothes. So she brought it out from her braided hair, and we took it and brought it to the Messenger of Allah (ﷺ), and in it (was written): From Hatib bin Abi Baltah to some of the mushriken of Makkah, telling them about some of the plans of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: “O Hatib, what is this?” He said: Do not be hasty in judging me, O Messenger of Allah. I am a man who was attached to Quraish but I was not one of them. The Mulahajreen who are with you have relatives who will protect their families in Makkah, and I wanted, as I have no blood ties among them, to do them a favour so that they would protect my family. I did not do it out of kufar or because I apostatized from my religion, or because I approved of kufar after
becoming Muslim. The Messenger of Allah (ﷺ) said: “He has told you the truth.” ‘Umar (��) said: O Messenger of Allah, let me strike the neck of this hypocrite. He said: “He was present at Badr, and you do not know, perhaps Allah looked upon the people of Badr and said: ‘Do what you wish, for I have forgiven you.’”

Comments: [Its isnad is saheeh, al-Bukhari (2007) and Muslim (2494)]

601. It was narrated from Moosa bin Salim Abu Jahdam that Abu Ja’far told him, from his father, that ‘Ali (��) told them that the Messenger of Allah (ﷺ) forbade three things to me, and I (the narrator) do not know whether that was only for him or for everyone: He forbade garments made from a blend of linen and silk, red saddle cloths and reciting Qur’an whilst bowing.

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

602. It was narrated from al-Hasan bin Zaid bin Hasan: My father told me, from his father, that ‘Ali (��) said: I was with the Prophet (ﷺ) when Abu Bakr and ‘Umar (��) came and he said: “O ‘Ali, these two are the leaders of the middle aged people of Paradise and its youth, after the Prophets and Messengers.”

Comments: [A saheeh hadith; this is a hasan isnad]
603. It was narrated from Ibn Abu Najeeb, from his father, from a man who heard ‘Ali (ع) say: I wanted to propose marriage to the daughter of the Messenger of Allah (صلى الله عليه وسلم), but I thought: I have nothing, so how could it be? Then I remembered how he upheld ties of kinship and his kindness and generosity, so I asked him for his daughter’s hand in marriage. He said: “Do you have anything?” I said: No. He said: “Where is the Hutaamiyyah shield that I gave you on such and such a day?” I said: I have it. He said: “Then give it to her.”

Comments: [Hasan because of corroborating evidence; this is a da’aej isnad]

604. It was narrated from ‘Ali (ع) that Fatimah came to the Prophet (صلى الله عليه وسلم) to ask him for a servant. He said: “Shall I not tell you of something that is better for you than that? Say SubhanAllah thirty-three times, Allahu Akbar thirty-three times and Alhamdulillah thirty-three times; one of them thirty-four times.”

Comments: [Its isnad is saheeh, al-Bukhari (5362) and Muslim (2727)]

605. It was narrated from Muhammad bin al-Hanafiyyah, that his father said: The Messenger of Allah (صلى الله عليه وسلم) said: “Allah loves the believing slave who falls into sin a great deal and repents a great deal.”

Comments: [Its isnad is saheeh, al-Bukhari (5362) and Muslim (2727).]
606. It was narrated that ‘Ali (ﷺ) said: I was a man who emitted a great deal of madhi, but I felt too shy to ask the Prophet (ﷺ) about that because of the position of his daughter, so I told al-Miqdad bin al-Awsad to ask him, and he said: “Let him wash his private part and do wudoo’.”

Comments: [Its isnad is saheeh, al-Bukhari (132) and Muslim (303)]

607. It was narrated from Abu Hurairah and from ‘Ubaidullah bin Abi Rafi’, from his father, from ‘Ali (ﷺ), that they [Abu Hurairah and ‘Ali] said: The Prophet (ﷺ) said: “Were it not that it would be too difficult for the ummah, I would have commanded them to use the siwak at the time of every prayer.”

Comments: [A saheeh hadeeth]

608. It was narrated that ‘Abdullah bin Nujayy said: ‘Ali (ﷺ) said: I used to enter upon the Messenger of Allah (ﷺ) twice, by night and by day. If I entered upon him and he was praying, he
would clear his throat. I came to him one night and he said: “Do you know what the angel did this night? I was praying and I heard some movement in the house. I went out and I saw Jibreal (as). He said: All night I have been waiting for you. In your house there is a dog and I could not enter. We do not enter the house in which there is a dog or a person who is junub or a statue.”

Comments: [Its isnad is da’eef]

609. It was narrated that ‘Ali bin Abi Talib (as) said: The Messenger of Allah (saw) forbade sacrificing an animal with its ears slit from the front, an animal with its ears slit from the back, an animal whose ears are slit in two lengthwise, an animal with a round hole in its ear, and an animal with its nose [or ear or lip] cut off.

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

610. It was narrated that ‘Ali (as) said: The Messenger of Allah (saw) said: “No prayer should be offered after ‘Asr unless the sun is bright and still high.”

Comments: [Its isnad is Saheeh]

611. It was narrated that ‘Ali (as) said: The Messenger of Allah (saw) forbade me to recite Qur’an whilst bowing, or to wear gold rings,
garments made of a blend of linen and silk, or garments dyed with safflower.

Comments: [Hadeeth saheeh; its isnad is hasan, Muslim (280,2078)]

612. It was narrated that 'Abdur-Rahman bin Abi Laila said: Abu Moosa came to al-Hasan bin 'Ali to visit him when he was sick. 'Ali (ﷺ) said: Have you come to visit him or to gloat? He said: No, I have come to visit him because he is sick. 'Ali (ﷺ) said to him: Since you have come to visit him because he is sick, I heard the Messenger of Allah (ﷺ) say: "If a man visits his Muslim brother when he is sick, he is walking amongst the fruits of Paradise until he sits down, and when he sits down he is covered with mercy. If it is morning, seventy thousand angels will send blessings upon him until evening, and if it is evening, seventy thousand angels will send blessings upon him until morning."

Comments: [Saheeh but manqooof]

613. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him and said: "This is a place of standing and all of 'Arafah is a place of standing." then he moved on at a measured pace and the people were rushing right and left. He turned to them and said: "Calmly, O people;
calmly, O people.” When he came to al-Muzdalifah, he put two prayers together, then he stood in al-Muzdalifah with al-Fadl bin Abbas riding behind him. Then he stopped in Quza and said: “This is the place of standing, and all of al-Muzdalifah is a place of standing.” Then he moved on at a measured pace, and the people were rushing right and left. He turned to them and said: “Calmly, O people; calmly, O people.” When he stopped in Muhassir, he struck his mount and it trotted until it left the valley. Then he continued until he came to the Jamrah, then he went to the place of sacrifice and said: “This is the place of sacrifice and all of Mina is a place of sacrifice.”... and he mentioned a hadith like that of Ahmad bin ‘Abdah from al-Mugheerah bin ‘Abdur-Rahman.

Comments: [A hasan hadeeth]

614. It was narrated that ‘Ali (may Allah’s blessings be upon him) said: The Messenger of Allah (peace be upon him) said: “No one hates the Arabs except a hypocrite.”

Comments: [Its isnad is da’eef because of the weakness of Isma’eel bin Ayyash and Zaid bin Jabearah]
615. It was narrated from Ibraheem at-Tami that his father said: 'Ali bin Abi Talib addressed us and said: Whoever claims that we have something that we recite apart from the Book of Allah and this document in which are the ages of camels [to be given as diyah or blood money] and rulings concerning injuries, is lying. And in it the Prophet (ﷺ) said: "Madinah is sacred, the area between 'Air and Thawr. Whoever commits any offence, or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any obligatory or nafil act of worship from him. Whoever claims to belong to someone other than his father or to belong to someone other than his masters (who manumitted him), upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafil or obligatory act of worship from him. Protection granted by any Muslim is binding upon all of them, and may be given by the humblest of them."

Comments: [Its isnad is saheeh, al-Bukhari (3172) and Muslim (1370)]

616. It was narrated that Suwaid bin Ghafalah said: 'Ali (ﷺ) said: When I narrate to you from the Messenger of Allah (ﷺ), it would be dearer to me to be thrown down from the sky than to tell lies about him. But if I narrate to you from anyone else, then I am a
warrior and war is deceit. I heard the Messenger of Allah (ﷺ) say: “There will emerge at the end of time people who are young in age and immature. They will speak like the best of people but their faith will go no deeper than their throats. Wherever you encounter them, kill them, for killing them brings to the one who kills them reward with Allah on the Day of Resurrection.”

Comments: [Its isnad is saheeh, al-Bukhari (6930) and Muslim (1066)]

617. It was narrated that ‘Ali (を作る) said: The Messenger of Allah (ﷺ) said on the day of al-Azhab: “They distracted us from the middle prayer. ‘Asr prayer. May Allah fill their graves and houses with fire.” Then he offered it between the two evening prayers, Maghrib and ‘Isha’.

Comments: [Its isnad is saheeh, Muslim (627)]

618. It was narrated that Muhammad Ibn al-Hanafiyyah said concerning ‘Ali (を作る): He was a man who emitted a great deal of madhi (prostatic fluid), but he felt too shy to ask the Prophet (ﷺ) about madhi. He said to al-Miqdad: Ask the Messenger of Allah (ﷺ) for me about madhi. So he asked him, and the Messenger of Allah (ﷺ) said: “Let him do wudu’ for that.”

Comments: [Its isnad is saheeh, al-Bukhari (132) and Muslim (303)]
619. It was narrated that 'Ali (RA) said: The Messenger of Allah (SAW) forbade a man to recite Qur'an whilst bowing or prostrating.

Comments: [Its isnad is Saheeh, Muslim (480, 2078) and this is a da'eef isnad because of the weakness of Al-Harith Al-'war]

620. It was narrated that 'Ali said: I said: O Messenger of Allah, why do you choose to get married from among Quraish and you ignore us? He said: "Have you anybody to suggest?" I said: Yes, the daughter of Hamzah. The Messenger of Allah (SAW) said: "She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding."

Comments: [Its isnad is saheeh, Muslim (1446)]

621. It was narrated that 'Ali said: One day the Messenger of Allah (SAW) was sitting with a stick in his hand, with which he was hitting the ground. He raised his head and said: "There is no soul among you but his place in Paradise or Hell is known." They said: O Messenger of Allah, why should we strive? He said: "Keep striving, for everyone will be helped to do that for which he was created. 'As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husna[1] We will

[1] Al-Husna: The Best (i.e. either La ilaha illallah: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise).
make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husna, We will make smooth for him the path for evil. [al-Lail 92:5-10]."

Comments: [Its isnad is saheeh, al-Bukhari (4946) and Muslim (2647)]

622. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent out an expedition and appointed a man of the Ansar to lead it. When they went out, he (the man in charge) got upset with them for some reason and said to them: Didn't the Messenger of Allah (ﷺ) instruct you to obey me? They said: Yes. He said: Bring firewood. Then he called for fire and lit it, then he said: I insist that you enter it. The people thought of entering it, but then a young man among them said: You fled to the Messenger of Allah (ﷺ) from the Fire; do not rush (to enter it) until you meet the Prophet (ﷺ), then if he orders you to enter it, enter it. They went back to the Prophet (ﷺ) and told him about that. He said to them: "If you had entered it you would never have come out of it; obedience is only with regard to that which is right and proper."

Comments: [Its isnad is saheeh, al-Bukhari (4340) and Muslim (1840)]

623. Waqid bin 'Amr bin Sa'd bin Mu'adh said: I saw a funeral among Banu Salimah so I stood up. Nafi' bin Jubair said to me: Sit down, and
I will tell you something decisive about this: Mas‘ood bin al-Hakam az-Zuraqi told me that he heard ‘Ali bin Abi Talib (as) in Rahbatal-Koofah saying: The Messenger of Allah (swt) told us to stand up for funerals; then later on he remained seated and told us to remain seated.

Comments: [A saheeh hadith and its isnad is Hasan, Muslim (962)]

624. It was narrated from Huzain Abu Sasan ar-Raqashi that some people from Koofah came to ‘Uthman (ra) and told him what al-Waleed had done - i.e., drinking alcohol. ‘Ali spoke to him about that and he said: Here is your cousin; carry out the hadd punishment on him. He said: O Hasan, get up and flog him. He said: You are not able to do that; appoint someone else for this. He said: Rather you are too weak and helpless. Get up, O ‘Abdullah bin Ja‘far. So ‘Abdullah began to strike him and ‘Ali counted until he reached forty. Then he said: Stop - or: That’s enough - The Messenger of Allah (swt) gave forty lashes and Abu Bakr gave forty lashes, and ‘Umar completed it and made it eighty. And all are Sunnah.

Comments: [Its isnad is saheeh, Muslim (1707)]

625. It was narrated that Ibn ‘Abbas (rb) said: ‘Ali entered upon me in my house and called for water for wudu’. I brought him a wooden vessel that held a mud‘t or
thereabouts and put it in front of him. He had urinated and he said: O Ibn 'Abbas, shall I not do wudoo' for you as the Messenger of Allah (ﷺ) did wudoo'? I said: Yes, may my father and mother be sacrificed for you. He said: A vessel was placed before him and he washed his hands, then he rinsed his mouth, and took water into his nose and blew it out. Then he took water in his hands and splashed it onto his face, putting his thumbs at the top of his ears. He did that three times. Then he took a handful of water in his right hand and poured it over his forehead, then he let it drip on his face. Then he washed his right hand up to the elbow three times, then his other hand likewise. Then he wiped his head and the backs of his ears. Then he scooped up water with two hands and poured it onto his feet, with sandals on his feet, then he turned his foot over (to wash it), then he did the same with the other foot. I said: With his sandals on? He said: With his sandals on. I said: With his sandals on? He said: With his sandals on. I said: With his sandals on.

Comments: [Its isnad is hasan]

626. It was narrated from 'Abeedah that 'Ali (眼球) mentioned the Khawarij and said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you...
what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from Muhammad (ﷺ)? He said: Yes, by the Lord of the Ka’bah; yes, by the Lord of the Ka’bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

627. It was narrated that ‘Ali (ائ) said: The Messenger of Allah (ﷺ) would teach us Qur’an so long as he was not junub.

Comments: [Its isnad is hasan]

628. It was narrated that ‘Ali (ائ) said: I said: O Messenger of Allah, when you send me on a mission, should I go and do what you tell me to do (with no delay) or witness and find out what someone who is not there cannot find out? He said: “Witness and find out what someone who is not there cannot find out.”

Comments: [Hasan because of corroborating evidence and its isnad is interrupted]

629. Mansoor said: I heard Rib’i say: I heard ‘Ali (ائ) say: The Messenger of Allah (ﷺ) said: “Do not tell lies about me, for whoever tells lies about me will enter the Fire.”

Comments: [Its isnad is saheeh]

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\begin{align*}
\text{فِسْنَادِ عِلَيْ بِنِي أَبِي طَالِبِ ﷺ} \\
\text{لَسْنَا مُحَدِّدِينَ. فَلَنَّا: أَلَّا سَيْتُنَا بِمَحَدِّدٍ!} \\
\text{قَالَ: إِنِّي وَرَبُّكُمْ! إِنِّي وَرَبُّكُمْ! إِنِّي وَرَبُّكُمْ!} \\
\text{وَرَبُّكُمْ! [إِنْظَرُ: ۱۳۲۷, ۹۸۲, ۹۸۴, ۹۸۳] ۱۳۳۲, ۱۲۴۴, ۹۸۸}
\end{align*}
\]
630. It was narrated that Ribi' bin Hirash said: I heard 'Ali say: The Messenger of Allah (ﷺ) said: “Do not tell lies about me, for whoever tells lies about me will enter the Fire.”

Comments: [A continuous report]

631. It was narrated that 'Ali (ﷺ) said: We saw the Messenger of Allah (ﷺ) standing so we stood, then we saw him remain seated so we remained seated [i.e., when a funeral passed by].

Comments: [Its isnad is saheeh, Muslim (926)]

632. It was narrated from 'Ali (ﷺ) from the Prophet (ﷺ): “The angels do not enter a house in which there is a jumub person or an image or a dog.”

Comments: [Saheeh because of corroborating evidence]

633. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade sacrificing an animal with a broken horn or a cut-off ear.

Comments: [Its isnad is hasan]

634. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade gourds and varnished jars.
Comments: [Its isnad is saheeh, al-Bukhari (5594) and Muslim (1994)]

635. It was narrated that ‘Ali (may Allah be pleased with him) said: The Messenger of Allah (may Allah bless him and grant him peace) cursed ten: the one who consumes riba, the one who pays it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the one who withholds zakah, the one who does tattoos and the one for whom tattoos are done.

Comments: [Hasan because of corroborating evidence and its isnad is da‘eeef because of the weakness of Al-Harith Al-A’war]

636. It was narrated that ‘Ali (may Allah be pleased with him) said: The Messenger of Allah (may Allah bless him and grant him peace) sent me to Yemen when I was young. I said: You are sending me to people among whom things happen and I do not know how to judge. He said: “Allah will guide your tongue and make your heart steadfast.” And I never doubted any judgement I passed between two people after that.

Comments: [A saheeh hadeeth and its isnad is da‘eeef]

637. It was narrated that ‘Ali (may Allah be pleased with him) said: The Messenger of Allah (may Allah bless him and grant him peace) passed by me when I was in pain and I was saying: O Allah, if my time has come then grant me...
638. It was narrated that ‘Ali (ﷺ) said: I was ill and the Messenger of Allah (ﷺ) passed by me... And he mentioned a similar report, except that he said: “O Allah, grant him well being; O Allah, heal him.”

Comments: [Its isnad is hasan]

639. It was narrated that ‘Abdullah bin Salimah said: Two men and I came to ‘Ali (ﷺ), who said: The Messenger of Allah (ﷺ) was relieving himself, then he came out and recited Qur’an and ate meat with us. Nothing prevented or stopped him from reciting Qur’an except janabah.

Comments: [Its isnad is hasan]

640. It was narrated that ‘Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: “The best women (of her time) was Maryam bint Imran, and the best woman (of her time) is Khadeejah.”
641. It was narrated that Zadhan Abu 'Umar said: I heard 'Ali in al-Rahbah, when he was adorning the people and asking who had been present with the Messenger of Allah (ﷺ) on the day of Ghadeer Khumm when he said what he said. Thirteen men stood up and testified that they had heard the Messenger of Allah (ﷺ) say: "If I am a person's muwla, 'Ali is also his muwla."  

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because Abu Abdur Raheem Al-Kindi is unknown]

642. It was narrated that Zirr bin Hubaish said: 'Ali (ﷺ) said: By Allah, one of the things that the Messenger of Allah (ﷺ) promised me was that no one would hate me except a hypocrite and no one would love me except a believer.  

Comments: [Its isnad is saheeh, Muslim (78)]

643. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with idhkhir fibres.  

Comments: [Its isnad is qawii]

644. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) and I set out and came to the Ka'bah. The

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1) The word muwla refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's muwla means giving the right of inheritance to the new muwla.
Messenger of Allah (ﷺ) said to me: "Sit down," and he climbed onto my shoulders. I went to stand up with him, but he saw that I was weak. So he got down and the Prophet of Allah (ﷺ) sat down for me and said: "Climb onto my shoulders." So I climbed on to his shoulders and he stood up with me. I felt that if I had wanted to, I could have reached the edge of the sky. I climbed up onto the top of the House, where there was a statue of brass or copper. I started shaking it right and left, forwards and backwards until, when I had managed to loosen it, the Messenger of Allah (ﷺ) said to me: "Throw it down." I threw it down and it broke like a glass bottle. Then I came down and the Messenger of Allah (ﷺ) and I ran and hid among the houses lest any of the people see us.

Comments: [Its isnad is da‘eef because Abu Maryam Ath-Thaqafi is unknown and Nu‘aim bin Hakeem is unknown]

645. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "The Mahdi is one of us, Ahlal-Bait (the Prophet’s family) and Allah will prepare him in one night.”

Comments: [Its isnad is da‘eef]

646. It was narrated that ‘Abdur-Rahman bin Abi Laila said: I heard Ameer al-Mu’mineen ‘Ali (ṣ) say: I met with Fatimah (ṣ), al-‘Abbas and Zaid bin Harithah
in the presence of the Messenger of Allah (ﷺ). Al-'Abbas said: O Messenger of Allah, I have grown old and my bones have grown weak, and I need more sustenance. If you see fit, O Messenger of Allah, to order such and such measure of food for me, then do so. The Messenger of Allah (ﷺ) said: "We will do it." Fatimah said: O Messenger of Allah, if you see fit to order that I be given what you have given to your paternal uncle, then do so. The Messenger of Allah (ﷺ) said: "We will do it." Then Zaid bin Harithah said: O Messenger of Allah, you gave me land from which I made my livelihood, then you took it back; if you see fit to return it to me, then do so. The Messenger of Allah (ﷺ) said: "We will do that." I said: O Messenger of Allah, if you see fit to put me in charge of the use of share of the khums that Allah has decreed for us in His Book, I shall divide it whilst you are still alive so that no one will dispute it with me after you are gone. The Messenger of Allah (ﷺ) said: "We will do that." And the Messenger of Allah (ﷺ) appointed me in charge of it and I divided it during his lifetime. Then Abu Bakr (ﷺ) put me in charge of it and I divided it during his lifetime. Then 'Umar put me in charge of it and I divided it during his lifetime until the last year of 'Umar's reign, when a great deal of wealth came to him.

Comments: [Its isnad is da'eeif]
647. It was narrated from 'Abdullah bin Nujayy al-Hadrami that his father said: 'Ali (ﷺ) said to me: I had a status with the Messenger of Allah (ﷺ) that no one else had. I used to come to him every morning before dawn and greet him with salam until he cleared his throat. One night I came in and greeted him with salam. I said: Peace be upon you, O Prophet of Allah. He said: "Wait a moment, O Abu Hasan, until I come out to you." When he came out to me, I said: O Prophet of Allah, has someone upset you? He said: "No." I said: Why did you not speak to me in the past, but you spoke to me tonight? He said: "I heard a sound in the room and said: 'Who is this?' He said: 'I am Jibreal.' I said: 'Come in.' He said: 'No; come out to me.' When I came out he said: 'In your house there is something that no angel will enter so long as it is there.' I said: 'I did not know, O Jibreal.' He said: 'Go and look.' So I opened the door and I did not find anything apart from a puppy that al-Hasan had been playing with. I said: 'I did not find anything except a puppy.' He said: 'There are three things, no angel will enter so long as one of them is in the house: a dog, major impurity or an image of an animate being.'"

Comments: Its isnad is da‘eef

648. It was narrated from 'Abdullah bin Nujayy from his father that he travelled with 'Ali (ﷺ) - he was the one who carried his vessel for wudoo'. When he
reached Neenawa on his way to Siffeen, 'Ali (as) called out: Be patient, Abu 'Abdullah; be patient, Abu 'Abdullah, on the banks of the Euphrates. I said: What did he say? He said: I entered upon the Prophet (ﷺ) one day and his eyes were flowing with tears. I said: O Prophet of Allah, has someone upset you? Why are your eyes flowing with tears? He said: "No, but Jibreel left me a while ago. He told me that al-Husain would be killed on the banks of the Euphrates. And he said: 'Would you like to smell his dust (the dust of the land he will fall)?' I said: Yes. He stretched out his hand and picked up a handful of dust and gave it to me, and I could not help but weep."

Comments: [Its isnad is da'cef]

649. It was narrated from al-Khadir bin al-Qawwas from Abu Sukhailah who said: ‘Ali (as) said: Shall I not tell you of the best verse in the Book of Allah, may He be exalted, that the Messenger of Allah (ﷺ) told to us? [It is:]

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much" [ash-Shoora 42:30]. [He said:] "I will explain it to you, O 'Ali. 'And whatever of misfortune befalls you', be it sickness or punishment or trials in this world, 'it is because of what your hands have earned'. And Allah is too generous to double the punishment in the Hereafter. Whatever Allah pardons in this
world, He is too forbearing to retract His pardon."

Comments: [Its isnad is da‘eef]

650. It was narrated that ʿAsim bin Dāmrah said: I asked ʿAli (a.s) about the nafl prayers of the Prophet (s.a.w) during the day. He said: You are not able for that. We said: Tell us and we will do as much of it as we can. He said: When the Messenger of Allah (s.a.w) prayed Fajr, he would wait until the sun would rise from there, meaning in the east, as high as it is at the time of ʿAsr there, meaning in the west. Then he would get up and pray two rakʿahs. Then he would wait until the sun rose as high there, meaning in the east, as it is at the time of Zuhr there, meaning in the west; then he would pray four rakʿahs, and four before Zuhr when the sun passed the meridian, and four afterwards, and four before ʿAsr. He would separate each two rakʿahs with salams upon the angels who are close to Allah, the Prophets, the believers and the Muslims who follow them. ʿAli (a.s) said: That is sixteen rakʿahs which the Prophet (s.a.w) offered as nafl prayers during the day, but there are very few who offer them regularly. Wakee' narrated: my father said: Habeeb bin Abi Thabit said to Abu Ishaq when he narrated this to him: O Abu Ishaq, this hadeeth of yours is worth this mosque filled with gold.

Comments: [Its isnad is qawi]
651. It was narrated that 'Ali (رضي الله عنه) said: At different times of the night the Messenger of Allah (صلى الله عليه وسلم) prayed Witr at the beginning, in the middle and at the end. Then he settled on praying Witr at the end of the night.
Comments: [A qawi hadith and its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

652. It was narrated that 'Ali (رضي الله عنه) said: Witr is not an essential like regular prayer, but it is a Sunnah that was established by the Messenger of Allah (صلى الله عليه وسلم).
Comments: [Its isnad is qawi]

653. It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) prayed Witr at the beginning of the night and at the end and in the middle. And in the end he settled on praying Witr just before dawn.
Comments: [Its isnad is qawi]

654. It was narrated that 'Ali (رضي الله عنه) said: I remember the day of Badr, when we were seeking shelter with the Messenger of Allah (صلى الله عليه وسلم) and he was the closest of us to the enemy and the most courageous of the people on that day.
Comments: [Its isnad is Saheeli]

655. It was narrated that 'Ali (رضي الله عنه) said: A Bedouin came to the Prophet (صلى الله عليه وسلم) and said: O Messenger of Allah,
what if we are in the desert and a little wind comes out of one of us? The Messenger of Allah (ﷺ) said: “Allah, may He be glorified and exalted, not too shy to tell the truth. If one of you does that, let him do wudu’. And do not approach women in their back passage [and once he said: in their anuses].”

Comments: [Its isnad is da’eef because of the weakness of Muslim bin Salam]

656. It was narrated that ‘Ubaidullah bin ‘Iyad bin ‘Amr al-Qari said: ‘Abdullah bin Shaddad came and entered upon ‘A’ishah ( Giấy) when we were sitting with her, as he was returning from Iraq during the time when ‘Ali was murdered. She said to him: O ‘Abdullah bin Shaddad, will you tell me the truth about what I am going to ask you? Tell me about these people whom ‘Ali (ﷺ) killed. He said: Why shouldn’t I tell you the truth? She said: Tell me about them. He said: When ‘Ali (ﷺ) corresponded with Mu’awiyah and the two arbitrators gave their verdict, eight thousand of the pious rebelled against him and camped in a land called Haroora’, near Koofah. They criticised him and said: You have taken off a chemise that Allah caused you to wear and a title that Allah gave to you, then you went ahead and asked people to issue a decree concerning the religion of Allah. There is no ruling except the ruling of Allah, may He be
exalted. When 'Ali (s) heard about their criticism of him and the reason why they had split from him, he told his caller not to admit anyone but those who had memorised the Qur’an. When the house was filled with people who had memorised the Qur’an, he called for a large Mushaf and put it in front of him, and he started tapping it with his hand, saying: O Mushaf, tell the people. The people called out: O Ameer al-Mu’mineen, how could you ask it? It is only ink and paper, but we could speak on the basis of what we understand from it. What do you want? He said: These companions of yours who rebelled, between me and them is the Book of Allah, and Allah says in His Book concerning a woman and a man: “If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation.” [an-Nisa’ 4:35]. The ummah of Muhammad is more important with regard to life and sanctity than a woman and a man. They got angry with me when I wrote a document between me and Mu’awiyah and wrote ‘Ali bin Abi Talib [without adding the title Ameer al-Mu’mineen]. But Suhail bin ‘Amr came to us when we were with the Messenger of Allah (saw) at al-Hudaibiyah, when he made a peace deal with Quraish, and the Messenger of Allah (saw) wrote, “In the Name of Allah, the Most
Gracious, the Most Merciful." Suhail said: Do not write, in the Name of Allah, the Most Gracious, the Most Merciful. He said: What should we write? He said: Write: "In Your Name, O Allah." The Messenger of Allah (ﷺ) said: Write: "Muḥammad the Messenger of Allah." He [Suhail] said: If I knew that you were the Messenger of Allah, I would not have opposed you. So he wrote: This is what was agreed by Muḥammad bin 'Abdullah with Quraish. And Allah says in His Book: "Indeed in the Messenger of Allah (Muḥammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day" [al-Ahzab 33:21]. So 'Ali sent 'Abdullah bin 'Abbas (ﷺ) to them and I went out with him until we reached the middle of their camp. Ibnul-Kawwa stood up and addressed the people, saying: O bearers of the Qur'an, this is 'Abdullah bin 'Abbas (ﷺ). Whoever does not know him, I know of the Book of Allah what can tell you about him. He is one of those concerning whom the words "they are a quarrelsome people" [az-Zukhruf 43:58] were revealed. Tell him to go back to the one who sent him and do not discuss the Book of Allah with him. Their spokesmen stood up and said: By Allah, we will discuss the Book of Allah. If he says something sound and true that we recognise we will follow him, and if he says something false we will
reject his false argument. So they discussed the Book with ‘Abdullah for three days, and four thousand of them recanted and all of them repented, including Ibnul-Kawwa.

He took them to ‘Ali in Kufah, and ‘Ali sent word to the rest of them, saying: You know the turmoil between us and our opponents. Stay wherever you wish until the ummah of Muhammad (ﷺ) is united. The deal between us and you is that you should not shed any blood that it is forbidden to shed or commit acts of banditry on the roads or do wrong to any non-Muslim under Muslim protection. If you do that, we will declare war, for Allah does not love those who betray. ‘A’ishah (رضي الله عنها) said: O Ibn Shaddad, did he kill them? He said: By Allah, no sooner had he sent this message to them but they committed acts of banditry, shed blood and regarded it as permissible to harm alhid dhimmah (non-Muslims living under Muslim protection). She said: Do you swear by Allah? He said: I swear by Allah besides Whom there is no other god that this is what happened. She said: I have heard that the people of Iraq are talking and saying dhuth-thuda, dhulth-thuda [i.e., the one with a deformed arm that looks like a breast]. He said: I saw him and I was with ‘Ali (ﷺ) when he was examining the slain. He called the people and said: Do you know this one? How many of them came and said: I saw him praying in the
mosque of Banu So and so, and I saw him praying in the mosque of Banu So and so. And there was no proof of who he was except that. She said: What did 'Ali (ﷺ) say when he stood over him, as the people of Iraq claim? He said: I heard him say: Allah and His Messenger spoke the truth. She said: Did you hear him say anything other than that? He said: No, by Allah. She said: Yes, Allah and His Messenger spoke the truth. May Allah have mercy on 'Ali (ﷺ); it was his habit, if he saw something he liked, to say: Allah and His Messenger spoke the truth. But the people of Iraq fabricated lies against him and added words to what he said.

Comments: [Its isnad is hasan]

657. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) was at a funeral and he said: “Which of you will go to the city and not leave in it any idol but he will break it, or any grave but he will level it, or any image but he will spoil it?” A man said: “I will, O Messenger of Allah.” So he went, but he was afraid of the people of the city, so he came back. 'Ali (ﷺ) said: I will go, O Messenger of Allah. He said: “Go.” So he went then he came back and said: O Messenger of Allah, I did not leave in it any idol but I broke it, or any grave but I levelled it, or any image but I spoiled it. The Messenger of Allah (ﷺ) said: “Whoever goes back to doing any of that has disbelieved in what was revealed to
Muhammad.” Then he said: “Do not be a cause of division or show off or be a merchant except a good one, for those are the ones who are lagging behind in good deeds.”

Comments: [Its isnad is da’eef because Abu Muwarri’ is unknown]

658. It was narrated from al-Hakam that a man from Basra whom the people of Basra called Abu Muwarri’ and the people of Koofah called Abu Muhammad, said: The Messenger of Allah (ﷺ) was at a funeral... and he mentioned a similar hadith, but he did not say that ‘Ali said: “or any image but he will smear something over it.” And he said: I did not come to you, O Messenger of Allah, until I did not leave any image but I spoiled it.” And he said: “Do not be a cause of division or show off.”

Comments: [Its isnad is da’eef because Abu Muwarri’ is unknown and it is repeat of previous report]

659. It was narrated from ‘Ali that the Prophet (ﷺ) used to pray Witr when the adhan was given and he prayed two rak’ahs when the iqamah was given.

Comments: [Its isnad is da’eef]

660. It was narrated from al-Harith that one of the Companions of the Prophet (ﷺ) - he said: There is no doubt that it was ‘Ali (ɔṣ) - said: The Messenger of Allah (ﷺ)
cursed the one who consumes riha, the one who pays it, the two who witness it, the one who writes it down, the one who does tattoos, the one for whom tattoos are done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, the one for whom that is done, and the one who withholds zakah. And he forbade wailing.

Comments: [Hasan because of corroborating evidence; this is a weak isnad]

661. It was narrated that ‘Ali (as) said: The Messenger of Allah (saw) said: “O ‘Ali, if you are appointed in charge after I am gone, then expel the people of Najran from the Arabian Peninsula.”

Comments: [Its isnad is da’eef jiddan (very weak) because of the weakness of Qais]

662. It was narrated that ‘Ali (as) said: I was a man who emitted a great deal of madhi (prostatic fluid). I asked the Messenger of Allah (saw) (about that) and he said: “As for mani (semen), ghusl is due for it; as for madhi (prostatic fluid), wudu’ is due for it.”

Comments: [A saheeh hadeth; this is a da’eef isnad because of the weakness of Yazeed bin Abi Ziyad Al-Hashmi]

663. It was narrated from ‘Ali (as) that the Messenger of Allah (saw) forbade raising the voice when reciting Qur’an before or after ‘Isha’ and causing others to make mistakes in recitation when praying.
664. It was narrated from Abu Burdah bin Abi Moosa that ‘Ali said: The Prophet (ﷺ) said: “Ask Allah, may He be exalted, for guidance and proper aim. When asking for guidance, think of directions when travelling, and when asking for proper aim, think of aiming an arrow.”

Comments: [Its isnad is saheeh]

665. It was narrated from Katheerun-Nawwa’ that Abdullah bin Mulail said: I heard ‘Ali (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: “There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen chiefs, advisors and nobles: seven from Quraish and seven from among the Multajireen.”

Comments: [Its isnad is da’eef because of the weakness of Katheer An-Nawwa’ and Abdullah bin Mulail]

666. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me to Yemen and I said: O Messenger of Allah, are you sending me to people who are older than me to judge between them? He said: “Go, for Allah, may He be exalted, will make
your tongue steadfast and guide your heart.”

Comments: [Its isnad is saheeh]

667. It was narrated that ‘Ali (ﷺ) said: The zakah camels passed by the Messenger of Allah (ﷺ). He lay his hand on a hair on the side of a camel and said: “I have no more right to this hair than any Muslim.”

Comments: [Hasan because of corroborating reports; this is a da‘eef isnad because Amr bin Ghuzayy and his uncle Ilba’ are unknown]

668. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: Whilst we were praying with the Messenger of Allah (ﷺ), he left whilst we were standing there, then he came back with his head dripping and led us in prayer. Then he said: “I remembered that I was junub when I got up to pray and had not done ghusl. Whoever hears a sound in his stomach or is in the state I was in, let him go and relieve himself or do ghusl, then come back to his prayer.”

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

669. It was narrated from ‘Abdullah bin Zurair from ‘Ali (ﷺ)... and he narrated a similar report.

Comments: [Its isnad is da‘eef; it is a repeat of the report above]
670. Ziyad bin Abi Ziyad narrated: I heard 'Ali bin Abi Talib (ﷺ) adjure the people and say: "I adjure you by Allah, did any Muslim man hear the Messenger of Allah (ﷺ) say what he said on the day of Ghadeer Khumm? And twelve men who had been at Badr stood up and testified.

Comments: [Saheeh because of corroborating evidence]

671. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) cursed the one who pays riba, the one who consumes it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done.

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

672. Abu Katheer, the freed slave of the Ansar, narrated: I was with my master 'Ali bin Abi Talib (ﷺ) when the people of an-Nahrawan were killed, and it was as if the people were upset about their being killed. 'Ali (ﷺ) said: O people, the Messenger of Allah (ﷺ) told us about people who would pass out of the faith like the arrow passes through the prey, then they will never come back to it until the arrow comes back to the string of the bow. And the sign of that is that there would be a black man among them who had a deformed arm: one of his arms would be like the
breast of a woman, with a nipple like the nipple on a woman’s breast, around which are seven coarse hairs. Look for him, for I think he must be among them. So they looked for him and they found him on the bank of the river, lying beneath the slain. They brought him out and ‘Ali ( diseño) said: Allah Akbar! Allah and His Messenger spoke the truth. He was holding an Arabian bow of his; he took it in his hand and started poking the man’s deformity with it and said: Allah and His Messenger spoke the truth. The people said Allah Akbar when they saw that and they rejoiced and no longer felt upset.

Comments: [A saheeh hadith, this is a da‘eef isnad, Muslim (1066)]

673. It was narrated that ‘Ali (división) said: “The Muslim has the right to six acts of kindness from his fellow Muslim: he should greet him with salam when he meets him; he should say ‘Yarhamukallah (may Allah have mercy on you) when he sneezes; he should visit him when he is sick; he should respond to him when he invites him; he should attend his funeral when he dies; he should love for him what he loves for himself; and he should be sincere towards him when he is not present.”

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

674. It was narrated from Abu Ishaq from al-Harith... and he narrated a similar report with the same isnad.

Comments: [Hasan because of corroborating evidence; it is a repeat of the report above]
675. It was narrated that 'Ali (无线电) said: The Messenger of Allah (无线电) said: "The Hour will not begin until one of my Companions is sought as a lost thing is sought and cannot be found."

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

676. It was narrated that 'Ali (无线电) said: The Messenger of Allah (无线电) said on the day of Badr: "Whoever you can capture of Banu 'Abdul-Muttalib, capture him [and do not kill him], for they were forced to come out."

Comments: [Its isnad is saheeh]

677. It was narrated from 'Ali (无线电) that the Prophet (无线电) said: "And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!" [al-Waqi'ah 56:82]. He said: "Your shirk is when you say, 'We were given rain by such-and-such a star.'"

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

678. It was narrated that 'Ali (无线电) said: The Messenger of Allah (无线电) used to pray Witr reciting nine surahs from al-Mufassal. Aswad said: In the first rak'ah he would recite "The mutual rivalry (for piling up of worldly things) diverts you" [at-Takathur 102] and "Verily, We have sent it (this Qur'an) down in the Night of Al-Qa'dr (Decree)"
[al-Qadr 97] and "When the earth is shaken with its (final) earthquake" [az-Zalzalah 99]. In the second rak'ah he would recite "By Al-'Asr (the time)" [al-'Asr 103] and "When there comes the Help of Allah (to you, O Muhammad (ﷺ)) against your enemies) and the Conquest (of Makkah)" [an-Nasr 95] and "Verily, We have granted you (O Muhammad (ﷺ)) Al-Kawthar (a river in Paradise)" [al-Kawthar 108]. In the third rak'ah he would recite "Say (O Muhammad (ﷺ)) to these Mushrikoon and Kafriroon): "O Al-Kafiroon (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)"! [al-Kafirun 109] and "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!" [al-Masad 109] and "Say (O Muhammad (ﷺ)): "He is Allah, (the One)" [al-Ikhlas 112].

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

679. It was narrated from 'Ali that a slave woman of theirs committed zina and became pregnant. 'Ali went to the Prophet (ﷺ) and told him. He said: "Leave her until she gives birth, then flog her."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]
said: Jurmooz is asking for permission to enter upon you. He said: Let him in; let the killer of az-Zubair enter the Fire. I heard the Messenger of Allah (ﷺ) say: “Every Prophet has a disciple and my disciple is az-Zubair.”

Comments: [Its isnad is hasan]

681. It was narrated that Zirr bin Hubaish said: Ibn Jurmooz asked for permission to enter upon ‘Ali (ṣ) when I was with him. ‘Ali (ṣ) said: Give the killer of Ibn Safiyyah the tidings of Hell. Then ‘Ali (ṣ) said: I heard the Messenger of Allah (ﷺ) say: “Every Prophet has a disciple and my disciple is az-Zubair.” I heard Sufyan say: A disciple is a supporter.

Comments: [Its isnad is hasan]

682. It was narrated from ‘Ali (ṣ) that the Messenger of Allah (ﷺ) used to pray at the time of the forenoon (dhuha).

Comments: [Its isnad is qawā]

683. It was narrated from Jareer bin Hayyan from his father that ‘Ali (ṣ) said: I shall send you on the same mission as the Messenger of Allah (ﷺ) sent me: Level every grave and destroy every idol.

Comments: [Its isnad is daʿeef jiddan because of the weakness of Yoonus bin Khabbab]

تخريج: إساده قوي. يقال ‘Ali (ṣ) بن حبان بن خباب، وأصل الحديث صحيح من حديث حبان بن حبان أبي الهياج الأندلسي، وبسأله ببرم: (741).
It was narrated from Muhammad bin 'Ali that his father said: The Messenger of Allah (ﷺ) had a large head, big eyes, long eyelashes, reddish eyes, a thick beard, and a pinkish colour. When he walked he would lean forward as if he was walking uphill, and when he turned he would turn with his whole body. And he had large hands and feet.

Comments: [Its isnad is hasan]

It was narrated from 'Ali ( Че ) that the Prophet ( ﷺ ) used to pray Witr with three rak`ahs.

Comments: [Hasan because of corroborating evidence; this is a da`eeef isnad]

It was narrated that 'Ali ( Че ) said: The Messenger of Allah ( ﷺ ) recited Qur'an after minor impurity before touching water. And perhaps Isra'eeel said: [It was narrated] from a man, from 'Ali ( Че ), from the Prophet ( ﷺ ).

Comments: [Its isnad is da`eeef because al-Harithul-A`war is da`eeef]

It was narrated that Mujahid said: 'Ali said: I set out and came to a garden and [the owner hired me to draw water] - a date for a bucket. I drew water until I filled my palm [with dates]. Then I went to the water and drank from it. Then I came to the Prophet ( ﷺ ) and gave him some of the dates to eat, and I ate some of them.

Comments: [Its isnad is da`eeef because Shareek is da`eeef]

And the isnaad of this hadith is hasan.
688. It was narrated that 'Ali (ﷺ) said: A man came to the Prophet (ﷺ) and said: I vowed to sacrifice my she-camel and to do such and such. He said: "As for your she-camel, sacrifice it. But as for such and such, it is from the Shaitan."

Comments: [Its isnad is da'eef because Jabir is da'eef]

689. It was narrated that a man from Banu Asad said: 'Ali bin Abi Talib (ﷺ) came out to us and they asked him about Witr. He said: The Messenger of Allah (ﷺ) commanded us to pray Witr at this time. O Ibn an-Nabbah, give the adhan - or, say the isqamah.

Comments: [Its isnad is da'eef]

690. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) said to me: "When two disputants come to you, do not listen to the words of the first one until you have also listened to the words of the other, then you will know how to judge." And 'Ali (ﷺ) said: Since then I have continued to be a good judge.

Comments: [Hasan because of corroborating evidence]

691. It was narrated that 'Ali (ﷺ) said: When the Prophet (ﷺ) wanted to travel he would say: "By Your help, O Allah, I move
about and by Your help I travel
and by Your help I walk."

Comments: [Its isnad is da‘eef because Imran bin Zabyan is
da‘eef]

692. It was narrated that ‘Ali (楣) said: The Messenger of Allah (楣) was treated with cupping and he ordered me to pay the cupper his fee.

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

693. It was narrated that ‘Ali bin Abi Talib (楣) said: The Prophet (楣) wanted me to bring him something on which to write, by means of which his ummah would not be misguided after he was gone. ‘Ali said: I was afraid that he would die (before I could bring it). I said: I can memorise and understand. He said: “I urge you to pray and pay zakah and to be kind to those whom your right hands possess.”

Comments: [Its isnad is da‘eef because Nu’aim bin Yazeed is unknown]

694. It was narrated from ‘Ali bin Abi Talib (楣) that the Prophet (楣) said: “Whoever tells a lie about seeing me in his dream will be ordered to tie a grain of barley on the Day of Resurrection.”

Comments: [Saheeh because of corroborating evidence; this is a
da‘eef isnad]
695. It was narrated that 'Ali bin Abi Talib said: The Messenger of Allah (ﷺ) said: "After I am gone there will be a dispute or something; if you can adopt a peaceful stance, then do so."

Comments: [Its isnad is da'eef because Iyas bin Amr is unknown]

696. It was narrated that 'Ali (ﷺ) said: Allah, may He be glorified and exalted, called war deceit on the lips of His Prophet. Zahnawaih said in his hadith: on the lips of your Prophet.

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

697. It was narrated from Sa'eed bin Dhu Haddan: I was told by someone who heard 'Ali say: War is deceit, on the lips of your Prophet (ﷺ).

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

698. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) was given a suit of pure silk. He sent it to me
and I went to him in the evening wearing it. I recognised anger on the face of the Messenger of Allah (ﷺ) so I shared it among my womenfolk.

Comments: [Its isnaad is saheeh, al-Bukhari (2614) and Muslim (2071)].

699. It was narrated from ‘Ali bin Abi Talib (ﷺ) - Sufyan said: I think he attributed it to the Prophet (ﷺ) - he said: “Whoever tells a lie about seeing me in his dream will be ordered on the Day of resurrection to tie a grain of barley.” Abu Ahmad said: I think it is from the Prophet (ﷺ).

Comments: [Saheeh because of corroborating evidence; this is a da’eef isnaad].

700. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to continue his fast until before dawn.

Comments: [Hasan because of corroborating evidence; this is a da’eef isnaad].

701. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) taught me to say, if calamity befell me: “There is no god but Allah, the Forbearing, the Most Generous; glory be to Allah, blessed be Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the Worlds.”
702. Abu Moosa al-Ash’ari visited al-Hasan bin ‘Ali (when he was sick). ‘Ali (as) came in and said: Have you come to visit him (because he is sick), O Abu Moosa, or is it just a (social) visit? He said: No, O Ameer al-Mu’mineen; rather I have come to visit him (because he is sick). ‘Ali (as) said: I heard the Messenger of Allah (ﷺ) say: “No Muslim visits his fellow Muslim when he is sick but seventy thousand angels send blessings upon him from morning until evening, and Allah grants him a stream in Paradise.” [The narrator] said: O Ameer al-Mu’mineen, what is a stream? He said: The channel that waters palm trees.

Comments: [A hasan hadeeth]

703. It was narrated that Zaid bin Wahb said: ‘Ali (as) came to some of the people of Basrah who were Khawarij, among whom was a man called al-Ja’d bin Ba’jah. He said to him: Fear Allah, O ‘Ali, for you are going to die. ‘Ali (as) said: Rather I am going to be killed by a blow on this that will soak this - meaning his beard (would be soaked by blood from his head), a certain covenant and divine decree, And surely, he who invents a lie (against Allah) will fail miserably (cf 20:61). Then (the man) criticised ‘Ali for the way he was dressed. He
said: What does the way I am dressed have to do with you? It is furthest removed from arrogance and it is more appropriate for the Muslim to follow my example.

Comments: [Its isnad is da‘eef because Shareek is da‘eef]

704. It was narrated that al-Harith bin Abdullah al-A’war said: I said: Ameer al-Mu’mineen will certainly come and I shall certainly ask him about what I heard tonight. After ‘Isha’ I came to him and entered upon him... and he narrated the hadith. Then he said: I heard the Messenger of Allah (ﷺ) say: "Jibreel (ﷺ) came to me and said: 'O Muhammad, your ummah will differ after you are gone.' I said to him: 'What is the solution, O Jibreel?' He said: 'The Book of Allah, may He be exalted, by means of which Allah will destroy every tyrant. Whoever clings to it will be saved and whoever abandons it will be doomed.' He said it twice. 'Verily, this (the Qur’an) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). And it is not a thing for amusement' [at-Tariq 86:13-14]. It does not wear out from being repeated and its wonders never end; in it is news of what came before you, judgement of what happens among you, and foretelling of what will happen after you are gone.'"

Comments: [Its isnad is da‘eef because Harith Al-A’war is weak]
705. It was narrated from ‘Ali bin Husain, from his father, that his
grandfather ‘Ali bin Abi Talib (as) said: The Messenger of Allah (as)
entered upon me and Fatimah (as) one night and woke us up for
prayer, then he went back to his house and prayed for a while at
night. He did not hear any sound
from us, so he came back to us and
woke us up, saying: “Get up and
pray.” I sat up, rubbing my eyes,
and said: By Allah, we will not
offer any prayers but what is
decreed for us. Our souls are in the
hand of Allah: if He wills, He will
wake us up. The Messenger of
Allah (as) turned away saying, as
he struck his hand against his
thigh, “We will not offer any
prayers but what is decreed for us,
we will not offer any prayers but
what is decreed for us. ‘But, man
is ever more quarrelsome than
anything’ [al-Kahf 18:54].”

Comments: [A saheeh hadeeth and
its isnad is hasan]

706. It was narrated that Zaid bin
Wahb said: When the Khawarij
rebelled and fought in an-Nahrawan,
‘Ali (as) stood before his companions
and said: These people have shed
blood that it is forbidden to shed
and have railed the flocks of the people.
They are the closest of the enemy to
you, but if you go to your enemy, I
am afraid that these people may
attack what you leave behind. I heard
the Messenger of Allah (as) say:
“Some rebels will emerge from my
ummah; your prayer will be as
nothing compared to their prayer,
and your fasting will be as nothing compared to their fasting, and your recitation will be as nothing compared to their recitation. They will recite the Qur'an, thinking that it is in their favour, but it will be against them; it will go no further than their throats. They will pass out of Islam as the arrow passes out of the prey. The sign of that is that among them will be a man who has an upper arm but no forearm, and on it will be something like the nipple of a breast, on which will be some white hairs.” If the army that fights them knew what reward they will have, as spoken on the lips of their Prophet, they would cease striving and rely on that. March forth in the Name of Allah. And he narrated the hadith at length.

Comments: [Its isnad is qawi]

707. It was narrated that 'Abdullah bin az-Zubair said: We were with 'Uthman bin 'Affan in al-Juhfah, and with him were a group of people from Syria, among whom was Habeeb bin Maslamah al-Fihri. 'Uthman said, when joining 'Umrah to Hajj (tamattu') was mentioned to him: It is more perfect for Hajj and 'Umrah that they should not be done together in the months of Hajj. If you delay this 'Umrah so that you visit this House twice, that will be better, for Allah, may He be exalted, has bestowed a great deal of good. 'Ali bin Abi Talib (r.a.) was at the bottom of the valley, feeding a camel of his. He
heard about what ‘Uthman had said, and he came and stood over ‘Uthman (r) and said: Do you want a Sunnah that was established by the Messenger of Allah (ﷺ) and a concession that Allah, may He be exalted, granted to people in His Book to be restricted for them and to forbid it to them? It is for the one who needs it and for the one whose home is remote. Then he entered ihram for Hajj and ‘Umrah together. ‘Uthman (r) turned to the people and said: Did I forbid it? I did not forbid it; rather it was only an opinion that I suggested. Whoever wants to follow it may do so and whoever wants to ignore it may do so.

Comments: [Its isnad is hasan]

708. It was narrated from Mas‘ood bin al-Hakam al-Ansari az-Zuraqi, from his mother, that she told him: It is as if I can see ‘Ali bin Abi Talib (r), riding the white mule of the Messenger of Allah (ﷺ), when he stood at the mountain pass of the Ansar during the Farewell Pilgrimage and said: O people, the Messenger of Allah (ﷺ) says: "These are not the days of fasting; rather they are days of eating, drinking and remembering Allah."

Comments: [A saheeh hadeeth and its isnad is hasan]

709. It was narrated from ‘Abdullah bin Shaddad: Sa‘d bin al-Hadi said: I heard ‘Ali (r) say: I never heard the Prophet (ﷺ) mention his father and mother together (in the phrase “may my father and mother be sacrificed
for you”) for anyone except Sa’d bin Abi Waqqas. I heard him say on the day of Uhud: “Shoot, O Sa’d, may my father and mother be sacrificed for you!”

Comments: [Its isnad is saheeh, al-Bukhari (4059) and Muslim (2411)]

710. Ibraheem bin ‘Abdullah bin Hunain narrated that his father said: I heard ‘Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) forbade me, but I do not say that he forbade you, to wear gold rings, to wear garments made of a blend of linen and silk or garments dyed with safflower, and to recite Qur’an whilst bowing. He gave me a suit of pure silk and I went out wearing it, and he said: “O ‘Ali, I did not give it to you to wear it.” So I went back to Fatimah (свт.) and gave it to her to hold an edge of it, so she took hold of it to fold it with me, but I tore it in two. She said: May your hands be rubbed with dust, O son of Abu Talib! What have you done? I said to her: The Messenger of Allah (ﷺ) forbade me to wear it. Wear it and give it to your womenfolk.

Comments: [A saheeh hadeeth]

711. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “I have relieved you of zakah on horses and slaves, so give zakah on silver: for every forty dirhams, one dirham. There is no zakah on one hundred and ninety, but if it
reaches two hundred, then five dhimmis are due (in zakah)."

Comments: [A saheeh hadeeth]

712. It was narrated that `Ali (ra) said: The Messenger of Allah (saw) said to me: "Shall I not teach you some words that if you say them, you will be forgiven, even though you are already forgiven: 'There is no god but Allah, the Forbearing, the Most Generous; there is no god but Allah, the Most High, the Almighty. Glory be to Allah, Lord of the seven heavens and Lord of the mighty Throne; praise be to Allah the Lord of the Worlds.'"

Comments: [A hasan hadeeth]

713. It was narrated that Abu Tihya said: When Ibn Muljam struck `Ali (ra), `Ali said: Do with him what the Messenger of Allah (saw) wanted to be done with a man who wanted to kill him. He said: "Kill him, then burn him."

Comments: [Its isnad is da`eef because Shareek is da`eef]

714. It was narrated from Nu`aim bin Dijajah that he said: Abu Mas`ood `Uqbah bin `Amr al-Ansari entered upon `Ali bin Abi Talib (ra) and `Ali said to him: Are you the one who says that in one hundred years time there will be on earth no eye that blinks?
Rather the Messenger of Allah (ﷺ) said: “In one hundred years time, there will be no eye that blinks left on earth of those who are alive today.” By Allah, there is great hope for this ummah after one hundred years.

Comments: [Its isnad is qawvi]

715. It was narrated that ‘Ali (كا) said: The Messenger of Allah (ﷺ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with tidhkhur. Abu Sa’eed said: Palm fibres.

Comments: [Its isnad is qawvi]

716. It was narrated from Salimah and Mujalid, from ash-Sha’bi, that they heard him narrate that ‘Ali said, concerning a woman from Kooofah who he had flogged on Thursday and stoned on Friday: I flogged her in accordance with the Book of Allah and stoned her in accordance with the Sunnah of the Prophet of Allah (ﷺ).

Comments: [A saheeh hadeeth; its men are thiqat]

تخريج: حديث صحيح، رجله ثقات من طريق سمعة، وأنا مجالد فضيف، روي له سلم

717. It was narrated from ‘Ali bin Abi Talib (رض) that when the Messenger of Allah (ﷺ) stood up
to offer the prescribed prayer, he would say *Allah Akbar* and raise his hands to shoulder height; he did the same when he finished reciting and wanted to bow, and he did it when he raised his head from bowing. He did not raise his hands when sitting in any part of his prayer, but when he stood up following the two prostrations, he raised his hands in the same manner and said *Allah Akbar*.

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

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718. It was narrated from Nu‘aim bin Dijjah that he said: Abu Mas‘ood ‘Uqbah bin ‘Amr al-Ansari entered upon ‘Ali bin Abi Talib (ﷺ) and ‘Ali said to him: Are you the one who says that in one hundred years time there will be no soul left on earth? Rather the Messenger of Allah (ﷺ) said: “In one hundred years time, there will be no soul left on earth of those who are alive today.” By Allah, there is great hope for this *umrnah* after one hundred years.

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

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719. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: On Friday, the devils emerge to try to push the people to the markets, and they have banners with them. The angels sit at the doors of the
mosques, writing down people’s names according to their status: the one who comes early, the one who prays, and the one who comes after him, until the imam comes out. Whoever is close to the imam and is silent or listens, and does not engage in idle talk, will have a twofold reward. The one who is further away from the imam but is silent or listens, and does not engage in idle talk will have one reward. The one who is close to the imam but engages in idle talk and does not keep silent or listen will have a twofold burden of sin. The one who is further away from the imam and engages in idle talk and does not keep silent or listen will have one burden of sin. And the one who says, Be quiet, has spoken, and the one who speaks has no Jumu’ah. Then he said: This is what I heard your Prophet (ﷺ) say.

Comments: [Its isnad is da’eeef]

720. It was narrated that ‘Ali (ﷺ) said: The Prophet (ﷺ) said: “The Hour will not begin until one of my Companions will be sought as a lost item is sought, but he will not be found.”

Comments: [Its isnad is da’eeef because Al-Harith Al-A’war is da’eeef]

721. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) cursed the one who pays riba, the one who consumes it, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her
first husband, and the one for whom that is done.

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

722. Abu Ishaq said: I heard Hubairah say: I heard ‘Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade - or the Messenger of Allah (ﷺ) forbade me - to wear gold rings or garments made of a blend of linen and silk, and to use red saddle cloths.

Comments: [Its isnad is hasan]

723. It was narrated from ‘Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) said: “Blood money will be paid for the mukatab (a slave with a contract of manumission) commensurate with as much as he had paid off.”

Comments: [Saheeh]

724. It was narrated from ‘Ali that the Messenger of Allah (ﷺ) sent out an army and appointed a man in charge of them. He lit a fire and said: Enter it. Some people wanted to enter it, but others said: This is what we wanted to flee from. That was mentioned to the Messenger of Allah (ﷺ) and he said to those who had wanted to enter it: “If you had entered it you would have remained in it until the Day of Resurrection.” He said some kind words to the others, then he said: “There is no obedience in that which involves disobedience
towards Allah; obedience is only with regard to that which is right and proper.”

Comments: [Its isnad is saheeh, al-Bukhari (7257) and Muslim (1840)]

725. It was narrated that ‘Ali (ﷺ) said: ‘Umar bin al-Khattab (ﷺ) said to the people: What do you think about what we have with us that is left over from this wealth? The people said: O Ameer al-Mumineen, we kept you away from your family, your land and your trade; it is yours. He said to me: What do you think? I said: They have suggested something to you. He said: Speak. I said: Why do you want to opt for uncertainty rather than certainty? He said: Stop talking like that. I said: Yes, by Allah, I will stop. Do you remember when the Prophet of Allah (ﷺ) sent you to collect zakah, and you went to al-‘Abbas bin ‘Abdul-Muttalib (ﷺ) and he withheld something from you? There was some misunderstanding between you and you said to me: Come with me to the Prophet (ﷺ), but we found him feeling low, so we went back. Then the next morning we came to him and we found him in a good mood, so you told him what had happened and he said to you: “Don’t you know that a man’s uncle is like his father?” We told him what we had seen of his low mood the day before and what we saw of his good mood on the second day, and he said: “You came to me on the first day when I
still had two dinars of the zakah left over, and what you saw of my low mood was because of that. And when you came to me today, I had given them [to someone] and that is why you saw me in a good mood.” ‘Umar (_radiyallahu_anhu_ said: By Allah, you are speaking the truth; I should be grateful to you in this world and in the Hereafter.

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

726. It was narrated that ‘Ali bin Abi Talib (radialy_allahu_anhu) said: The Messenger of Allah (ṣallallahu_alaihi_wassalam) taught me some words and told me to say them if some distress or hardship befell me: “There is no god but Allah, the Most Generous, the Forbearing, glory be to Him. Blessed be Allah, Lord of the mighty Throne and praise be to Allah the Lord of the Worlds.

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

727. It was narrated that ‘Ali (ṣallallahu_alaihi_wassalam) said: I heard the Prophet (ṣallallahu_alaihi_wassalam) say: “Whoever leaves a space the size of a hair when doing ghusl for janabah and does not make water reach it, Allah will punish him with such and such in the Fire.” ‘Ali (ṣallallahu_alaihi_wassalam) said: From that time I disliked my hair.

Comments: [Its isnad is marfoo’ and da’eef]

728. It was narrated from Muhammad bin ‘Ali, Ibn al-Hanafiyyah, from his father, that
he said: The Prophet (ﷺ) was shrouded in seven pieces of cloth.

Comments: [Its isnad is da`eef]

729. It was narrated from `Ali bin Abi Talib that when the Messenger of Allah (ﷺ) got up to pray, he would say takbeer, and start the prayer by saying: “I have turned my face in submission to the One who originated the heavens and the earth, as a monotheist and a Muslim, and I am not one of the mushriikeen. Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the `Alameen (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am one of the Muslims [Abun-Nadr said: and I am the first of the Muslims]. O Allah, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. Guide me to the best of conduct, for none can guide to that except You and divert from me bad conduct, for no one can divert it from me except You. Blessed and exalted are You, I seek Your forgiveness and I repent to You.”

When he bowed, he said: “O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews
submit to You." When he rose from bowing he said: "Allah hears those who praise Him. Our Lord, to You be praise, filling the heavens, the earth and that which is between them and filling whatever else You will besides." When he prostrated he said: "O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it, shaped it and gave it a good shape, and opened its hearing and sight. Blessed be Allah, the Best of creators." Then he after said the salam at the end of the prayer: "O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One Who brings forward and the One Who puts back, there is no god but You."

Comments: [Its isnad is saheeh, Muslim (771)]

730. It was narrated that Ibn al-Hanafiyyah said: 'Ali (ṣ) said: O Messenger of Allah, if I have a son after you are gone, I will call him by your name and give him your kunyah. He said: "Yes." That was a concession from the Messenger of Allah (ṣ) to 'Ali.

Comments: [Its isnad is saheeh]

731. It was narrated that 'Ali (ṣ) said: The Prophet (ṣṣ) assured me: No one will love you but a believer and no one will hate you but a hypocrite.
Comments: [Its isnad is saheeh, Muslim (78)]

732. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears [when selecting an animal for sacrifice].
Comments: [Its isnad is hasan]

733. It was narrated that Marwan bin al-Hakam said: We were walking with ‘Uthman (ﷺ) and saw a man entering ihram for both ‘umrah and Hajj. ‘Uthman (ﷺ) said: Who is this? They said: ‘Ali. He said: Do you not know that I have forbidden this? He said: Yes, but I will not give up the advice of the Messenger of Allah (ﷺ) for your opinion.
Comments: [Its isnad is saheeh according to the conditions of al-Bukhari]

734. It was narrated that Hujayyarah said: A man asked ‘Ali (ﷺ) about (sacrificing) a cow. He said: (It may be sacrificed) on behalf of seven people. He said: (What about a cow with) a broken horn? He said: It doesn’t matter. He said: (What if it is) lame? He said: If it can reach the place of sacrifice, then slaughter it. The Messenger of Allah (ﷺ) commanded us to examine the eyes and ears.
Comments: [Its isnad is hasan]

735. It was narrated from ‘Abeedah that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said:
"There will emerge some people among whom is a man with a defective arm, or an incomplete arm, or a small arm." If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. Abeeedah said to 'Ali (ﷺ): Did you hear that from the Messenger of Allah (ﷺ)? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, and Muslim (1066)]

736. It was narrated from 'Ali (ﷺ) that a servant of the Prophet (ﷺ) committed an immoral action and the Prophet (ﷺ) wanted me to carry out the hadd punishment on her. I went to her and found that the [post partum] bleeding had not yet ended. So I went to him and told him, and he said: "When her bleeding ends, carry out the hadd punishment on her. Carry out the hadd punishments on those whom your right hands possess (i.e., slave women)."

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

737. It was narrated that 'Ali (ﷺ) said: I used to think that the bottom of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping the top of his feet.

Comments: [A saheeh hadeeth, when all its isnads are taken into consideration]

تخريج: حديث صحيح يجمع مجموع طرقه، والأعمش كان مضطرباً في حديث أبي إسحاق، وأشار المدانيتو في "العمل" إلى الاختلاف في سنده الحديث وتمته.
738. It was narrated that 'Ali (as) said: The Messenger of Allah (ﷺ) forbade us to mate a donkey with a mare.

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnaad because it is interrupted between Salim bin Abul-Ja’ad and Ali bin Abu Talib]

739. It was narrated that 'Ali (as) said: The Messenger of Allah (ﷺ) said: “If I were to appoint anyone to a position of authority without consulting (the believers), I would have appointed Ibn Umm 'Abd ('Abdullah bin Mas‘ood).”

Comments: [Its isnaad is da’eeef]

740. 'Ali narrated that Fatimah complained to the Prophet (ﷺ) about marks left on her hands from making dough. Some female captives were brought to the Prophet (ﷺ) and she went to ask him for a servant, but she did not find him so she came back. Then he came to us when we had gone to bed. I went to get up, but he said: “Stay where you are.” He came and sat down, and I could feel the coolness of his feet. And he said: “Shall I not tell you of something that is better for you than a servant? When you go to your bed, say Subhan Allah thirty-three times, Alhamdulillah thirty-three times and Allah Akbar thirty-four times.”

Comments: [Its isnaad is saheeh, al-Bukhari (3113) and Muslim (2727)]
741. It was narrated that Abul-Hayyaj al-Asadi said: ‘Ali said to me: I shall send you on the same mission as the Messenger of Allah (ﷺ) sent me: do not leave any image without erasing it or any built-up grave without levelling it.

Comments: [Its isnad is saheeh, Muslim (969)]

742. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) liked this surah: “Glorify the Name of your Lord, the Most High” [al-‘Ala:87].

Comments: [Its isnad is da’ef]

743. It was narrated that ‘Ali (ﷺ) said: Three people came to the Prophet (ﷺ) and one of them said: O Messenger of Allah, I had one hundred dinars and I gave ten of them in charity. The next one said: O Messenger of Allah, I had ten dinars and I gave one of them in charity. The next one said: I had one dinar and I gave one-tenth of it in charity. The Messenger of Allah (ﷺ) said: “You are all the same in reward, for each of you gave one tenth of his wealth.”

Comments: [Its isnad is da’ef]

744. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) had large hands and feet and big joints.

Comments: [Hasan because of corroborating evidence]
745. It was narrated that 'Ali (ṣa) said: The Messenger of Allah (ṣa) said: "If two disputants sit before you, do not speak until you have listened to the second one as you listened to the first."

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

746. It was narrated that 'Ali (ṣa) said: The Messenger of Allah (ṣa) was neither tall nor short; he had a large head, a big beard and large hands and feet. His face had a reddish colour; he had a long thin line of hair from the top of his chest to his navel; and he had large joints. When he walked, he walked energetically as if walking downhill. I never saw anyone like him before or since.

Comments: [Hasan because of corroborating evidence]

747. It was narrated that 'Ali (ṣa) said: Chosroes gave a gift to the Messenger of Allah (ṣa) and he accepted it from him; Caesar gave a gift to the Messenger of Allah (ṣa) and he accepted it from him; the kings gave him gifts and he accepted them from them.

Comments: [Its isnad is da'eef because of the weakness of Thuwair bin Abu Fakhitah]
748. It was narrated that Shuraih bin Hani’ said: I asked ‘A’ishah about wiping over the kliif (leather slippers) and she said: Ask ‘Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (ﷺ). So I asked ‘Ali (ﷺ) and he said: The Messenger of Allah (ﷺ) said: “For the traveller, three days and nights; for the one who is not travelling, one day and night.”

Comments: [A saheeh hadeth]

749. A similar report was narrated from ‘Ali (ﷺ) from the Prophet (ﷺ).

Comments: [A saheeh hadeth]

750. It was narrated that ‘Abdullah bin Zurair al-Ghafiqi said: I heard ‘Ali (ﷺ) say: The Messenger of Allah (ﷺ) held some gold in his right hand and some silk in his left hand, then he raised his hands and said: “These two are haram for the males of my ummah.”

Comments: [Saheeh because of corroborating evidence]

751. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) used to say at the end of his Witr: “O Allah, I seek refuge in Your pleasure from Your wrath, I seek refuge in Your forgiveness from
Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself."

Comments: [Its isnad is qawi]

752. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) forbade the people to raise their voices over one another when reciting Qur'an between Maghrib and 'Isha'.

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

753. It was narrated that 'Ali bin Rabee’ah said: I saw 'Ali (ﷺ) when a mount was brought to him to ride. When he put his foot in the stirrup, he said: Bismillah (in the Name of Allah). When he got on it, he said: Glory be to the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. Then he said alhamdu’llilah three times and Allahu Akbar three times, then he said: Glory be to You, there is no god but You. I have indeed wronged myself, so forgive me. Then he smiled, and I said: Why are you smiling, O Ameer al-Mu’mineen? He said: I saw the Messenger of Allah (ﷺ) do what I have done, then he smiled and I said: Why are you smiling, O Messenger of Allah? He said: "The Lord is marvels at His slave when..."
he says, 'Lord forgive me,' and He says: 'My slave knows that no one forgives sins but Me.'"

Comments: [Hasan because of corroborating evidence]

754. It was narrated from `Abdullah bin Yasar that `Amr bin Hurairah visited al-Hasan bin `Ali (ṣ) [when he was sick]. `Ali said to him: Are you visiting al-Hasan [during his sickness] when you feel what you feel? He said to him: You are not my Lord, to direct my heart as you will. `Ali (ṣ) said: That does not prevent us from giving you advice. I heard the Messenger of Allah (ṣ) say: "There is no Muslim who visits his [sick] brother, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes. `Amr said to him: What do you say about walking in front of or behind the bier at a funeral? `Ali (ṣ) said: The superiority of walking behind it over walking in front of it is like the superiority of offering a prescribed prayer in congregation over offering the prayer alone. `Amr said: But I saw Abu Bakr and `Umar (ṣ) walking in front of the bier. `Ali (ṣ) said: They did not like to embarrass the people.

Comments: [Hasan because of corroborating evidence; this is a da‘eej isnad because Abdullah bin Yasar is unknown]

755. It was narrated that `Ali bin Abi Talib (ṣ) said: The Messenger of Allah (ṣ) gave me a suit of
pure silk and I went out wearing it. But I saw anger on his face, so I tore it and divided it among my womenfolk.

Comments: [Its isnad is saheeh, al-Bukhari (5840) and Muslim (2071)]

756. ‘Abdullah bin Shaqeeq said: ‘Uthman forbade tanattu’ [in Hajj] and ‘Ali (as) enjoined it. ‘Uthman said to ‘Ali: You do such and such. Then ‘Ali (as) said: You know that we did tanattu’ with the Messenger of Allah (ﷺ). [‘Uthman] said: Yes, but we were afraid.

Comments: [Its isnad is saheeh, Muslim (1223)]

757. It was narrated from ‘Ali bin Abi Talib (as) that the Messenger of Allah (ﷺ) said concerning the nursing infant: “Sprinkle water on the urine of a boy and wash the urine of a girl.” Qatadah said: This applies so long as they are not eating solid food; if they are eating solid food, then it is to be washed in both cases.

Comments: [Its isnad is saheeh]

758. It was narrated from ‘Ali (as) that the Prophet (ﷺ) said: “No one (truly) believes until he believes in four things: until he believes that there is no god but Allah and that I am the Messenger of Allah Who sent me with the truth, and until he believes in the resurrection after
death, and until he believes in the divine will and decree.”

Comments: [Its isnad is Saheeh]

**759.** It was narrated from ‘Ali (ัส) that he came to the Prophet ( صلى الله عليه وسلم) and said: Abu Talib has died. The Prophet ( صلى الله عليه وسلم) said: “Go and bury him.” ‘Ali said: He died a mushrik. He said: “Go and bury him.” ‘Ali said: When I had buried him, I came back to the Prophet ( صلى الله عليه وسلم) and he said: “Do ghusl!”

Comments: [Its isnad is Saheeh]

**760.** It was narrated that ‘Ali bin Abi Talib (ع) said: The Messenger of Allah ( صلى الله عليه وسلم) instructed me to sell two slaves who were brothers, so I sold them and separated them. I told the Prophet ( صلى الله عليه وسلم) about that and he said: “Go and find them and take them back, and do not sell them except together.”

Comments: [Hasan because of corroborating evidence; this is a da’ef isnad because it is interrupted]

**761.** It was narrated that ‘Ali (ع) said: ‘Witr is not a must like regular prayer, but it is a Sunnah that was established by the Messenger of Allah ( صلى الله عليه وسلم).

Comments: [Its isnad is qawi]
762. It was narrated that ‘Ali (ﷺ) said: The Prophet (ﷺ) used to wake up his family during the last ten (nights) of Ramadan.

Comments: [Its isnad is hasan]

763. It was narrated from Muhammad bin ‘Ali that he heard ‘Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) said: “I have been given that which was not given to any of the other Prophets.” We said: O Messenger of Allah, what is it? He said: “I have been supported (against the enemy) with fear, I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my ummah has been made the best of nations.”

Comments: [Its isnad is hasan]

764. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray Witr at the time of the adhan and pray two rak’ahs of Fajr at the time of the igamah.

Comments: [Its isnad is da’eef because of the weakness of Al-Harith Al-A’war]

765. It was narrated from ‘Ali (ﷺ) from the Prophet (ﷺ): We spoke of the Dajjal in the presence of the Prophet (ﷺ) when he was sleeping. He woke up, with his face red, and said: “There is something else I fear more for you,” and he mentioned something.
Comments: [Its isnad is da’eeef because of the weakness of Jabir Al-Ju’fi]

766. It was narrated that ‘Ali (س) said: A male or female mule was given to the Messenger of Allah (صلى الله عليه وسلم) as a gift. I said: What is this? He said: “A mule.” I said: Where does it come from? He said: “From mating a male donkey with a mare, and this is what is produced.” I said: Should we mate [a donkey] with [a mare]? He said: “No; this is only done by those who do not know.”

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad because of the weakness of Shareek and Ali bin Alqamah is unknown]

767. It was narrated that ‘Ali (س) said: When I asked permission to enter upon the Messenger of Allah (صلى الله عليه وسلم), if he was praying he would say Subhian Allah, and if not he would give permission.

Comments: [Its isnad is da’eeef]

768. It was narrated from ‘Ali (س) that the Messenger of Allah (صلى الله عليه وسلم) came to the place of sacrifice in Mina and said: “This is the place of sacrifice, and all of Mina is a place of sacrifice.”

Comments: [Its isnad is hasan]
769. It was narrated that 'Ali (ṣ) said: When al-Hasan was born, I named him Harb [which means war], then the Messenger of Allah (ṣṣ) came and said: “Show me my son; what did you name him?” We said: Harb. He said: “Rather he is Hasan.” When al-Husain was born, I named him Harb, then the Messenger of Allah (ṣṣ) came and said: “Show me my son; what did you name him?” We said: Harb. He said: “Rather he is Husain.” When the third one was born, I named him Harb. The Prophet (ṣṣ) came and said: “Show me my son; what did you name him?” I said: Harb. He said: “Rather, he is Muhassin.” Then he said: “I have named them after the fashion of the sons of Haroon, Shaqubar and Shabeer and Mushabbib.”

Comments: [Shaikh Al-Bani graded it da’eef in his book da’eefah (3706)]

770. It was narrated that 'Ali (ṣ) said: When we left Makkah, the daughter of Hamzah followed us, crying: O uncle, O uncle. I took her by the hand and gave her to Fatimah and said: Here is your cousin. When we came to Madinah, Ja'far, Zaid bin Harithah and I disputed concerning her. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me - meaning Asma' bint 'Umais. Zaid said: She is the daughter of my brother. I said: I took her and she is the daughter of my paternal uncle. The Messenger of Allah (ṣṣ) said: “As for you, O Ja'far, you resemble
me in appearance and attitude. As for you, O ‘Ali, you are of me and I am of you. As for you, O Zaid, you are our brother and our freed slave. The girl should be with her maternal aunt, for the maternal aunt is [like] a mother.” I said: O Messenger of Allah, why don’t you marry her? He said: “She is the daughter of my brother through breastfeeding.”

Comments: [Its isnad is hasan]

771. It was narrated that ‘Ali (ﷺ) said: I heard a man praying for forgiveness for his parents, who were mushriken. I said: Would a man pray for forgiveness for his parents when they are mushriken? He said: Didn’t Ibraheem pray for forgiveness for his father? I mentioned that to the Prophet (ﷺ) and the words “It is not (proper) for the Prophet and those who believe to ask Allah’s forgiveness for the Mushrikoon, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibraheem’s (Abraham) invoking (of Allah) for his father’s forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allah, he dissociated himself from him” [at-Tawbah 9:113-114] were revealed. He [the Prophet (ﷺ)] said: “[That was] when he died.”

Comments: [Its isnad is hasan]
772. Iyas bin 'Amir narrated: I heard 'Ali bin Abu Talib (ﷺ) say: The Messenger of Allah (ﷺ) used to offer *nafs* prayers at night when 'A'ishah was lying between him and the *qiblah*.

Comments: [It's *isnad* is *hasan* on the basis of other reports]

773. It was narrated from Hajjaj: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) said: "If there was only one day left of this world, Allah, may He be glorified and exalted, would send a man from us [Ahlul-Bait] to fill it with justice as it was filled with injustice." Abu Nu‘aim said: "A man from me." He said: On one occasion I heard him narrate it from Habeeb from Abut-Tufail from 'Ali (ﷺ) from the Prophet (ﷺ).

Comments: [The both *isnad* are *Saheeh* and said it Ahmad Shakir]

774. It was narrated that 'Ali (ﷺ) said: al-Hasan most closely resembles the Messenger of Allah (ﷺ) in the chest and head, and al-Husain most closely resembles the Prophet (ﷺ) in what is lower than that.

Comments: [Al-Bani graded it *da‘eef* in the *da‘eef* of Sunan At-Tirmidhi (4050)]

775. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever commits a sin in this world and is punished therein, Allah is too generous to
repeat His punishment of His slave [in the Hereafter]; whoever commits a sin in this world and Allah conceals it and pardons him, Allah is too generous to retract His pardon when He has granted it.”

Comments: [Its isnad is hasan]

776. It was narrated that Habbah bin al-Urani said: I saw 'Ali (ﷺ) smiling on the minbar and I never saw him smile more than that, [so broadly that] his eyeteeth appeared. Then he said: I remember what Abu Talib said. Abu Talib came to us when I was with the Messenger of Allah (ﷺ) and we were praying in Batn Nakhlah. He said: What are you two doing, O son of my brother? The Messenger of Allah (ﷺ) called him to Islam, but he said: There is nothing wrong with what you are doing (or saying), but by Allah you will never get my buttocks higher than me. And ['Ali] smiled in amazement at what his father said. Then he said: O Allah, I do not know that there is a slave of Yours in this nation who worshipped You before me except Your Prophet - and he said it three times. [Then he said:] I prayed seven years before the people prayed.

Comments: [Its isnad is da'eef jiddan]

777. It was narrated that 'Ali bin Abi Talib said: The Messenger of
Allah (ﷻ) led us in prayer. He left then he came back, and his head was dripping with water, and he led us in prayer. Then he said: "I led you in prayer just now when I was jumub. Whoever is in the state I was in or hears a sound in his stomach, let him do what I did."

Comments: [Its isnad is da’eeef because of the weakness of Ibn Lahee’ah]

778. It was narrated that ‘Abdur-Rahman bin Abi Laila said: My father used to chat at night with ‘Ali, and ‘Ali used to wear summer clothes in the winter and winter clothes in the summer. It was said to him: Why don’t you ask him about that? He asked him and he said: The Messenger of Allah (ﷺ) sent for me when I had a sore eye on the day of Khaibar. I said: O Messenger of Allah, my eye is sore. He spat in my eye and said: “O Allah, take away heat and cold from him.” And I have never felt any heat or cold since that day. And he [the Prophet (ﷺ)] said: “I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away.” The Companions of the Prophet (ﷺ) hoped for it, but he gave it to me.

Comments: [Its isnad is da’eeef because of the weakness of Ibn Abu laila Shaikh of Wakee’]
779. It was narrated that 'Ali (ﷺ) said: I was sitting with the Prophet (ﷺ) and 'Ammar came and asked for permission to enter. He said: "Let him in; welcome to the good and purified one."

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

780. It was narrated that Shuraih bin Hanî' said: I asked 'A'ishah about wiping over the kluff (leather slippers) and she said: Ask 'Ali (ﷺ). I asked him and he said: Three days and nights - i.e., for the traveller - and one day and night for one who is not travelling.

Comments: [Its isnad is saheeh, Muslim (276)]

781. It was narrated that Shuraih bin Hanî' said: 'Ali told me to wipe over the kluff (leather slippers).

Comments: [Its isnad is hasan, see the previous report]

782. It was narrated that Tariq bin Shihab said: I saw 'Ali (ﷺ) saying on the minbar: By Allah, we have no book we read to you except the Book of Allah, may He be exalted, and this document - which was attached to his sword - that I took from the Messenger of Allah (ﷺ), in which are the rates of zakah. It was attached to a sword that had iron adornments, or he said, that had iron rings.
Comments: [Saheeh because of corroborating evidence; this is a da'ef isnad because of the weakness of Shareek]

783. 'Abdullah bin al-Harith bin Nawfal al-Hashimi said: Abul-Harith was in charge of some of the affairs of Makkah at the time of 'Uthman. 'Uthman (رضي الله عنه) came to Makkah and 'Abdullah bin al-Harith said: I welcomed 'Uthman in the camp at Qudaid. The people of the oasis caught a partridge and cooked it in water and salt, then they cut it into pieces to make tiareed, and we offered it to 'Uthman and his companions, but they refused to eat it. 'Uthman said: It is game that I did not catch and I did not order it to be caught; it was caught by people who are not in ihram, and they have offered it to us, so there is nothing wrong with it. 'Uthman said: Who can say something about this issue? They said: 'Ali. So he sent for 'Ali (رضي الله عنه), who came to him. 'Abdullah bin al-Harith said: It is as if I can see 'Ali when he came, brushing some leaves off his hands. 'Uthman said to him: Game that we did not catch and we did not order it to be caught; it was caught by people who are not in ihram and they offered it to us, so there is nothing wrong with it. 'Ali got angry and said: I adjure any man who was present with the Messenger of Allah (صلى الله عليه وسلم) when the meat of an onager was brought and the Messenger of Allah (صلى الله عليه وسلم) said: "We are people who are in ihram; give it to

نوریج: صحيح لغيره، وهذا إسناد ضعيف

1- حذفنا قائمه: حذفنا عثمانا يبني

ابن الشمره: عن علي بن ويده، حذفنا عبد

الله بن الحارث بن طوقلي النهاشي، قال:

كان أبي الحارث على أمر من أثمر مكة في

زمم عثمان، فأقبل عثمان إلى مكة، قال:

عند الله بن الحارث: فاستقدمت عثمان

بالثلث بفريد، فاستفاد أهل النعمة خجلًا،

فجعلنهما بناء وصلح، فجعلهنا غزاما للدري،

فقدمتهما إلى عثمان وأصحابه، فاستкамوا،

قال عثمان: صدتم لم أعطوني، فما بأس؟ قال عثمان: من يقول في هذا?

فقالوا: علي. فبعث إلى علي فجاء، قال

عبد الله بن الحارث: كنا أنظر إلى علي

حين جاء وهو تحت الحنطة عن كثرة، فقال

له عثمان: صدتم لم نعطوني ولم تأمر بصد،

استقدمت قوم جلpletة ومضمونه، فما بأس؟

قال: قطيع علي. وقال: أنت الله زجلاء

شهيد رسول الله ُجَيْن أني بقابضة جمار

وحشي، قال رسول الله ُجَيْن: إنما هو قوم

أنت الله. فأعطوني أهل الجبل. قال: فشهد أنت

عمر زجلاء أش تحرون الله ُجَيْن، ثم

قال علي: أنت الله زجلاء. شهد رسول الله

ُجَيْن: أني بقابضة الجمار.
to people who are not in *ihram.*” Twelve of the Companions of the Messenger of Allah (ﷺ) bore witness to that. Then ‘Ali said: I adjure by Allah, any man who was present with the Messenger of Allah (ﷺ) when some ostrich eggs were brought and the Messenger of Allah (ﷺ) said: “We are people who are in *ihram*; give them to people who are not in *ihram.*” Fewer than twelve men bore witness. Then ‘Uthman turned away from the food and entered his tent, and that food was eaten by the people of the oasis.

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

784. It was narrated from ‘Abdullah bin al-Harith that his father prepared food for ‘Uthman. He said: It is as if I can see the partridge in pieces in the bowls. Then a man came and said that ‘Ali (ṣ) was objecting to this. So he sent for ‘Ali, whose hands were dusty because he had been knocking down leaves (to feed to the camels) and he said: You disagree with us a great deal. ‘Ali said: I am reminding of Allah those who were present with the Prophet (ﷺ) when the meat of an onager was brought to him when he was in *ihram*, and he said: “We are in *ihram*; give it to people who are not in *ihram.*” Some men stood up and testified to that. Then he said: I am reminding of Allah any man who was present with the Prophet (ﷺ) when five ostrich eggs were brought to him and he said: “We are in *ihram*; give
them to people who are not in *ihram.*" And some men stood up and testified. Then 'Uthman stood up and went into his tent, and they left the food for the people of the oasis.

Comments: [Hasan because of corroborating evidence]

785. It was narrated from 'Ali bin Abi Talib that he said: A mule was given to the Messenger of Allah (ﷺ) as a gift, and we said: O Messenger of Allah, what if we mate donkeys with our mares, then we will have something like this? The Messenger of Allah (ﷺ) said: "That is only done by those who do not know."

Comments: [Its isnad is saheeh]

786. It was narrated that 'Ali (ﷺ) said: *Witr* is not a must, but it is a Sunnah from the Messenger of Allah (ﷺ) and Allah, may He be glorified and exalted, is One and loves that which is odd numbered.

Comments: [Saheeh]

787. It was narrated that the freed slave of 'Abdullah bin al-Harith said: I did *Umrah* with 'Ali bin Abi Talib (ﷺ) at the time of 'Umar - or at the time of 'Uthman. He stayed with his sister Umm Hani' bint Abi Talib, and when he had finished his *Umrah* he went back, and water was prepared for him and he washed himself. When he had
finished washing himself, some of the people of Iraq entered upon him and said: O Abu Hasan, we have come to you to ask you about something we would like you to tell us about. He said: I think al-Mugheerah bin Shu'bah is telling you that he was the last of the people to speak to the Messenger of Allah (ﷺ). They said: Yes, we have come to ask you about that. He said: The last of the people to speak to the Messenger of Allah (ﷺ) was Qutham bin al-Abbas.

Comments: [Its isnad is hasan]

788. It was narrated that Buraid bin Asram said: I heard 'Ali (ṣ) say: A man of Ahtus-Suffah died and left behind two dinars or two dirhams. The Messenger of Allah (ﷺ) said: "Two brands of iron; offer the funeral prayer for your companion."

Comments: [This is a da'eef isnad because Utaibah and Buraid bin Asram are unknown]

789. It was narrated from 'Ali (ṣ), from the Prophet (ﷺ), that he said: "Whoever lies about his dreams deliberately will be ordered to tie a grain of barley on the Day of Resurrection."

Comments: [Saheeh because of corroborating evidence, and its isnad is daee'f because of the weakness of Abdul-A'la]
from the Messenger of Allah (ﷺ): "The people follow Quraish: the righteous ones follow their righteous ones and the evil ones follow their evil ones."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Muhammad bin Jabir Al-Yamami]

791. It was narrated from ‘Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) forbade (as a sacrifice) any animal that had lost most of its ear or horn. He [the narrator] said: I asked Sa’eed bin al-Musayyab and he said: Half or more.

Comments: [Its isnad is hasan]
793. It was narrated that ‘Ali (ﷺ) said: The Prophet (ﷺ) said: “I went out when the moon rose as if it was half of a dish.” Then he said: Tonight is Lailatul-Qadr.

Comments: [A saheeh hadith, its isnad is da’eeef because of the weakness of Hudajj]

794. It was narrated from Zadhan that ‘Ali (ﷺ) said: I heard the Prophet (ﷺ) say: “Whoever leaves a space the size of a hair on his side when doing ghusl for janubah and does not make water reach it, Allah will punish him with such and such of fire.” ‘Ali (ﷺ) said: From that time I disliked my head (i.e., hair).

Comments: [Its isnad is da’eeef]

795. It was narrated from Zadhan that ‘Ali bin Abi Talib (ﷺ) drank whilst standing and the people looked at him as if they found it odd. He said: What are you looking at? If I drink whilst standing, I saw the Prophet (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Prophet (ﷺ) drink whilst sitting.

Comments: [Its isnad is husan]

796. It was narrated from Muhammad bin ‘Ali (ﷺ), that his father said: The Messenger of
Allah (ﷻ) had a large head, big eyes with long eyelashes, reddish eyes, a thick beard, a pinkish colour and large hands and feet; when he walked, it was as if he was walking uphill - al-Hasan said: He leaned forward - and when he turned, he turned with his whole body.

Comments: [Its isnaad is hasan]

797. It was narrated from Rib‘i bin Hirash that ‘Ali bin Abi Talib (ﷺ) stood up to deliver a speech in ar-Rahbah. He praised and glorified Allah, then he said what Allah willed that he should say, then he called for a vessel of water. He rinsed his mouth, washed himself, and drank what was left over whilst standing. Then he said: I heard that one of you dislikes drinking whilst standing. This is the wudoo’ of one who has not broken his wudoo’. And I saw the Messenger of Allah do this.

Comments: [Saheeh because of corroborating evidence; this is a hasan isnaad]

798. It was narrated that Tariq said: ‘Ali (ﷺ) addressed us and said: We have nothing of the Revelation - or he said: nothing written from the Messenger of Allah (ﷺ) - except what is in the Book of Allah and this document attached to my sword. - [The
narrator said:] He was wearing a sword with an iron adornment. - In it are the rates of zakah.

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

799. It was narrated from Zirr bin Hubaish that it was said to ‘Ali: The killer of az-Zubair is at the door. He said: Let the killer of the son of Safiyyah enter the Fire. I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair."

Comments: [Its isnad is hasan]

800. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) gave me two slaves who were brothers, and I sold one of them. The Messenger of Allah (ﷺ) said: "What happened to the two slaves?" I said: I have sold one of them. The Messenger of Allah (ﷺ) said: "Get him back."

Comments: [Hasan because of corroborating evidence; this isnad is da’eef because it is interrupted]

801. It was narrated from Muhammad bin ‘Ali, Ibn al-Hanafiyah, that the Prophet (ﷺ) was shrouded in seven pieces of cloth.

Comments: [Its isnad is da’eef]
802. It was narrated that Fadalah bin Abu Fadalah al-Ansari -and Abu Fadalah was one of the people of Badr- said: I went out with my father to visit 'Ali bin Abu Talib (s) when he was sick and had become very ill. My father said to him: What is keeping you here? If you die, there will be no one to take care of your (burial) except the Bedouin of Juhaínah. It is better for you to be carried to Madinah, then if you die, your companions will take care of you and offer the funeral prayer for you. 'Ali (s) said: The Messenger of Allah (saw) promised me that I would not die until I am appointed leader, then this - meaning his beard - will be dyed from the blood of this - meaning his head. Then he was killed, and Abu Fadalah was killed fighting alongside 'Ali on the day of Siffin.

Comments: [Its isnad is da’eef because Fadalah bin Abu Fadalah is unknown]

803. It was narrated from 'Ali bin Abu Talib that when the Messenger of Allah (saw) started to pray, he would say takbeer, then say: “I have turned my face in submission to the One Who originated the heavens and the earth, as a monotheist and I am not one of the mushrikeen. Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alameen (mankind, jinn and all that exists).
He has no partner. And of this I have been commanded, and I am the first of the Muslims. O Allah, You are the Sovereign, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. O Allah, guide me to the best of conduct, for none can guide to that except You; divert from me the worst of conduct, for none can divert it except You. Here I am at Your service, all goodness is in Your hand and evil cannot be attributed to You. My existence is due to You and my return is to You. Blessed and exalted are You, I seek Your forgiveness and I repent to You.”

When he bowed, he said: “O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews submit to You.” When he rose from bowing he said: “Allah hears the one who praises Him. O Allah our Lord, to You be praise, filling the heavens, filling the earth, filling that which is between them and filling whatever else You will besides.”

When he prostrated he said: “O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it and gave it shape and gave it the best of shapes, and opened its hearing and sight.
Blessed be Allah, the Best of creators.” When he had finished praying he said: “O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One who brings forward and the One Who puts back, there is no god but You.” ‘Abdullah said: We heard from Ishaq bin Rahawaih, from an-Nadr bin Shumail, that he said concerning this hadith, instead of, “evil cannot be attributed to You,” he said: Evil cannot be used to draw close to You.

Comments: [Its isnad is saheeh, Muslim (771)]

804. It was narrated from ‘Ali bin Abi Talib (ﷺ), from the Messenger of Allah (ﷺ), that when he began to pray, he said takbeer, then he said, “I have turned my face,” - and he narrated a similar report, except that he said “and divert from me the worst of conduct.”

Comments: [Its isnad is saheeh]

805. A similar report was narrated from al-A‘raj, from ‘Ubaidullah bin Abi Rafi’, from ‘Ali bin Abi Talib (ﷺ), from the Prophet (ﷺ).

Comments: [Its isnad is saheeh]
806. Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, narrated that he heard 'Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) said: "It is not permissible for any Muslim man to have any meat left from his sacrifice after three days."

Comments: [Its isnad is qawi]

807. It was narrated that 'Ali (ﷺ) said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the old man, has died. He said: "Go and bury him, then do not do anything until you come to me." So I went and buried him, then I came to him and he said: "Go and do ghusl, then do not do anything until you come to me." So I did ghusl, then I came to him and he offered du'a' for me, and I would not be happy if I had red and black camels instead of that. [The narrator] said: And 'Ali (ﷺ) used to do ghusl when he had washed a deceased person.

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

808. It was narrated from Ibraheem bin Hasan bin Hasan bin 'Ali bin Abi Talib (ﷺ), from his father, that his grandfather said: 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: "At the end of time, there will appear people who are called ar-Rafidah because they reject (yarfudoona) Islam."
809. 'Ali (a) said: I used to go to the Prophet (ﷺ) and ask permission to enter. If he was praying, he would say *Subhan Allah*, and if he was not praying, he would give me permission to enter.

Comments: [Its isnad is da'eef jiddan]

810. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah (ﷺ) said: “Allah loves the slave who falls into sin a great deal and repents a great deal.”

Comments: [Its isnad is da'eef jiddan]

811. It was narrated that 'Ali bin Abi Talib (a) said: When the issue of *madhi* bothered me a great deal, I told al-Miqdad to ask the Messenger of Allah (ﷺ) about
it, and he said: “Wudoo’ is due for it.” He felt shy [to ask about this matter] because of Fatimah.

Comments: [Saheeh because of corroborating evidence]

812. It was narrated from ‘Ali (.installation) that on the day of Khair, the Prophet (installation) forbade *muta‘ah* marriage and the flesh of donkeys.

Comments: [Saheeh]

813. It was narrated from Zirr that it was said to ‘Ali (installation): The killer of az-Zubair is at the door. ‘Ali said: The killer of the son of Safiyyah will certainly enter the Fire. I heard the Messenger of Allah (installation) say: “Every Prophet has a disciple and my disciple is az-Zubair bin al-Awwam.”

Comments: [Its isnad is hasan]

814. It was narrated from ‘Abdullah bin al-Harith bin Nawfal that ‘Uthman bin ‘Affan (installation) halted at Qudaid and a partridge was brought to him in a bowl with its legs uppermost. He sent word to ‘Ali (installation), who was feeding a camel of his, and he came with the leaves
815. It was narrated from ‘Ali (ﷺ), from the Prophet (ﷺ), that he said: “The angels do not enter a house in which there is a dog or an image.”

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

816. Abu Ishaq told us: I heard Hubairah say: I heard ‘Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade me to wear gold rings or garments made from a blend of linen and silk, or to use red saddle cloths.

Comments: [Its isnad is hasan]

817. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade a man to raise his voice in reciting the Qur’an before and
after 'Isha', lest he cause his companions to make a mistake in their prayer.”

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

818. It was narrated from ‘Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) said: “Blood money will be paid for the mukatab (a slave with a contract of manumission) commensurate with as much as he had paid off.”

Comments: [Saheeh]

819. It was narrated from ‘Ali (ﷺ) that when the Messenger of Allah (ﷺ) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibre, two millstones, a waterskin and two earthenware jars.

Comments: [Its isnad is qawi]

820. It was narrated from al-Hasan bin Sa’d, from his father, that Yuhannas and Safiyyah were two of the captives of the khumus. Safiyyah committed zina with one of the men of the khumus and gave birth to a child who was claimed by both the fornicator and Yuhannas. They referred the dispute to Uthman, who referred them to ‘Ali bin Abi Talib. ‘Ali said: I shall pass judgement between them as the Messenger of Allah (ﷺ) passed judgement: the child belongs to (the husband) of the women and the fornicator gets nothing. And he gave them fifty lashes each.

Comments: [Esnada Farsi]
821. It was narrated from ‘Amr bin Sulaim az-Zuraqi that his mother said: We were in Mina and we heard someone shouting that the Messenger of Allah (ﷺ) was saying: “Do not fast, these are days of eating and drinking.” She said: I lifted the edge of the tent and saw that the one who was shouting was ‘Ali bin Abi Talib.

Comments: [Its isnad is saheeh]

822. It was narrated from ‘Ali that al-‘Abbas bin ‘Abdul-Muttalib asked the Prophet (ﷺ) about paying zakah in advance and he gave him a concession allowing him to do that.

Comments: [Its isnad is hasan]

823. It was narrated that Ibn ‘Abbas said: ‘Ali bin Abi Talib said: I sent al-Miqdad bin al-Aswad to the Messenger of Allah (ﷺ) to ask him about the madhli that comes out of a man: how should he deal with it? The Messenger of Allah (ﷺ) said: “Do wudu’ and sprinkle water on your private part.”

Comments: [Its isnad is saheeh, Muslin (303)]
824. It was narrated from 'Amr bin Sulaim az-Zuraqi, from his mother, that she said: Whilst we were in Mina, I saw 'Ali bin Abi Talib (ᵃˢ) on a camel, saying: The Messenger of Allah (ﷺ) says: "These are days of eating and drinking, so no one should fast." And he followed the people [to convey this message].

Comments: [Its isnad is saheeh]

825. It was narrated from 'Ali (ṣ) that he said: The Messenger of Allah (ﷺ) prayed Witr at all times of the night, at the beginning, in the middle and at the end, and finally he prayed Witr at the end of the night.

Comments: [Its isnad is qawi]

826. Hujayyah bin 'Adiyy, a man from Kindah, said: I heard a man ask 'Ali (ṣ): I bought this cow to offer it as a sacrifice. He said: [It may be offered] on behalf of seven people. He said: [What if something is wrong with] the horn? He said: It does not matter. He said: [What if it is] lame? He said: If it can reach the place of sacrifice, then sacrifice it. Then he said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears.

Comments: [Its isnad is hasan]

827. Sa'd bin 'Ubaidah said: Abu 'Abdur-Rahman as-Sulami and Hibban bin 'Atiyyah had a
dispute. ‘Abdur-Rahman said to Hibban: I know what made your companion - meaning ‘Ali (as) - audacious. He said: What is it, may you be bereft of your father? He said: Something I heard ‘Ali (as) say. He said: The Messenger of Allah (ﷺ) sent me, az-Zubair and Abu Marthad on a mission, and we were all horsemen. He said: “Go to Rawdat Khakh, for there you will find a woman who has a letter with her from Hatib bin Abi Balta’ah to the mushriken; bring it to me.” So we went on our horses until we caught up with her where the Messenger of Allah (ﷺ) had told us, travelling on a camel of hers. He [Hatib] had written to the people of Makkah, telling them about the march of the Messenger of Allah (ﷺ). We said to her: Where is the letter you have with you? She said: I do not have any letter. We made her camel kneel down and searched her luggage for it, but we did not find anything. My two companions said: We do not see any letter with her. I said: You know that the Messenger of Allah (ﷺ) did not tell a lie. Then I swore: By the One by Whom oaths are sworn, you will give us the letter or we will remove your clothes. She stretched out her hand to her girdle, which was wrapped around her, and brought out the letter. I brought it to the Messenger of Allah (ﷺ) and they said: O Messenger of Allah, he has betrayed Allah and His
Messenger and the believers; let me strike his neck. He said: ‘O Hatib, what made you do what you did?’ He said: O Messenger of Allah, by Allah, it is not that I do not believe in Allah and His Messenger, but I wanted to do a favour for the people by means of which Allah might protect my family and my property, for every one of your Companions has some of his people there through whom Allah will protect his family and his property. He said: You have spoken the truth; do not say anything to him but good.” ‘Umar said: O Messenger of Allah, he betrayed Allah and His Messenger and the believers, let me strike his neck. He said: ‘Is he not one of the people of Badr? How do you know?’ Perhaps Allah looked upon them and said: ‘Do what you like, for Paradise is guaranteed for you.’” ‘Umar’s eyes filled with tears and he said: Allah, may He be exalted, and His Messenger know best.

Comments: [Its īṣra’ is saheeh, al-Bukhari (3081) and Muslim (2494)]

828. Sa’eed bin ‘Abdullah al-Juhani narrated that Muhammad bin ‘Umar bin ‘Ali bin Abi Talib told him, from his father, from his grandfather ‘Ali bin Abi Talib (as) that the Messenger of Allah (ﷺ) said: “Three things, O ‘Ali, you should not delay. They are: prayer when the time comes, funerals when the bier is there, and a single woman, if she finds a compatible match.”
829. It was narrated that ‘Ali (ṣ) said: The Messenger of Allah (ṣṣ) forbade me to wear gold rings, to wear red, and to recite Qur’an whilst bowing and prostrating.

Comments: [A Sahih Hadeeth and it is a da’eef isnaad because of the weakness of Muhammad bin Abdur Rahman bin Abu Laila and Abdul-Kareem]

830. It was narrated that ‘Ali bin Abi Talib (ṣ) said: Some game meat was brought to the Prophet (ṣṣ) when he was in ihram, and he did not eat it.

Comments: [Hasan because of corroborating evidence; this is a da’eef isnaad]

831. It was narrated that ‘Ali (ṣ) said: The Messenger of Allah (ṣṣ) forbade me to wear a blend of linen and silk, to use red saddle cloths, to wear clothes dyed with safflower and to recite Qur’an whilst bowing or prostrating.

Comments: [A Saheeh Hadeeth; this is a da’eef isnaad because of the weakness of Ibn Abu Laila and Abdul-Kareem]
832. It was narrated that Zirr bin Hubaish said: 'Abdullah bin Mas'ood said: We differed concerning a sūrah of the Qur'an and said: (It is) thirty-five verses or thirty-six. We went to the Messenger of Allah (ﷺ) and found 'Ali (.energy) conversing with him. We said: We have differed concerning the recitation. The face of the Messenger of Allah (ﷺ) turned red and 'Ali (energy) said: The Messenger of Allah (ﷺ) is telling you to recite it as you were taught.

Comments: [Its isnad is hasan]

833. It was narrated from Zirr bin Hubaish that Abu Juhaifah said: I heard 'Ali (energy) say: Shall I not tell you of the best of this ummah after its Prophet? [It is] Abu Bakr. Then he said: Shall I not tell you of the best of this ummah after Abu Bakr? [It is] 'Umar (energy).

Comments: [Its isnad is hasan]

834. It was narrated that Wahab as-Suwa'i said: 'Ali (energy) addressed us and said: Who is the best of this
ummah after its Prophet? I said: You, O Ameer al-Mu’mineen. He said: No; the best of this ummah after its Prophet is Abu Bakr, then ‘Umar (R), and it would not be far-fetched to suggest that tranquillity was uttered on the lips of ‘Umar (R).

Comments: [Its isnad is qawwi]

835. Abu Juhaifah - whom ‘Ali used to call Wahb al-Khair - said: ‘Ali (R) said: O Abu Juhaifah, shall I not tell you of the best of this ummah after its Prophet? I said: Yes indeed. He [Abu Juhaifah] said: And I did not think that anyone was better than him. He [‘Ali] said: The best of this ummah after its Prophet is Abu Bakr, and after Abu Bakr it is ‘Umar, and after both of them there is a third one - but he did not name him.

Comments: [Its isnad is saheeh]

836. It was narrated that Abu Juhaifah said: ‘Ali (R) said: The best of this ummah after its Prophet is Abu Bakr, and after Abu Bakr it is ‘Umar (R), and if I wanted to tell you of the third one, I could do so.

Comments: [A saheeh hadith]

837. ‘Awn bin Abi Juhaifah said: My father was part of the police force of ‘Ali (R). He stood beneath
the *minbar* and told me that he, meaning ‘Ali (ﷺ), ascended the *minbar* and praised and glorified Allah and sent blessings upon the Prophet (ﷺ), and he said: The best of this *ummah* after its Prophet is Abu Bakr, and the second is ‘Umar (ﷺ). And he said: Allah puts goodness wherever He wants.

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

838. It was narrated from ‘Ali (ﷺ) that when the Messenger of Allah (ﷺ) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibres, two millstones, a waterskin and two earthenware jars. ‘Ali said to Fatimah one day: By Allah, I have brought water until I felt a pain in my chest. He said: Some captives have been brought to your father; go and ask him for a servant. She said: And I, by Allah, have ground flour until my hands became sore. So she went to the Prophet (ﷺ) and he said: “What brings you here, O my daughter?” She said: I have come to greet you; and she felt too shy to ask him, so she went back. ‘Ali said: What happened? She said: I felt too shy to ask him. So we went together and I said: O Messenger of Allah, by Allah I have brought water until I started to feel pain in my chest. And Fatimah said: I have ground flour until my hands hurt. Allah has brought you plenty of captives, so give us a servant. The Messenger of Allah (ﷺ) said: “By
Allah, I will not give it to you and leave al-hus-sufah starving when I have nothing to spend on them. Rather I will sell them (the captives) and spend the price on (al-hus-sufah).” So they went back. Then the Prophet (ﷺ) came, when they were under the cover which, if it covered their heads, it left their feet bare, and if it covered their feet, it left their heads bare. They wanted to get up, but he said: “Stay where you are.” And then he said: “Shall I not tell you of something that is better than what you asked for?” They said: Yes. He said: “(It is) words that Jibreel (ﷺ) taught me.” He said: “Following every prayer, glorify Allah ten times, and praise Him ten times and magnify Him ten times. And when you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times.” He said: By Allah, I never omitted that from the time the Messenger of Allah (ﷺ) taught it to me. Ibnul-Kawwa’ said to him: Not even on the night of Sifteen? He said: May Allah cause your doom, O people of Iraq! Yes, not even on the night of Sifteen.

Comments: [Its isnad is hasan]

839. It was narrated from ash-Sha’bi that ‘Ali (ﷺ) flogged Shurahah on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).
840. It was narrated that 'Abdullah bin Salimah said: I entered upon 'Ali bin Abi Talib along with two other men, one man from among my people and another from Banu Asad - I think - and he sent us on an errand and said: You are strong people, so use your strength to serve your religion. Then he went to the outhouse and relieved himself. Then he came out and took a handful of water and washed himself with it. Then he started reciting Qur'an. Then it was as if he realised that we found that strange, so he said: The Messenger of Allah (ﷺ) used to relieve himself, then come out and recite Qur'an and eat meat with us. Nothing came between him and the Qur'an except janahah.

Comments: [Its isnad is hasan]

841. It was narrated that 'Ali bin Abi Talib (ﷺ) said: I fell sick and the Messenger of Allah (ﷺ) passed by me when I was saying: O Allah, if my time has come then grant me relief; if it has not yet come then raise me in status; and if this is a trial then grant me patience. The Messenger of Allah (ﷺ) said: "What did you say?" He repeated to him what he had said, and he nudged him with his foot and said: "O Allah, grant him well being" or "O Allah, heal him." - Shu`bah was not certain. He [Ali]
said: And I never suffered that sickness again after that.

Comments: [Its isnad is Hasan]

842. It was narrated that ‘Ali (ﷺ) said: *Witr* is not a must like (obligatory) prayer, but it is *Sunnah*, so do not omit it. Shu’bah said: I found it written with me: And the Messenger of Allah (ﷺ) prayed Witr.

Comments: [Its isnad is qawwi]

843. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) told me to offer a sacrifice on his behalf, and I will continue to offer a sacrifice on his behalf for ever.

Comments: [Its isnad is da’eeef because Abul-Hasna’ is unknown]

844. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos and the woman who gets tattoos done for adornment, the one who withholds *zakah*, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. And he forbade wailing (for the deceased).

Comments: [Saheeh, because of corroborating evidence; this is a da’eeef isnad because of the weakness of Jabir Al-Ju’fi and Al-Harith al-A’war]
845. It was narrated that 'Ali (ﷺ) said: I used to come to the Messenger of Allah (ﷺ) every morning. If he cleared his throat, I would enter, and if he remained silent, I would not enter. He came out to me (on one occasion) and said: "Something happened last night. I heard some movement in the house, then I saw Jibreel (ﷺ). I said: 'What prevented you from entering the house?' He said: 'In the house there is a dog.' I went in and I saw a puppy belonging to al-Hasan beneath a chair of ours. He [Jibreel] said: 'The angels do not enter a house if there are three things in it: a dog or an image or a person who is junub.'"

Comments: [Its isnad is da'eef]

846. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consultation, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

847. It was narrated that 'Ali said: I was a man who emitted a great deal of madhi. I asked the Prophet (ﷺ) and he said: "If you ejaculate, then do ghust for janabah, and if you do not ejaculate, then do not do ghust."

Comments: [Hasan because of corroborating evidence]
848. It was narrated that Tariq bin Ziyad said: We went out with ‘Ali to the Khawarij, and he fought them and killed them. Then he said: Look, for the Prophet of Allah (ﷺ) said: "There will emerge people who speak the truth but it will not go further than their throats; they will pass out of the truth as the arrow passes through the prey. Their sign is that among them will be a black man with a deformed hand, with black hairs on his hand." If it is him, you will have killed the worst of people, and if it is not him, you will have killed the best of people." We wept, then he said: Go and look. So we looked, and we found the one with the deformity. We fell down in prostration and ‘Ali fell down in prostration with us, but he said: "They speak the word of truth.

Comments: [A saheeh hadeth; this is a da’eef isnad because Tariq bin Ziyad Al-Kooli is unknown]

849. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) said: "And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!" [al-Waqi’ah 56:82]; you say, 'We were given rain by such-and-such a star.'

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

850. It was narrated from ‘Ali, in a marfo’ report: "And instead (of thanking Allah) for the provision

Comments: [A saheeh hadeth; this is a da’eef isnad because of the marfo’ nature of the hadeth]

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ـ 851. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) commanded us to examine the eyes and ears [of sacrificial animals] and not to sacrifice one that was blind in one eye, or al-muqabalah, or mudabarah, or sharqa’, or kharga’. Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is al-muqabalah? He said: One that has the edge of its ears cut. I said: What is al-mudabarah? He said: One whose ears are slit from the back. I said: What is al-sharqa’? He said: One whose ears are slit in two lengthwise. I said: What is al-kharga’? He said: One that has a round hole in its ear as a distinguishing mark.

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

ـ 852. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “If I were to appoint anyone of my ummah to a position of authority without consultation, I would have appointed Ibn Umm ‘Abd (Abdullah bin Mas’ood).”

Comments: [Its isnad is da’eef]
853. It was narrated that ‘Ali ( prova ) said: The Messenger of Allah ( prova ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with palm fibres - Mu’awiyah said: idkhitr.
Comments: [Its isnad is qawi]

854. It was narrated that Hani’ bin Hani’ said: ‘Ali ( prova ) said: al-Hasan most resembles the Messenger of Allah ( prova ) between the navel and the head, and al-Husain most resembles him in what is lower than that.
Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

855. It was narrated that Abut-Tufail said: We said to ‘Ali: Tell us of something that the Messenger of Allah ( prova ) told you in secret. He said: He did not tell me anything in secret that he concealed from the people, but I heard him say: “May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who gives refuge to an offender, may Allah curse the one who curses his parents and may Allah curse the one who changes the boundary markers.”
Comments: [Its isnad is qawi, Muslim (1978)]
856. It was narrated that ‘Ali (ﷺ) said: I was a man who emitted a great deal of madhi, and if I emitted madhi I would do ghush. I told al-Miqdad to ask the Prophet (ﷺ) about it. He smiled and said: “Wudoo’ is due for that.”

Comments: [Its isnad is da’eef]

857. It was narrated that ‘Ali (ﷺ) said: I came to the Prophet (ﷺ), along with Ja’far and Zaid. He said to Zaid: “You are my mawla,” and Zaid hopped with joy. He said to Ja’far: “You resemble me in appearance and attitude.” And he hopped with joy behind Zaid. And he said to me: “You are of me and I am of you.” And I hopped behind Ja’far.

Comments: [Its isnad is da’eef because Hani’ bin Hani’ is unknown]

858. It was narrated that Mansoor bin Hayyan said: I heard ‘Amir bin Wathilah say: it was said to ‘Ali bin Abi Talib (ﷺ): Tell us of something that the Messenger of Allah (ﷺ) told you in secret. He said: The Messenger of Allah (ﷺ) did not say anything to me in secret and conceal it from the people, but I heard him say: “May Allah curse the one who reviles his parents, may Allah curse the one who changes the boundary markers, and may Allah curse the one who gives refuge to an offender.”
859. It was narrated that ‘Ali (**) said: It was said: O Messenger of Allah, who should be appointed in charge after you are gone? He said: “If you appoint Abu Bakr, you will find him trustworthy and uninterested in worldly gains, seeking the Hereafter. If you appoint ‘Umar, you will find him strong and trustworthy and not fearing the blame of anyone for the sake of Allah. If you appoint ‘Ali - which I do not think you will do - you will find him a guide and guided; he will take you on the straight path.”

Comments: [Its isnad is da’eeef]

860. It was narrated that a man from [the tribe of] Banu Asad said: ‘Ali (**) came out to us and said: The Prophet (**) has enjoined Witr, and this is the time to pray Witr. O Ibnun-Nabbah, give the call to prayer.

Comments: [Its isnad is da’eeef]

861. It was narrated that a man from [the tribe of] Banu Asad said: ‘Ali (**) came out to us when the mu’addhin gave the call to Fajr prayer and said: The Messenger of Allah (**) has enjoined us to pray Witr and this is the time for it. Then he said: Give the iqamah for prayer, O Ibnun-Nawwahah.
862. It was narrated that a man from [the tribe of] Banu Asad said: ‘Ali (ﷺ) came out to us... and he mentioned a hadith similar to that of Suwaid bin Sa‘eed: I was with ‘Umar (ﷺ) when he was covered with his garment.

Comments: [Its isnad is da‘eef]

863. It was narrated from ‘Ali (ﷺ) that the Messenger of Allah (ﷺ) forbade wearing rings on this or this - the middle finger and the index finger. Jabir - i.e., al-Ju‘fi - said: It is the middle finger, no doubt about it.

Comments: [Its isnad is qawi]

864. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade offering an animal that has lost a horn or ear as a sacrifice.

Comments: [A hasan hadith its isnad is da‘eef because of the Weakness of Jabir Al-Ju‘fi]

865. It was narrated that ‘Ali (ﷺ) said: Abu Bakr used to recite in a low voice when he recited, and ‘Umar (ﷺ) recited in a loud voice.

When ‘Ammar (ﷺ) recited, he would recite some from one surah and some from another. That was mentioned to the Prophet (ﷺ) and
he said to Abu Bakr (ﷺ): “Why do you recite a low voice?” He said: Because the One with Whom I am conversing can hear. He said to ‘Umar (ﷺ): “Why do you recite out loud?” He said: To scare the Shaitan and awaken those who are asleep. He said to ‘Ammar: “Why do you recite some from one surah and some from another?” He said: Do you hear me mixing with it something that is not part of it? He said: “No.” Then he said: “All of it is good.”

Comments: [Its isnad is da‘eeef and Hani’ bin Hani’ is unknown]

866. It was narrated that Ibn ‘Umar (ﷺ) said: (The body of) ‘Umar bin al-Khattab (ﷺ) was placed between the minbar and the grave, and ‘Ali came and stood before the rows. He said: Here he is, three times. Then he said: May the mercy of Allah be upon you; there is no one among the creation of Allah with whose record of deeds I would more like to meet Allah, apart from the Prophet (ﷺ), than the one who lies here, covered with this garment.

Comments: [Hasan because of corroborating evidence; this is a da‘eeef isnad]

867. It was narrated from ‘Awn bin Abi Juhaifah that his father said: I was with ‘Umar (ﷺ) when he was lying covered with his garment after he had passed away. ‘Ali (ﷺ) came and lifted the cloth from his face, then he said: May the mercy of Allah be upon...
you, Abu Hafs, for by Allah there is no one left, after the Messenger of Allah (ﷺ), with whose record of deeds I would more like to meet Allah with than your record.

Comments: [Hasan because of corroborating evidence]

868. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: I was a man who emitted a great deal of madhii and I started to do ghusl in the winter, until the skin of my back became cracked. I mentioned that to the Prophet (ﷺ), or it was mentioned to him, and he said: “Do not do that. If you see madhii, then wash your private part and do wudoo’ as for prayer, but if water gushes out, then do ghusl.”

Comments: [Its isnad is saheeh]

869. It was narrated that ‘Ali (ﷺ) said: I was a man who emitted a great deal of madhii, so I asked the Prophet (ﷺ), or he was asked about that, and he said: “For madhii do wudoo’ and for mani do ghusl.”

Comments: [A saheeh hadeeth]

870. ‘Ali (ﷺ) said: I was a man who emitted a great deal of madhii, and I told a man to ask the Prophet (ﷺ) about that. He said: ‘Wudoo’ should be done for that.”
871. It was narrated that Abu Juhaifah said: ‘Ali (ﷺ) addressed us and said: Shall I not tell you of the best of this ummah after its Prophet? [It is] Abu Bakr as-Siddceeq. Then he said: Shall I not tell you of the best of this ummah after its Prophet and after Abu Bakr? He said: [It is] ‘Umar.

Comments: [Its isnad is hasan]

872. It was narrated that Abul-Ghareef said: Some water for wudu’ was brought to ‘Ali (ﷺ). He rinsed his mouth and nose three times, and washed his face three times, and washed his hands and forearms three times. Then he wiped his head, then he washed his feet. Then he said: This is how I saw the Messenger of Allah (ﷺ) do wudu’. Then he recited some Qur’an. Then he said: This is for the one who is not junub; as for the one who is junub, no - (he should not recite), not even one verse.

Comments: [Its isnad is hasan]

873. It was narrated that Zirr bin Hubaish said: ‘Ali (ﷺ) wiped his head in wudu’ until it was about to start dripping, and he said: This
is how I saw the Messenger of Allah (ﷺ) do wudu’.

Comments: [Its isnad is saheeh]

874. It was narrated that Tariq - i.e., bin Shihab - said: I heard ‘Ali (ﷺ) say: We do not have any book that we read to you except what is in the Qur’an and what is in this document - a document that was in the sheath of a sword that he was wearing, which had an adornment of iron. - I took it from the Messenger of Allah (ﷺ) and in it are the rates of zakah.

Comments: [Hasan lighairihi; this isnad is da’eeef because of the weakness of Shareek]

875. It was narrated that ‘Ali (ﷺ) said: Part of the Sunnah in prayer is to put one hand over the other beneath the navel.

Comments: [Its isnad is da’eeef]

876. It was narrated that ‘Abd Khair said: ‘Ali (ﷺ) taught us the wudu’ of the Messenger of Allah (ﷺ). The slave poured water onto his hands and he rubbed them until they were clean. Then he put his hand in the small vessel and rinsed his mouth and nose, and he washed his face three times and his arms up to the elbows
three times. Then he put his hand in the vessel and touched the bottom of it with his hand, then he took it out and wiped his other hand with it. Then he wiped his head with his palms once, then he washed his feet up to the ankles three times each. Then he took a little bit of water in his hand and drank it. Then he said: This is how the Messenger of Allah (ﷺ) used to do wudu’.

Comments: [Saheeh because of corroborating evidence; its isnad is hasan]

877. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “O people of the Qur’an, pray Wiitr, for Allah, may He be glorified and exalted, is One and loves that which is odd numbered.”

Comments: [Its isnad is qawi]

878. It was narrated that Abu Juhaifah said: ‘Ali bin Abi Talib said: Shall I not tell you of the best of this ummah after its Prophet? Abu Bakr, then ‘Umar, then another man.

Comments: [Its isnad is saheeh]

879. It was narrated from ‘Ali that he said: The best of this ummah after its Prophet is Abu Bakr; the best of it after Abu Bakr is ‘Umar; and if I wanted, I could name the third one.
Comments: [Its isnads are salweh; its men are thiqat]

880. It was narrated from Abu Juhaifah: I heard 'Ali (ṣ) say: The best of this ummah after its Prophet are Abu Bakr and 'Umar (ṣ), and if I wanted, I could tell you of the third one.

Comments: [Its isnad is salweh]

881. It was narrated that 'Ali (ṣ) said that the Prophet (ṣ) sent him to Madinah and told him to level the graves.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because Abu Muhammad Al-Hudhali is unknown]

882. It was narrated that 'Ali (ṣ) said: The Messenger of Allah (ṣṣ) sent me to Yemen. I said: O Messenger of Allah, you are sending me to people who are older than me, and I am young and do not know how to judge. He put his hand on my chest and said: "O Allah, make his tongue steadfast and guide his heart. O 'Ali, when two disputants sit before you, do not judge between them until you listen to the second one as you listened to the first. If you do that, the verdict will become clear to
you.” ‘Ali said: I never got confused about any judgement after that or doubted a verdict after that.

Comments: [Hasan because of corroborating evidence]

883. It was narrated that ‘Ali (ясь) said: When this verse was revealed - “And warn your tribe (O Muhammad (ﷺ)) of near kindred” [ash-Shu’ara’ 26:214] - the Prophet (ﷺ) gathered his family together. Thirty people gathered and ate and drank. Then he said to them: “Who could take care of my debts and promises for me, and he will be with me in Paradise and will be my successor among my family?” A man - Shareek did not name him - said: O Messenger of Allah, you are like an ocean; who could do that? Then he offered that to the members of his family and ‘Ali (ясь) said: I will.

Comments: [Its isnad is da’eeef]

884. It was narrated that ‘Ali (ясь) said: The Prophet (ﷺ) used to pray Witr at the time of the adhan and pray two rak’ahs at the time of the iqamah.

Comments: [Its isnad is da’eeef]

885. It was narrated that ‘Ali (ясь) said: The Messenger of Allah (ﷺ) used to pray sixteen rak’ahs during the day.
Comments: [Saheeh]

886. It was narrated from 'Ali bin Abi Talib that the Messenger of Allah (ﷺ) used to ride a donkey whose name was 'Ufair.

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

تخريج: صحيح، وهذا إسناد ضعيف، سلمة بن الفضل مختلف فيه ومحمد بن إسحاق مدلس.

وقد عنم.

887. It was narrated from 'Ali bin Abi Talib that the Prophet (ﷺ) said: "The anus, for the eye [in another version of this report, it says: 'The eye, for the anus...'], which sounds more apt), is like the string that ties up a waterskin; whoever goes to sleep, let him do wudoo'."

Comments: [Its isnad is da'eef]

تخريج: إسناده ضعيف لتدلّب بقية بن الوليل الحمصي، والوضيّن بن عطاء مختلف فيه.

888. It was narrated that 'Ali said:

When I killed Marhab, I brought his head to the Prophet (ﷺ).

Comments: [Its isnad is da'eef jiddan (very weak); it is a chain of da'eef (weak) narrators]

تخريج: إسناده ضعيف جداً مسلسل بالضعفاء.

889. It was narrated from Jareer bin Hayyan, from his father, that 'Ali (ﷺ) said to his father: I shall certainly send you on the same mission as the Messenger of Allah
(ﷺ) sent me: level every grave and destroy every idol.

Comments: [Its isnad is da'eef]

890. It was narrated that ‘Abdur-Rahman bin Abi Laila said: I heard ‘Ali ((fill) say: I was a man who emitted a lot of madhī. I asked the Prophet (ﷺ) [about that] and he said: ‘Wudoo’ should be done for that.”

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

891. It was narrated that ‘Ali (ﷺ) said: I was a man who emitted a lot of madhī. I asked the Prophet (ﷺ) [about that] and he said: ‘Wudoo’ should be done for that and ghusl should be done for manī.”

Comments: [Saheehi]

892. Ibn Abu Laila narrated from Ibn al-Asbahani from his grand-mother, who was a concubine of ‘Ali (ﷺ), that she said: ‘Ali (ﷺ) said: I was a man who fell asleep easily, and when I had prayed Maghrib, and was covered with my garment, I would sleep, then - Yahya bin Sa’eed said: I would sleep before ‘Isha’ - I asked the Messenger of Allah (ﷺ) about that and he granted me a concession.
Comments: [Its isnad is da’eej]

893. It was narrated that ‘Ali (ﷺ) said: I was a man who emitted a lot of madhi. I asked the Messenger of Allah (ﷺ) about that and he said: “For madhi, wudu’ should be done and for mani, ghusl should be done.”

Comments: [Saheeh]

894. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) sent his sacrificial animal with him and told him to give its meat, skin and blankets in charity.

Comments: [Saheeh; this is a hasan isnad]

895. It was narrated that ‘Ali (ﷺ) said: The Prophet (ﷺ) came first, followed by Abu Bakr, and the third one was ‘Umar (ﷺ). Then turmoil (fitnah) struck us; Allah will pardon whomever He will.

Comments: [Saheeh because of corroborating evidence]
896. Shuraikh - i.e., bin 'Ubaid - said: The people of Syria were mentioned in the presence of 'Ali bin Abi Talib (ﷺ) when he was in Iraq. They said: Curse them, O Ameer al-Mu'mineen. He said: No; I heard the Messenger of Allah (ﷺ) say: "The abdal (people who are close to Allah) will be in Syria, and they will be forty men. Every time one of them dies, Allah will replace him with another man. By virtue of them rain is sent and through them victory is achieved against the enemy and punishment is warded off from the people of Syria."

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

897. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me with the sacrificial animals and said: "Do not give the butcher any of it."

Comments: [A saheeh hadith, al-Bukhari (1717) and Muslim (1317)]

898. It was narrated from Ibn Abu Mulaikah that he heard Ibn 'Abbas say: When 'Umar bin al-Khattab (ﷺ) was placed on his bier, the people gathered around him, praying and invoking blessings upon him before [the bier] was lifted up, and I was among them. No one alarmed me except a man who seized me by the shoulder from behind. I
turned and saw that it was 'Ali bin Abi Talib (ﷺ). He prayed for mercy for 'Umar (ﷺ), then he said: You have not left behind anyone more dear to me, with the like of whose deeds I would hope to meet Allah, than you. By Allah, I think that Allah will most certainly join you to your two companions, and that is because I often heard the Messenger of Allah (ﷺ) saying, “Abu Bakr, 'Umar and I went; Abu Bakr, 'Umar and I came in; Abu Bakr, 'Umar and I went out.” So I think that Allah will most certainly join you to them.

Comments: [Its isnad is saheeh, al-Bukhari (3685) and Muslim (2389)]

899. It was narrated from Abu Umamah that 'Ali bin Abi Talib (ﷺ) told him that he used to go to the Prophet (ﷺ). He said: If I found him praying, he would say tasbeeh and I would enter, and if he was not praying, he would give me permission to enter.

Comments: [Its chain of weak narrator]

900. 'Ali bin Husain narrated that Husain bin 'Ali ( kursi) told him that 'Ali bin Abi Talib (ﷺ) told him that the Prophet (ﷺ) came to him and Fatimah, the daughter of the Prophet (ﷺ), at night and said: “Why don’t you get up and pray?” I ['Ali] said: O Messenger of Allah, indeed our souls are in the hand of Allah; if He wants to wake us up He will wake us up.
He left when I said that and did not say anything back to me. Then I heard him say, whilst he was turning away and striking his thigh: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its isnad is saheeh, al-Bukhari (7347) and Muslim (775)]

901. ‘Ali bin Husain (☞) narrated that his father, Husain bin ‘Ali (☞) told him that ‘Ali bin Abi Talib (☞) told him that the Messenger of Allah (☞) came to him and Fatimah at night... and he mentioned a similar report.

Comments: [Its isnad is saheeh]

902. It was narrated that ‘Ali bin Abi Talib (☞) said: The Messenger of Allah (☞) said: "Allah is Kind and loves kindness, and He rewards for kindness in a way that He does not reward for harshness."

Comments: [A hadith that is hasan when joined with other reports]

903. It was narrated that ‘Ali (☞) said: The Messenger of Allah (☞) said: "Whoever narrates a hadith from me thinking it to be false, is the worst of liars."

Comments: [Its isnad is saheeh]
904. It was narrated from 'Abeedah that 'Ali (⋀) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (⋀) to those who kill them. I said: Did you hear that from Muhammad (⋀)? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

905. It was narrated that 'Ali (⋀) said: When this verse “And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)” [Al-Imran 3:97] was revealed, they said: O Messenger of Allah, is it every year? He remained silent. Then they said: Is it every year? He remained silent. Then they said: Is it every year? He said: “No. If I said yes, it would be obligatory.” Then Allah revealed the words: “O you who believe! Ask not about things which, if made plain to you, may cause you trouble” [al-Ma'idah 5:101] up to the end of the Ayah.

Comments: [A saheeh hadeeth, its isnad is da'eeef]

906. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the khuffain [leather slippers]. She said: Go to
907. Yazeed told us: Hajjaj narrated to us and attributed it to the Prophet (ﷺ).

Comments: [Saheehi]

908. It was narrated from ‘Abd Khair: I heard ‘Ali (ﷺ) say: Shall I not tell you of the best of this ummah after the Messenger of Allah (ﷺ)? It is Abu Bakr and ‘Umar (ﷺ).

Comments: [Its isnad is saheeh]

909. It was narrated that ‘Abd Khair al-Hamdani said: I heard ‘Ali (ﷺ) say on the minbar: Shall I not tell you of the best of this ummah after its Prophet? Then he mentioned Abu Bakr. Then he said: Shall I not tell you of the second one? Then he mentioned ‘Umar (ﷺ). Then he said: If I wished, I could tell you of the third one. And he kept quiet. We thought that he meant himself. I
[the narrator] said: Did you hear him say that? He said: Yes, by the Lord of the Ka'bah, otherwise may they [his ears] go deaf.

Comments: [Its isnad is qawii]

910. It was narrated from 'Ali (ṣ) that he washed his hands three times, rinsed his mouth and nose three times, washed his face three times, and said: This is the wudoo' of the Messenger of Allah (ṣaṣṣ).  

Comments: [A hasan hadith]

911. It was narrated that 'Ali (ṣ) said: The Messenger of Allah (ṣaṣṣ) said on the day of al-Ahzab: "They distracted us from the middle prayer, Asr prayer. May Allah fill their graves and houses with fire." Then he prayed [Asr] between the two evening prayers, between Maghrib and 'Ishā'. Abu Mu'awiyah said on one occasion: i.e., between Maghrib and 'Ishā'.  

Comments: [Its isnad is saheeh, and Muslim (627)]

912. 'Ali said: When I narrate to you from the Messenger of Allah (ṣaṣṣ), it would be dearer to me to be thrown down from the sky than to tell a lie about him. But if I narrate from someone else, then I am a warrior and war is deceit. I heard the Messenger of Allah (ṣaṣṣ) say: "There will emerge at the end of time people who are young in age and immature, but their speech
will be like the best of people. But their faith will not go any further than their throats. Wherever you encounter them, then kill them, for killing them brings to the one who kills them reward on the Day of Resurrection.”

Comments: [Its isnad is saheeh, al-Bukhari (6930) and Muslim (1066)]

913. It was narrated that ‘Ali (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: “I have relieved you of zakah on horses and slaves, and there is no zakah on anything less than two hundred (dirhams).”

Comments: [Saheeh]

914. It was narrated that ‘Ali said: I said: O Messenger of Allah, why do I see you choose a wife from among Quraysh and you ignore us? He said: “Have you anyone to suggest?” I said: Yes, the daughter of Hamzah. The Messenger of Allah (صلى الله عليه وسلم) said: “She is the daughter of my brother through breastfeeding.”

Comments: [Its isnad is saheeh, Muslim (1446)]

915. It was narrated that ‘Ikrimah said: I moved on from Muzdalifah with al-Husain bin ‘Ali (رضي الله عنه) and I kept hearing him say the Talbiyah until he stoned Jamratul-Aqabah. I asked him (about that) and he said: I moved on from Muzdalifah with my father and I kept hearing him say...
the Talbiyah until he stoned Jamratal-'Aqabah. I asked him (about that) and he said: I moved on from Muzdalifah with the Prophet (ﷺ) and I kept hearing him say the Talbiyah until he stoned Jamratal-'Aqabah.

Comments: [Its Isnad is Hasan]

916. It was narrated that Maisarah said: I saw ‘Ali (ﷺ) drinking whilst standing. I said to him: Are you drinking whilst standing? He said: If I drink whilst standing, I saw the Messenger of Allah (ﷺ) drinking whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drinking whilst sitting.

Comments: [Hasan because of corroborating evidence]

917. It was narrated from ‘Abd Khair that ‘Ali (ﷺ) said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping the top (of his feet).

Comments: [Saheeh because of corroborating evidence]

918. It was narrated from Ibn ‘Abd Khair that his father said: I saw ‘Ali (ﷺ) do wudu’, and he washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (ﷺ) wash the tops of his feet, I would have thought that the bottoms of the feet were more deserving of being washed.

خريج: حسن - فضل الله أمت نسيب

خريج: صحيح - خصصنا إسحاق بن أبي إسحاق، وأشار الدارفاري في العلل إلى الاختلاف في سنة الحديث. ونظر الله تعالى.

خريج: صحيح - خصصنا إسحاق بن أبي إسحاق، وأشار إلى الاختلاف في سنة الحديث. ونظر الله تعالى.

خريج: صحيح - خصصنا إسحاق بن أبي إسحاق، وأشار إلى الاختلاف في سنة الحديث. ونظر الله تعالى.
919. It was narrated from 'Abd Khair, that 'Ali (ṣ) said: This is the wudoo' of the Messenger of Allah (ṣṣ). Then he did wudoo' washing each part three times.

Comments: [Its isnad is saheeh]

920. It was narrated that Umm Moosa said: I heard 'Ali (ṣ) say: The Prophet (ṣṣ) instructed Ibn Mas'oood to climb up a tree and he told him to bring him something from it, and his Companions looked at the shins of 'Abdullah bin Mas'oood when he climbed the tree and laughed at how thin his shins were. The Messenger of Allah (ṣṣ) said: "Why are you laughing? The leg of 'Abdullah will be heavier in the Balance on the Day of Resurrection than (Mount) Uhud."

Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]

921. It was narrated from 'Ali (ṣ) that he said on the day of the battle of the Camel: The Messenger of Allah (ṣṣ) did not promise us anything on which we might base a claim of succession, rather it is something that we thought of ourselves, then Abu Bakr was appointed as his successor; may the mercy of Allah be upon Abu Bakr, for he did well and remained steadfast. Then 'Umar was appointed as his successor; may the mercy of Allah be upon 'Umar,
for he did well and remained steadfast, until the religion of Islam became well established.

Comments: [Its isnad is da’eef]

922. It was narrated that ‘Ali (ṣa) said: Shall I not tell you of the best of this ummah after its Prophet? [It is] Abu Bakr, and the best of it after Abu Bakr is ‘Umar. Then Allah puts goodness wherever He wills.

Comments: [A saheeh hadith]

923. It was narrated from al-Hakam, from someone who heard ‘Ali (ṣa) and Ibn Mas’ood say: The Messenger of Allah (ṣa) issued a judgement on the basis of one being the neighbour of the other.

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

924. It was narrated that ‘Ali bin Abi Talib (ṣa) said: The Messenger of Allah (ṣa) forbade me to wear gold rings, to wear a blend of linen and silk, to recite Qur’an when bowing and prostrating and to wear clothes dyed with safflower.

Comments: [Its isnad is saheeh, Muslim (2078)]

925. It was narrated that ‘Ali (ṣa) said: Three people came to the Messenger of Allah (ṣa) and one of them said: I had one hundred
Ooqiyyahs and I spent ten Ooqiyyah (in charity). The next one said: I had one hundred dinars and I spent ten dinars (in charity). The next one said: I had ten dinars and I spent one dinar (in charity). The Prophet (ﷺ) said: “You are equal in reward, for each of you gave one tenth of his wealth in charity.”

Comments: [Its isnad is da’eeef because of the weakness of al-Harith al-A’war]

925. It was narrated from al-Musayyab bin ‘Abd Khair that his father said: ‘Ali (ﷺ) stood up and said: The best of this ummah after its Prophet are Abu Bakr and ‘Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its isnad is saheeh]

926. It was narrated that ‘Ali said: Witr is not a must like the obligatory prayers, but it is a Sunnah established by the Messenger of Allah (ﷺ).

Comments: [Its isnad is qawii]

927. It was narrated from ‘Ali that the Prophet (ﷺ) did wudoo’ washing each part three times.

Comments: [Its isnad is saheeh]
929. It was narrated from 'Ali that the Prophet (ﷺ) used to pray \textit{Witr} at the time of the \textit{adhan}.

\textbf{Comments:} [Its isnad is \textit{da'eef} because of the weakness of al-Harith al-A'war]

930. It was narrated from 'Ali bin Rabee'ah: 'Abdur-Razzaq said: Someone who saw 'Ali when he rode told me: When he put his foot in the stirrup, he said: \textit{Bismillah} (in the Name of Allah). When he got on it, he said: \textit{al-Hamdulillah} (praise be to Allah). Then he said: "Glory be to the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny [az-Zukhruf 43:13-14]". Then he said \textit{al-hamdulillah} three times and \textit{Allahu Akbar} three times, then he said: O Allah, there is no god but You. I have wronged myself, so forgive me; no one forgives sins but You. Then he smiled, and it was said: What made you smile, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (ﷺ) do what I have done and say what I have said, then he smiled and we said: What made you smile, O Messenger of Allah? He said: "I was amazed at the slave when he said 'there is no god but You. I have wronged myself, so forgive me; no one forgives sins but You,' and he knows that no one forgives sins but He.'"

\textbf{Comments:} [Hasan, because of corroborating evidence]
931. It was narrated from ‘Ali that the daughter of Hamzah followed them, crying: O uncle, O uncle. ‘Ali took her by the hand and said to Fatimah (ﷺ): Here is your cousin; look after her. ‘Ali, Zaid and Ja’far disputed concerning her. Ali said: I took her and she is the daughter of my paternal uncle. Ja’far said: She is the daughter of my maternal uncle and her maternal aunt is married to me. Zaid said: She is the daughter of my brother. The Messenger of Allah (ﷺ) ruled that she be given to her maternal aunt and said: “The maternal aunt is like the mother.” Then he said to ‘Ali: “You are of me and I am of you.” And he said to Ja’far: “You resemble me in appearance and attitude.” And he said to Zaid: “You are our brother and our freed slave.” ‘Ali (ﷺ) said to him: O Messenger of Allah, why don’t you marry the daughter of Hamzah? He said: “She is the daughter of my brother through breastfeeding.”

Comments: [Its isnad is hasan]

932. It was narrated from ‘Ali (ﷺ) that he said: The best of this ummah after its Prophet are Abu Bakr and ‘Umar (ﷺ).

Comments: [Its isnad is saheeh]

933. It was narrated from ‘Ali (ﷺ) that he said: Shall I not tell you of the best of this ummah after its Prophet? [It is] Abu Bakr, then ‘Umar.

Comments: [Its isnad is saheeh like the hadeeth above]
934. It was narrated from 'Ali (ṣ): Shall I not tell you of the best of this ummah after its Prophet? [It is] Abu Bakr, and the second is 'Umar (ṣ). And if you wish, I shall name the third. Abu Ishaq said: 'Abd Khair made it clear so that you would not have any doubts concerning what 'Ali (ṣ) said.

Comments: [A Hadeth saheeh and its isnad is dae'ef]

935. It was narrated from Ibn Zurair that he heard 'Ali bin Abi Talib (ṣ) say: The Prophet (ṣṣ) took some silk in his right hand and some gold in his left hand, then he said: "These two are forbidden for the males of my ummah."

Comments: [Saheeh because of corroborating evidence]

936. It was narrated from 'Ali bin Abi Talib (ṣ) that he said: We went out with the Messenger of Allah (ṣṣ) and when we were in the Harrah, at as-Suqya (a halting place between Makkah and Madinah) which belonged to Sa'd bin Abi Waqqas, the Messenger of Allah (ṣṣ) said: "Bring me some water for wudoo'." When he had done wudu', he stood up and turned to face the qiblah, then he said takbeer, then he
said: O Allah, Ibraheem was Your slave and Your close friend; he prayed for blessing for the people of Makkah. I am Muhammad, Your slave and Your Messenger; I am praying to You for the people of Madinah - bless their mudd and sa' [weights and measures] as You blessed the people of Makkah, double the blessing You bestowed upon the people of Makkah, a twofold blessing.”

Comments: [Its isnad is saheeh]

937. An old man of Banu Tameem said: ‘Ali mentioned in [the Qur'an] that he spoke; ‘Ali said: There will come a difficult time when the rich man will hold fast to that which is in his hand although he was not enjoined to do that. Allah says: “And do not forget liberaliy between yourselves” [al-Baqarah:237]. The evil [people] will be elevated and good people will be humiliated. And those who are under compulsion (of force or necessity) will be bought from. The Prophet forbade forced sales, transactions based on ambiguity and selling crops before they have ripened.

Comments: [Its isnad is da'eeef because of the weakness of Abu Amir al-Muzani and Shaikh of Banu Tamim is unknown]

938. It was narrated that ‘Ali bin Abi Talib mentioned: The Messenger of Allah said: “The best woman (of her time) was Khadeejah and the best woman (of her time) was Maryam.”

Comments: [Its isnad is saheeh, al-Bukhari (3432) and Muslim (2430)]
939. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings and red garments, and to recite Qur'an when bowing and prostrating.

Comments: [A Saheeh Hadeeth, this is a da'eeef isnad]

940. It was narrated from 'Ali (ﷺ): I heard the Messenger of Allah (ﷺ) say: "The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up and from the insane until he regains his sanity."

Comments: [Saheeh because of corroborating evidence]

941. It was narrated that ash-Sha’bi said: A married adulterer was brought to 'Ali. He gave him one hundred lashes on Thursday and he stoned him on Friday. It was said to him: You gave him two hadd punishments? He said: I flogged him in accordance with the Book of Allah and I stoned him in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh]
942. It was narrated that ash-Sha‘bi said: A freed slave woman of Sa‘eed bin Qais, who was married and had committed an immoral action, was brought to ‘Ali. He gave her one hundred lashes then he stoned her. Then he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh]

943. It was narrated that ‘Abd Khair said: I saw ‘Ali (ﷺ) call for water for wudu’. Then he wiped himself thoroughly with it and wiped the tops of his feet, then he said: This is the wudu’ of one who has not broken his wudu’. Then he said: Were it not that I saw the Messenger of Allah (ﷺ) wipe the tops of his feet, I would have thought that the bottom of the feet were more deserving of being wiped. Then he drank the left over wudu’ water whilst standing, then he said: Where are those who claim that no one should drink whilst standing?

Comments: [A hasan hadeth]

944. It was narrated from ‘Ali bin Abi Talib (ﷺ) that he described the Prophet (ﷺ) and said: He had a large head, a reddish white complexion, a large beard, large joints and large hands and feet. He had a long line of hair running from his chest to his navel and the hair on his head was thick and slightly wavy. He used to lean
forward when walking as if he was walking uphill, and he was neither tall nor short. I have never seen anyone like him (ﷺ) before or since. 'Ali bin Hakeem said in his hadith: 'Ali bin Abi Talib (ﷺ) described the Messenger of Allah (ﷺ) to us. He said: He had a large head and beautiful, slightly wavy hair.

Comments: [Hasan because of corroborating evidence]

945. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) did wudoo' washing each part three times.

Comments: [Its isnad is saheeh]

946. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) was neither short nor tall; he had a large head, wavy hair, a big beard and a reddish complexion. There was a long line of hair running from his chest to his navel. He had large joints and large hands and feet. When he walked, he walked energetically as if walking downhill. I have never seen anyone like him before or since.

Comments: [Hasan because of corroborating evidence]
947. It was narrated that Nafi’ bin Jubair bin Mut’im said: ‘Ali (ṣ) was asked about how the Prophet (ﷺ) looked. He said: He was not short and not tall, and he had a reddish colour and beautiful, slightly wavy hair. He had large joints and large hands, a large head and a long line of hair running from his chest to his navel. When he walked, he walked energetically as if he was walking downhill. I have never seen anyone like him (ṣ) before or after.

Comments: [Hasan because of corroborating evidence]

948. It was narrated that ‘Ali (ṣ) said: When we came to Madinah we ate from its fruits and did not feel comfortable in it, and we became ill. The Prophet (ﷺ) was trying to find out about the well of Badr, and when we heard that the mushrikeen had come, the Messenger of Allah (ﷺ) marched to Badr, and Badr was a well. We got there before the mushrikeen and we found two of their men, a man from Quraish and a freed slave of ‘Uqbah bin Abi Mu’ait. As for the Quraishi, he managed to escape, but we caught the freed slave of ‘Uqbah and started asking him: How many are the people? He said: By Allah, they are great in number and powerful. When he said that, the Muslims began to beat him and they brought him to
the Prophet (ﷺ), who said: How many are the people? He said: By Allah, they are great in number and powerful. The Prophet (ﷺ) tried hard to make him tell him how many they were, but he refused. Then the Prophet (ﷺ) asked him: How many camels do they slaughter? He said: Ten each day. The Messenger of Allah (ﷺ) said: They are one thousand; each camel is for one hundred men. Then a shower of rain fell on us at night and we rushed to seek shelter beneath the trees and leather shields, sheltering from the rain. The Messenger of Allah (ﷺ) spent the night calling upon his Lord, may He be glorified and exalted, saying: “O Allah, if You cause this band to be destroyed, You will never be worshipped.” When dawn came, he called out: “Prayer, O slaves of Allah!” And the people came from beneath the trees and shields and the Messenger of Allah (ﷺ) led us in prayer and encouraged us to fight. Then he said: “The army of Quraish is beneath this red outcrop of the mountain.” When the people drew close to us, and we stood in ranks facing one another, we saw one of their men, riding a red camel of his, going around among the people. The Messenger of Allah (ﷺ) said: “O ‘Ali, call Hamzah for me” - as he was the closest of them to the mushrikeen - and said “Who is the one on the red camel and what is he saying to them?” Then the Messenger of Allah (ﷺ) said: “If
there is anyone among the people who is enjoining good, then perhaps it is the one on the red camel.” Hamzah came and said: He is ‘Utbah bin Rabee’ah, and he is telling them not to fight; he is saying to them: O people, I can see people who are going to fight to the death and you will never be able to harm them, because it will cost you too dear to do so. O people, put the blame on me and say: ‘Utbah bin Rabee’ah is a coward, although you know that I am not the most cowardly among you. Abu Jahl heard that and said: Are you saying this? By Allah, if anyone else said this I would have insulted him; you are filled with fear. ‘Utbah said: Do you mean me, O you with the whistling rear end (i.e., one who breaks wind a great deal because of fear)? Today you will know which of us is the coward. Then ‘Utbah and his brother Shaibah and his son al-Waleed stepped forward in a display of courage and said: Who will come out to fight in single combat? Six young men of the Ausar stepped forward, but ‘Utbah said: We do not want these; let some of our cousins of Banu ‘Abdul-Muttalib come out. The Messenger of Allah (ﷺ) said: “Get up, O Ali; get up, O Hamzah; get up, O ‘Ubaidah bin al-Harith bin ‘Abdul-Muttalib.” Allah caused ‘Utbah and Shaibah, the two sons of Rabee’ah, and al-Waleed bin
‘Utbah, to be killed and ‘Ubaidah was wounded. We killed seventy of them and captured seventy. A short Ansari man brought al-‘Abbas bin ‘Abdul-Muttalib as a captive, and al-‘Abbas said: O Messenger of Allah, by Allah, this is not the one who captured me; I was captured by a bald man who was one of the most handsome of people, who was riding a piebald horse, but I do not see him among the people. The Ansari said: I captured him, O Messenger of Allah. He said: “Be quiet! Allah, may He be exalted, supported you with a noble angel.” ‘Ali (ﷺ) said: We took prisoners, and from among Banu ‘Abdul-Muttafaq, we captured al-‘Abbas, ‘Aqeel and Nawfal bin al-Harith.

Comments: [Its isnad is saheeh]

949. It was narrated from al-Miqdam bin Shuraith, that his father said: I asked ‘A’ishah: Tell me about a man among the Companions of the Prophet (ﷺ) whom I can ask about wiping over the kiswa. She said: Go to ‘Ali (ﷺ) and ask him, for he stayed close to the Prophet (ﷺ). So I went to ‘Ali (ﷺ) and asked him, and he said: The Messenger of Allah (ﷺ) told us to wipe over our kiswa when we travelled.

Comments: [Saheeh because of corroborating evidence]

950. It was narrated that Sa’eed bin Wahab and Zaid bin Yuthai’ said: ‘Ali adjoined the people at ar-Rahbah, saying: Whoever heard
the Messenger of Allah (ﷺ) speak on the day of Ghadeer Khumm, let him stand up. And (of the people) around Sa‘eed, six men stood up, and (of the people) around Zaid, six men stood up, and they testified that they had heard the Messenger of Allah (ﷺ) say to ‘Ali ( małe) on the day of Ghadeer Khumm: “Isn’t it Allah Who is closer to the believers?” They said: Yes. He said: “O Allah, if I am a person’s mawla (friend and supporter) then ‘Ali is also his mawla; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.”

**Comments:** [Saheeh because of corroborating evidence]

951. A hadith like that of Abu Ishaq was narrated from ‘Amr Dhi Murr, i.e., from Sa‘eed and Zaid, and he added to it: “and support those who support him, and forsake those who forsake him.”

**Comments:** [Its isnad is da‘eef because ‘Amr dhi Murr is unknown]

952. A similar report was narrated from Abut-Tufail from Zaid bin Arqam from the Prophet (ﷺ).

**Comments:** [Saheeh because of corroborating evidence]

953. It was narrated that ‘Ali ( małe) said: When al-Hasan was born, the Messenger of Allah (ﷺ) came and said: “Show me my son; what
did you name him?" I said: I named him Harb [which means "war"]). He said: "Rather he is Hasan." When al-Husain was born, he said: "Show me my son; what did you name him?" I said: I named him Harb. He said: "Rather he is Husain." When the third one was born, the Prophet (ﷺ) said: "Show me my son; what did you name him?" I said: Harb. He said: "Rather, he is Muhassin." Then he said: "I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushabbir."

Comments: [Shaikh Al-Bani graded, it da’eeif in Ad-da’eeefah (3706)]

954. It was narrated that Abut-Tufail said: 'Ali was asked: Did the Messenger of Allah (ﷺ) tell you anything that was only for you? He said: He did not tell us anything that was only for us without telling all other people, except that which is in the sheath of this sword of mine. He brought out a document on which it was written: "May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who steals the boundary markers, may Allah curse the one who curses his father and may Allah curse the one who gives refuge to an offender."

Comments: [Its isnad is saheeh, Muslim (1978)]

955. It was narrated from 'Amr bin Huraith that he visited Hasan [when he was sick] and 'Ali was with him. 'Ali (ﷺ) said: Are you
visiting Hasan [during his sickness] when you feel what you feel? He said to him: Yes; you are not the Lord of my heart, to direct it as you will. ‘Ali (ﷺ) said: That does not prevent me from giving you advice. I heard the Messenger of Allah (ﷺ) say: “There is no Muslim who visits a [sick] Muslim, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes.”

Comments: [Hasan; ans its isnad is du’eeb because Abdullah bin Yasar is unknown]

956. It was narrated from al-Hasan al-Basri, from ‘Ali (ﷺ) that the Prophet (ﷺ) said: “The Pen has been lifted from three: from the sleeper until he wakes up, from the crazy - or insane- one until he comes back to his senses, and from the minor until he grows up.”

Comments: [Saheeh because of corroborating evidence]

957. It was narrated from ‘Ali (ﷺ) that the Messenger of Allah (ﷺ) used to say at the end of his Witir: “O Allah, I seek refuge in Your pleasure from Your wrath; I seek refuge in Your pardon from Your punishment; I seek refuge with You from You. I cannot
praise You enough; You are as You have praised Yourself.”

Comments: [Its isnad is qawi]

958. It was narrated from Ibn Abi Laila: I heard 'Ali (nh) say: A suit made of silk was brought to the Prophet (SAW). He sent it to me and I put it on, then I saw displeasure in his face, and he told me to divide it between the women as head covers.

Comments: [Saheeh because of corroborating evidence; its isnad is hasan, al-Bukhari (2614) and Muslim (2071)]

959. It was narrated from Abu Hassan that 'Ali (nh) would give instructions for something to be done, then they would come and say: We did such and such. And he would say: Allah and His Messenger spoke the truth. Al-Ashtar said to him: What you say is becoming widespread among the people. Is it something that the Messenger of Allah (NSW) advised you to say? ‘Ali (nh) said: The Messenger of Allah (NSW) did not advise me to say anything to the exclusion of other people, except something I heard from him and it is written in a document in the sheath of my sword. They kept on at him until he
took out a document, in which it said: "Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah and the angels and all the people; no nafl or obligatory act of worship will be accepted from him." And in it was said: "Ibraheem declared Makkah to be a sanctuary and I declare Madinah to be a sanctuary; the area between its two lava fields and all of its territory is sacred. Its grasses are not to be cut, and its game is not to be disturbed, and its lost property is not to be picked up except by the one who announces it, and no tree is to be cut in it, except what a man needs to feed his camel. And no weapon is to be carried in it for fighting." And in it was said: "All the believers are equal in respect of blood [i.e., their lives are of equal value]. The protection offered by the least among them is to be honoured. They should be united as one against their enemies. A believer is not to be killed (in retaliation) for a disbeliever, nor one who has a covenant during the covenant.

Comments: [Saheeh because of corroborating evidence]

960. It was narrated from 'Ali bin Abi Talib (رضی الله عنه) that the Prophet (صلى الله عليه وسلم) used to say when he bowed: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. You are my Lord. My hearing, my sight, my brain, my bones and my sinews submit to You. Whatever my feet carry is for Allah, the Lord of the Worlds."
961. It was narrated that ‘Abdur-Rahman bin Abi Laila said: I saw ‘Ali (ṣ) in ar-Rahbah, adjourning the people, (saying): I adjure by Allah anyone who heard the Messenger of Allah (ṣ) say on the day of Ghadeer Khumm: “If I am a person’s mawla (friend and supporter) then ‘Ali is also his mawla”, to stand up and testify. ‘Abdur-Rahman said: And twelve men who had been at Badr stood up. It is as if I can see one of them. And they said: We bear witness that we heard the Messenger of Allah (ṣ) say on the day of Ghadeer Khumm: “Am I not closer to the believers than their own selves and my wives are their mothers?” We said: Yes indeed, O Messenger of Allah. He said: “If I am a person’s mawla (friend and supporter) then ‘Ali is also his mawla; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.”

Comments: [Hasan because of corroborating evidence; this is a da'irf isnad, because of the weakness of Yazeed bin Abu Ziyad]
exalted, and this document that the Messenger of Allah (ﷺ) gave to me. In it are the rates of *zikah*. He said: [This was] a document that was attached to his sword.

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

963. It was narrated that Malik bin 'Umair said: I was sitting with 'Ali (:border) and Sa'sa'ah bin Soohan came in and greeted him, then he said: O Ameer al-Mu'mineen, forbid to us that which the Messenger of Allah (ﷺ) forbade you. He said: He forbade us to use gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade us to wear a blend of linen and silk, to use red saddle cloths, silk and gold jewellery. Then he said: The Messenger of Allah (ﷺ) gave me a suit of silk and I went out wearing it so that people would see me wearing a garment that the Messenger of Allah (ﷺ) had given to me. The Messenger of Allah (ﷺ) saw me and told me to take it off, so I sent one piece to Fatimah and I tore the other and shared it out among his wives.

Comments: [Saheeh because of corroborating evidence and Ali bin Asim is *da’eef*]

964. Simak bin 'Ubaid bin al-Waleed al-'Absi said: I entered upon 'Abdur-Rahman bin Abi Laila, who told me that he heard 'Ali (:border) say in ar-Rahbah: I adjure by Allah any man who heard the Messenger of Allah (ﷺ) and was

وَهذَا الصِّحِيَّةُ، أُعْطِيَتِهَا رَسُولُ اللَّهِ ﷺ،
فيَهَا قَرَائْصُ الصَّدَقَةِ. قَالَ: لَصِحِيَّةٌ مَعْلُومَةٌ
في سِبْعِيْنَ. [رَاجِعٌ ٨٧٢]

نُخْرِيجٌ: حَسَنُ لِفِيِهَا، وَهَذَا إِسْنَادٌ ضَعِيفٌ
لَصِحِيَّةِ شَرِيك.

٩٦٣- حَدَّثَنِي عَلِيُّ بْنُ عَاصِمٍ: أَخْرَجْنَا
إِسْمَاعِيْلَ بْنَ سَعْيَنَ عَنْ مَالِكَ بْنَ عُمَّارَ قَالَ:
كَذَا قَالَ عَلَى عَلِيٍّ قَالَ: فَجَاءَ صَغَّرَةَ بَيْنَ
صَوْخَانِ فَسَلَ، ثُمَّ قَالَ قَالُ: يَا أَبِيَّ
المُؤْتَمِينَ! أَنَا عَلَى عَنْهُ رَسُولُ اللَّهِ
اللَّهٔ. قَالَ: نَهَايَا عَنِ الْبَيْتَاءِ، وَالْحَتْبَاءِ،
وَالْمُرْفَعِ، وَالْقَمْرِ، وَنَهَايَا عَنِ السَّمْئِ،
وَالْيَلِبْسَةِ الْحُدْرَاءِ، وَعَنِ الْخَرْبَاءِ، وَالْحَلْقِ
الْذَّهْبِ. ثُمَّ قَالَ قَالُ: كَانَ رَسُولُ اللَّهِ
كَانَعَّلَى كَانُ: وَلَيْسَ لِأَيُّهَا النَّاسُ
غَلِبَتْ مِنْ خَرْبَاءِ، فَخَرَّجْتُنِئِهَا بِتَرْجِيِ الْمَأْسَرِ
عَلَى كَانُ: رَسُولُ اللَّهِ ﷺ، قَالَ: قَرَائْصٌ
رَسُولُ اللَّهِ ﷺ، فَأَمَّنَنَا بِذَلِكَ، فَأَرَسَلْ
بِإِخْدَاهُمَا إِلَى قَاطِقَةٍ، وَقَبْضَ الْأَخْرَى بِبِنَ
يَزَارٍ. [نَظُورٌ ١١٢] ١١١٢

نُخْرِيجٌ: صَحِيحُ لِفِيِهَا، عَلِيُّ بْنُ عَاصِمٍ
ضَعِيفٌ، وَقَدْ تَوَيَّعَ.
present on the day of Ghadeer Khumm to stand up, and no one is to stand up except those who saw him. Twelve men stood up and said: We saw and heard him when he took him by the hand and said, "O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy, support those who support him and forsake those who forsake him." Everyone stood up except three. He prayed against them and his supplication against them was fulfilled.

Comments: [Hasan because of corroborating evidence, apart from the phrase "support those who support him and forsake those who forsake him"; this is a da'eef isnad]

965. It was narrated that 'Abdur-Rahman bin Abi Laila said: When 'Ali bin Abi Talib (ﷺ) heard the mu’dh-dhin giving the adhan, he used to repeat after him. When he said, I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, 'Ali (ﷺ) would say: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, and that those who deny Muhammad are the liars.

Comments: [Its isnad is da’eef because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

966. It was narrated that Shuraih bin Hani’ said: I asked ‘A’ishah about wiping over the khuffain (leather slippers) and she said: Ask ‘Ali bin Abi Talib (ﷺ), for he used
to travel with the Messenger of Allah (ﷺ). So I asked him and he said: For the traveller (the khuffain may be wiped over) for three days and nights and for the one who is not travelling, one day and night. Yahya said: He - meaning Shu‘bah - used to attribute it to the Prophet (ﷺ), then he stopped doing that.

Comments: [Its isnad is saheeh, Muslim (276)]

967. It was narrated that Abu Hurairah said: I heard the Messenger of Allah (ﷺ) say: Were it not that it would be too difficult for my ummah, I would have commanded them to use the siwak at every time of prayer, and I would have delayed Isha‘ until the first third of the night had passed, because when the first third of the night has passed, Allah, may He be exalted, descends to the first heaven and stays there until dawn comes, and someone says: Is there anyone asking so that he might be given? Is there anyone praying so that he might be answered? Is there any sick person asking for healing so that he might be healed? Is there any sinner asking for forgiveness, so that he might be forgiven?

Comments: [Hasan because of corroborating evidence; this is a da‘ef isnad because Ata’ al-Madani is unknown]

968. A hadith like that of Abu Hurairah was narrated from ‘Ali bin Abi Talib ( dây) from the Prophet (ﷺ).

Comments: [Its isnad is hasan]
969. It was narrated that ‘Ali (ﷺ) was asked about Witr and whether it was obligatory. He said: It is not like the obligatory prayer, but it is a Sunnah that was done by the Messenger of Allah (ﷺ) and his Companions, and they continued doing it until the end of their lives.

Comments: [A qawi hadeeth]

970. It was narrated from ‘Ali (ﷺ) that he called for a jug of water, then he said: Where are those who say that they dislike drinking whilst standing? He took it and drank whilst standing, then he did a light wudoo’ and wiped over his shoes, then he said: This is the wudoo’ of the Messenger of Allah (ﷺ) for one who is pure and has not broken his wudoo’.

Comments: [Its isnad is hasan]

971. It was narrated from ‘Ali (ﷺ) that he did wudoo’ washing each part three times and he drank the water left over from his wudoo’, then he said: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its isnad is hasan]

972. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “If one of you sneezes, let...
him say, Praise be to Allah the Lord of the Worlds, and let those who are around him say: May Allah have mercy on you, and let him say, May Allah guide you and rectify your condition."

Comments: [Hasan because of corroborating evidence].

973. It was narrated that 'Ali (س) said: The Messenger of Allah (ص) said: "If one of you sneezes, let him say, Praise be to Allah in all situations, and let those who are around him say: May Allah have mercy on you, and let him reply, May Allah guide you and rectify your condition."

Comments: [Hasan because of corroborating evidence; see the report above].

974. It was narrated that 'Abd Khair said: 'Ali bin Abi Talib (ص) came out to us when we were in the mosque and said: Where is the one who was asking about Witr? Those among us who had started the first rak'ah added a second to it so as to make it even, then we gathered around him and he said: The Messenger of Allah (ص) used to pray Witr at the beginning of the night, then he prayed Witr in the middle of the night, then he settled on paying Witr at this time. He said: That was when dawn was breaking.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad].
975. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali when he was sick. 'Ali (_seen) to him: Are you visiting him because he is sick, or is this a social visit? Abu Moosa said: Rather I have come to visit him because he is sick. 'Ali (seen) to him: I heard the Messenger of Allah (seen) say: "Whoever visits a sick person in the morning, seventy thousand angels will go out with him, all of them praying for forgiveness for him, until evening comes, and he will have a garden in Paradise. And whoever visits a sick person in the evening, seventy thousand angels will go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise.

Comments: [Hasan; but the correct view is that it is mawroof]

976. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali bin Abi Talib (seen) when he was sick. 'Ali (seen) to him: Have you come to visit him because he is sick or is it a social visit? He said: No; rather I have come to visit him because he is sick. 'Ali (seen) said: There is no Muslim who visits a sick person, but seventy thousand angels go out with him, all of them praying for forgiveness for him. If he went out in the morning [they continued to do that] until evening comes, and he will have a garden in Paradise. If he goes out in the evening, seventy thousand angels
go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise."

Comments: [Hasan, see the report above]

977. It was narrated that ‘Ali (ﷺ) said: I was a man who omitted a great deal of maghrib. I asked the Messenger of Allah (ﷺ) about that and he said: “For maghrib, do wudoo’ and for maghrib, wash.”

Comments: [Saheeh and its isnad is da’ef because of the weakness of Yazeed bin Abu Ziyad] (راجع: 893)

978. It was narrated from Mujalid that ‘Amir said: Shararah had a husband who was absent in Syria. She became pregnant and her former master brought her to ‘Ali bin Abi Talib (ﷺ) and said: This one has committed zina. She admitted it, so he gave her one hundred lashes on Thursday and stoned her on Friday; he dug a hole for her to her navel, and I was present. Then he said: Stoning is a Sunnah established by the Messenger of Allah (ﷺ). If anyone saw her do it, the first one to throw a stone should be the one who witnessed it; he should give his testimony and follow his testimony with his stone. But she admitted it, so I will be the first one to stone her. He threw a stone at her, then the people stoned her and I was among them. By Allah, I was among those who killed her.

Comments: [Saheeh]
979. It was narrated from Muhammad bin 'Ubaidullah, from his father, that his paternal uncle said: 'Ali (ﷺ) was asked: Can a man ride his sacrificial animal? He said: There is nothing wrong with it; the Prophet (ﷺ) used to pass by men who were walking, and he would tell them to ride his sacrificial animals, i.e. the Prophet's sacrificial animals. He said: And there is nothing you could follow that is better than the Sunnah of your Prophet (ﷺ).

Comments: [Hasan because of corroborating evidence; this is a da'if isnad because Muhammad bin 'Ubaidullah is unknown]

980. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) cursed riba, the one who pays it, the two who witness it, the one who writes it down, the one who withholds zakat, the woman who does tattoos and the woman who gets tattoos done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. He said: And he used to forbid wailing (for the deceased).

Comments: [Hasan because of corroborating evidence; this is a da'if isnad because of the weakness of al-Harith al-A'war]

981. It was narrated that 'Ali (ﷺ) said: Purple saddle cloths and wearing a blend of linen and silk and gold rings were forbidden. Muhammad said: I mentioned that to my brother Yahya bin Seereen and he said: Did you not hear this? Yes, and borders of silk brocade.
Comments: [Its isnad is saheeh]

982. It was narrated that ‘Abeedah said: ‘Ali (ﷺ) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from him? He said: Yes, by the Lord of the Ka’bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

983. It was narrated that ‘Abeedah said: When ‘Ali killed the people of an-Nahrawan he said: Look for him. And they found him in a ditch lying beneath the slain. They brought him out and ‘Ali (ﷺ) came to his companions and said: If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from the Messenger of Allah (ﷺ)? He said: Yes, by the Lord of the Ka’bah.

Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]

984. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “I have relieved you of zakah on horses and slaves. And on
silver (the zakah) is one quarter of one tenth.

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

985. It was narrated that ‘Ali (ﷺ) said: If you are told a hadith from the Messenger of Allah (ﷺ), then think of it in the most guided, the best and the most pious manner.

Comments: [Saheeh; and its isnad is da‘eef because it is interrupted]

986. It was narrated that ‘Ali (ﷺ) said: If you are told a hadith from the Messenger of Allah (ﷺ), then think of it in the best, most guided and most pious manner.

Comments: [Its isnad is saheeh]

987. It was narrated that ‘Ali (ﷺ) said: If you are told a hadith from the Messenger of Allah (ﷺ), then think of the Messenger of Allah (ﷺ) in the best, most pious and most guided manner. ‘Ali (ﷺ) came out to us when the mu‘adhhdhin was giving the call to prayer and said: Where is the one who was asking about Witr? This time for Witr is good.

Comments: [Its isnad is saheeh]
988. It was narrated from 'Abeedah that 'Ali (.ViewGroup) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear him? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

989. Malik bin 'Urfutah told me: I heard 'Abd Khair say: I was with 'Ali and a chair and a stone vessel of water were brought. He washed his hands three times, his face three times, his forearms three times, and he wiped his head - Yahya described it: he started at the front of his head and moved to the back. And he said: I do not know whether he brought his hands back to the front or not - and he washed his feet. Then he said: Whoever would like to see the wudu' of the Messenger of Allah (ﷺ), this is the wudu' of the Messenger of Allah (ﷺ). Abu 'Abdur-Rahman said: Shu'bah made a mistake with this; rather it was narrated from Khalid bin 'Alqamah, from 'Abd Khair.

Comments: [Its isnad is saheeh]

990. It was narrated that 'Ali (ﷺ) said: We thought that it was Fajr, but the Messenger of Allah (ﷺ)
said: "It is 'Asr prayer" - meaning the middle prayer.

Comments: [A saheeh hadeeth]

991. It was narrated from 'Ali (as) that the Messenger of Allah (ﷺ) said: "The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant."

Comments: [Saheeh because of corroborating evidence]

992. It was narrated from Yoosuf bin Mas’ood, from his grandmother, that a man passed by them on a camel in Mina during the days of at-Tashreeq (saying): These are days of eating and drinking. I asked who he was and they said: 'Ali bin Abi Talib.

Comments: [A Saheeh Hadeeth]

993. It was narrated that Qais bin 'Ubad said: I set out with al-Ashtar to go to 'Ali (as). We said: Did the Prophet of Allah (ﷺ) tell you something that he did not tell to all
the people? He said: No, except what is in this document. He [the narrator] said: A document in the sheath of this sword. In it was said: "The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant. Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah, the angels and all the people."

Comments: [Its isnad is saheeh]

994. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said on the day of al-Khandaq: "They distracted us from the middle prayer until the sun set - or until the sun was about to set. May Allah fill their stomachs - or their graves - with fire."

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)]

995. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: "If one of you sneezes, let him say: Praise be to Allah in all situations. Let others say to him: May Allah have mercy on you. And let him say: May Allah guide you and rectify your condition." I said to him: Is it from Abu Ayyoob? He said: 'Ali (ﷺ)."
996. It was narrated that ‘Ali (ṣ) said: Fatimah (ṣ) complained about the marks left on her hands from grinding flour. We came to the Prophet (ṣṣ) and I said: O Messenger of Allah, Fatimah is complaining to you about the marks left on her hands from grinding flour and she is asking you for a servant. He said: “Shall I not tell you about something that is better for you than a servant?” and he told us, when going to sleep, to say thirty-three and thirty-three and thirty-four of tasbeeh, tahmeed and takbeer.

Comments: [Its isnad is qaww]
and washed his feet. Then he said: This is the wudoo’ of your Prophet.

**Comments:** [Saheeh because of corroborating evidence]

999. It was narrated from ‘Ali (ﷺ) that ‘Ammar asked permission to enter upon the Prophet (ﷺ) and he said: “The good one, the purified one.”

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

1000. It was narrated that Rib‘i said: I heard ‘Ali (ﷺ) say: The Messenger of Allah (ﷺ) said: “Do not tell lies about me, because whoever tells a lie about me will enter Hell.” Hajjaj said: I said to Shu‘bah: Did he meet ‘Ali? He said: Yes; he narrated it to me from ‘Ali. And he did not say he heard it.

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

1001. It was narrated from Rib‘i bin Hirash that he heard ‘Ali (ﷺ) deliver a khutbah; he said: The Messenger of Allah (ﷺ) said... and he narrated a similar report.

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

1002. ‘Abdur-Rahman bin Abi Laila narrated that ‘Ali (ﷺ) told him that the Prophet (ﷺ) told him
to be in charge of the sacrificial animals, and he instructed him to distribute all of his sacrifice: its meat, its skin and its blankets, and not to give the butcher any of it.

Comments: [Its isnad is saheeh, al-Bukhari (1717) and Muslim (1317)]

1003. It was narrated from ‘Abdul-Kareem - and he narrated the same hadeeth. And he said: We will pay his wages ourselves.

Comments: [Its isnad is saheeh]

1004. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to recite Qur’an whilst bowing, and (to wear) a blend of linen and silk or clothes dyed with safflower.

Comments: [A saheeh hadeeth, its isnad is hasan]

1005. It was narrated from an-Nazzal bin Sabrah that when ‘Ali (ﷺ) prayed Zuhr, he called for a vessel of water in ar-Rahbah and drank whilst standing. Then he said: Some men dislike this, but I saw the Messenger of Allah (ﷺ) do what you have seen me do. Then he wiped himself with what was left over and said: This is the wudoo’ of one who has not broken his wudoo’.

Comments: [Its isnad is saheeh, al-Bukhari (5616)]
1006. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah (ﷺ) said: "The key to prayer is purification; entering it is takbeer and exiting it is tasleem."

Comments: [Saheeh because of corroborating evidence; its isnad is hasan].

1007. Al-Hasan bin 'Uqbah Abu Kibrat al-Muradi told us: I heard 'Abd Khair say: 'Ali said: Shall I not show you the wudu?' of the Messenger of Allah (ﷺ)? Then he did wudu' washing each part three times.

Comments: [Saheeh]

1008. 'Abdul-Malik bin Sal' said: 'Abd Khair used to lead us in Fajr prayer, and he said: One day we prayed Fajr behind 'Ali (ﷺ) and when he said the salam he got up and we got up with him. Then he walked until he reached ar-Rahbah where he sat down and leaned his back against the wall. Then he raised his head and said: O Qanbar, bring me the scoop and the big vessel. Then he said to him: Pour (the water). So he poured water for him. He washed his hands three times, then he put his right hand in the vessel and rinsed his mouth and nose three times. Then he put his hand in the vessel and washed his face three times. Then he put his right hand in the vessel and washed his right arm three times, then he washed his left arm three times. And he said:
This is the wudoo' of the Messenger of Allah (ﷺ).

Comments: [A hasan hadeethi]

1009. ‘Ali said: I was a man who emitted a great deal of madhi and I felt too shy to ask the Prophet (ﷺ) about that because of his daughter, so I told al-Miqdad to ask him and he said: “Let him wash his private part and testicles and do wudoo’.”

Comments: [A saheeh hadeethi]

1010. It was narrated from Ibn al-Hanafiyyah that ‘Ali (ัส) told al-Miqdad to ask the Prophet (ﷺ) about madhi and he said: “Let him do wudoo’.”

Comments: [Its isnad is saheeh, Muslim (303)]

1011. It was narrated that ‘Ali (ัส) said: The Messenger of Allah (ﷺ) would relieve himself, then eat meat with us and recite Qur’an, and nothing stopped him or prevented him (from reciting Qur’an) except janabah.

Comments: [Its isnad is Hasan]

1012. It was narrated that ‘Ali (ัส) said: The Messenger of Allah (ﷺ) used to pray two rak‘ahs following every prescribed prayer except Fajr and ‘Asr. ‘Abdur-Rahman said: after every prayer.
1013. It was narrated that ‘Ali said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping their tops.

Comments: [A saheeh hadeeth]

1014. It was narrated from Ibn ‘Abd Khair that his father said: I saw ‘Ali (ﷺ) doing wudoo’. He washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (ﷺ) washing the tops of his feet I would have thought that the bottoms of the feet were more deserving of being washed.

Comments: [Its isnad is saheeh]

1015. On another occasion, Sufyan told us: I saw ‘Ali (ﷺ) doing wudoo’, and he wiped the top of them [the feet].

Comments: [Its isnad is saheeh]

1016. It was narrated that ‘Ali (ﷺ) said: This is the wudoo’ of the Messenger of Allah (ﷺ), then he did wudoo’ washing each part three times.
 Comments: [Its isnad is saheeh]

1017. It was narrated that ‘Ali (ﷺ) said: I never heard the Messenger of Allah (ﷺ) say “May my father and mother be sacrificed for you” to anyone except Sa’d bin Malik. I heard him say to him on the day of Uhud: “Shoot, Sa’d, may my father and mother be sacrificed for you!”

Comments: [Its isnad is saheeh, al-Bukhari (2905) and Muslim (2411)].

1018. It was narrated that ‘Ali (ﷺ) said: The Prophet (ﷺ) sent out an expedition and appointed over them a man of the Ansar, and commanded them to listen to him and obey. They made him angry about something, so he said: Gather firewood for me. So they gathered firewood, then he said: Light a fire. So they lit a fire, then he said: Didn’t the Messenger of Allah (ﷺ) command you to listen to me and obey? They said: Yes indeed. He said: Then enter it (the fire). They looked at one another and said: We only fled to the Messenger of Allah (ﷺ) because of the Fire. They continued talking until his anger dissipated and the fire went out. When they came to the Prophet (ﷺ) they told him about that and he said: “If they had
entered it they would never have come out of it; obedience is only in that which is right and proper.”

Comments: [Its isnad is saheeh, al-Bukhari (4340) and Muslim (1840)]

1019. It was narrated that ʿAli (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to wear a ring on this or this. ʿAbdur-Razzaq said: meaning his forefinger and middle finger.

Comments: [Its isnad is qawi]

1020. It was narrated that Qais al-Kharifi said: I heard ʿAli (ﷺ) say: The Messenger of Allah (ﷺ) came first, followed by Abu Bakr, and the third one was ʿUmar (ﷺ). Then turmoil (fitnalah) struck us, and that is what Allah, may He be glorified and exalted, willed. Abu ʿAbdur-Rahman said: My father said regarding the words, then turmoil (fitnalah) struck us: He [ʿAli] was showing modesty thereby.

Comments: [Its isnad is hasan]

1021. It was narrated from Hujayyah bin ʿAdiyy that a man asked ʿAli (ﷺ) about [sacrificing] a cow. He said: [It may be sacrificed] on behalf of seven people. He said: [What about] its horns? He said: It does not matter. He said: [What

Comments: [Its isnad is hasan]
about] one that is lame? He said: If it can reach the place of sacrifice [then sacrifice it]. He said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears.

Comments: [Its isnad is hasan]

1022. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin ‘Adiyy say: I heard ‘Ali bin Abi Talib (ﷺ), when a man asked him... and he narrated the same hadith.

Comments: [Its isnad is hasan like the one above]

1023. It was narrated that ‘Ali (ﷺ) said: There were no horsemen among us on the day of Badr apart from al-Miqdad. I could not see any of us who was not asleep, apart from the Messenger of Allah (ﷺ) who remained praying beneath a tree and weeping until morning.

Comments: [Its isnad is saheeh]

1024. It was narrated that ‘Ali said: If I carried out the hadd punishment on a man and he died, I would not feel upset, except in the case of kharr; if (such a man) died, I would pay the diyah (to his family) because the Messenger of Allah (ﷺ) did not prescribe it (did not specify a particular number of lashes).

Comments: [Its isnad is saheeh, al-Bukhara (6778) and Muslim (1707)]
1025. It was narrated from 'Ali that the Messenger of Allah used to do wudu' washing each part three times.

Comments: [Its isnad is saheeh]

1026. It was narrated that 'Ali said: I was a man who emitted a great deal of madhi and the daughter of the Messenger of Allah was married to me, so I told a man to ask him [about that] and he said: "Do wudu' and wash it off."

Comments: [Its isnad is saheeh, al-Bukhari (269)]

1027. It was narrated that 'Abd Khair said: We prayed Fajr then we went to him ['Ali] and sat with him. He called for (water) for wudu' and a small vessel of water and a large vessel were brought. He emptied the small vessel into his right hand and washed his hands three times, rinsed his mouth three times and rinsed his nose three times, using one handful of water each time. Then he washed his face three times and his forearms three times each. Then he put his hand in the small vessel and wiped his head with both hands together once. Then he washed his feet three times each. Then he said: This is the wudu' of your Prophet, so learn it.
Comments: [Saheeh because of corroborating evidence]

1028. It was narrated that ‘Ali (ﷺ) said: I was a man who emitted a great deal of maghrib, so I asked the Prophet (ﷺ) and he said: “If you see maghrib then do wudoo’ and wash your private part, and if you see water gushing then do ghussal.” I [the narrator] mentioned that to Sufyan and he said: I heard that from Rukain.

Comments: [Its isnad is saheeh]

1029. Mu’awiyah and Ibn Abi Bukair told us: Za’idah told us: ar-Rukain bin ar-Rabee’ bin ‘Ameelah al-Fazari told us... and he mentioned a similar report, and they said: water gushing. And Ibn Abi Bukair told us: Za’idah told us, and he also said, gushing.

Comments: [Its isnad is saheeh]

1030. It was narrated that ‘Ali (ﷺ) said: Shall I not tell you of the best of this ummah after its Prophet (ﷺ)? [It is] Abu Bakr, then the best of it after Abu Bakr is ‘Umar (ﷺ), then Allah puts goodness wherever He wills.

Comments: [A saheeh hadeeth]

1031. It was narrated that ‘Abd Khair said: ‘Ali (ﷺ) said, when he finished with the people of
Basrah: The best of this *unnan* after its Prophet (ﷺ) is Abu Bakr, and after Abu Bakr it is 'Umar, then we got involved in matters which Allah will judge as He wills.

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

**1032.** It was narrated from al-Musayyab bin 'Abd Khair, that his father said: 'Ali (ﷺ) stood up and said: *The best of this* *unnan* *after its Prophet* (ﷺ) *is Abu Bakr, and 'Umar, then we got involved in matters which Allah will judge as He wills.*

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

**1033.** It was narrated that 'Ali (ﷺ) said: 'Ammar came and asked permission to enter upon the Prophet (ﷺ) and he said: "Let him in; welcome to the good one, the purified one."

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

**1034.** It was narrated from Sa‘e’ed bin Dhi Huddan: Someone who heard 'Ali (ﷺ) told me that he said: *The Messenger of Allah* (ﷺ) *called war deceit.*

**Comments:** [A *Saheeh Hadeeth*; this is a *da’eeef isnad*]
1035. It was narrated from Hisham: My father told me that ‘Ali (ﷺ) said to al-Miqdad: Ask the Messenger of Allah (ﷺ) about a man who gets close to a woman and emits *madhi,* for I am too shy to ask him because his daughter is married to me. The Messenger of Allah (ﷺ) said: “Let him wash his private part and testicles, and do *wudu*.”

Comments: [A saheeh hadeeth]

1036. It was narrated that ‘Ali (ﷺ) said: They distracted us on the day of al-Ahzab from ‘Asr prayer, until I heard the Messenger of Allah (ﷺ) say: “They distracted us from the middle prayer, ‘Asr prayer. May Allah fill their graves and houses and stomachs with fire.”

Comments: [Its isnad is saheeh, Muslim (627)]

1037. It was narrated that ‘Ali (ﷺ) said: We have nothing except the Book of Allah, may He be exalted, and this document from the Prophet (ﷺ): Madinah is a sanctuary from ‘A’ir to Thawr; whoever commits an offence in it or gives refuge to an offender, may the curse of Allah, the angels and all the people be upon him and no obligatory or *nafi* act of worship will be accepted from him.” And he said: “Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of
Allah, the angels and all the people, and Allah will not accept from him any nafl or obligatory act of worship. Whoever takes people as mawla without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and Allah will not accept from him any nafl or obligatory act of worship.”

Comments: [Its isnad is saheeh, al-Bukhari (1870) and Muslim (1370)]

1038. It was narrated that ‘Ali (ﷺ) said: I said: O Messenger of Allah, why do I see you marrying from Quraish and you do not marry from among us? He said: “Do you have someone?” I said: The daughter of Hamzah. He said: “She is the daughter of my brother through breastfeeding.”

Comments: [Its isnad is saheeh, Muslim (1446)]

1039. It was narrated that Abu ‘Abdur-Rahman as-Sulami said: ‘Ali said: If I tell you a hadith from the Messenger of Allah (ﷺ), then think of the Messenger of Allah (ﷺ) in the best, the most guided and the most pious manner.

Comments: [Its isnad is saheeh]

1040. It was narrated from ‘Ali that he said: Shall I not tell you of the best of this ummah after its Prophet (ﷺ)? [It is] Abu Bakr, then ‘Umar.
1041. It was narrated from Ali concerning the verse “You are only a warner, and to every people there is a guide” [ar-Ra’d 13:7]: The Messenger of Allah (ﷺ) said: “The warner and the guide is a man from Banu Hashim.”

Comments: [Its isnad is saheeh]

1042. It was narrated that ‘Ali said: When the fighting grew intense on the day of Badr, we sought shelter by drawing close to the Messenger of Allah (ﷺ), who was one of the strongest of the people, and no one was closer to the mushrikeen than him.

Comments: [Its isnad is da’eef, and there is something odd in its text]

1043. It was narrated from ‘Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) forbade garments made from a blend of linen and silk, or garments dyed with safflower, wearing gold rings and reciting Qur’an whilst bowing.

Comments: [Its isnad is saheeh, Muslim (2078)]
1044. It was narrated from Ibraheem bin Fulan bin Hunain, that his grandfather Hunain said: 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear garments dyed with safflower, or garments made from a blend of linen and silk, or gold rings, and reciting Qur'an whilst bowing.

Comments: [Saheeh]

1045. It was narrated from 'Ali that he said: The Messenger of Allah (ﷺ) told me to sell two slaves who were brothers, so I sold them and separated them. I mentioned that to the Prophet (ﷺ) and he said: "Go and take them back, and only sell them together; do not separate them."

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

1046. It was narrated that Abu Hayyah said: I saw 'Ali (ﷺ) doing wudoo'. He washed his hands until they were clean, then he rinsed his mouth three times, then he rinsed his nose three times; he washed his face three times and his forearms three times; he wiped his head and washed his feet up to the
 ankles. And he took the leftover water and drank it whilst standing. Then he said: I wanted to show you how the Messenger of Allah (ﷺ) did wudu’.

Comments: [Its isnad is hasan]

1047. ‘Abd Khair narrated a hadith like that of Abu Hayyah from ‘Ali, except that ‘Abd Khair said: When he finished his wudu’, he took some of the leftover water in his hand and drank it.

Comments: [Its isnad is sahechi]

1048. It was narrated from Jurayj bin Kulaib, that he heard ‘Ali (_salallahu ‘alayhi wa salam) say: The Messenger of Allah (ﷺ) forbade sacrificing an animal that has lost most of its horn or ear. Qatadah said: I mentioned that to Sa’eed bin al-Musayyab and he said: [That refers to] one that has lost half or more (of its horn or ear).

Comments: [Its isnad is hasan]

1049. It was narrated that ‘Ali said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to wear garments made from a blend of linen and silk, and to use red saddlecloths.

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

1050. It was narrated that Abu Hayyah said: I saw 'Ali urinate in ar-Rahbah. (Then) he called for water and did wudoo'. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he stood up and drank from the leftover water, then he said: I saw the Messenger of Allah (ﷺ) do what you have seen me do, and I wanted to show it to you.

Comments: [Its isnad is hasan]

1051. It was narrated that Ibraheem an-Nakha'i said: 'Alqamah bin Qais struck this minbar and said: 'Ali (ﷺ) addressed us from this minbar; he praised and glorified Allah, and said what Allah willed that he should say, and he said: The best of this ummah after the Messenger of Allah (ﷺ) is Abu Bakr, then 'Umar, may Allah be pleased with them both. Then we got involved in events and Allah will decide concerning that.

Comments: [Its isnad is qauai]

1052. It was narrated that 'Abd Khair said: I heard 'Ali (ﷺ) say: The best of this ummah after its Prophet is Abu Bakr, then 'Umar.
may Allah be pleased with them both.

Comments: [Its isnad is da'cef because of the weakness of Yoonus bin Khabbab]

تخريج: إسناد ضعيف لضعف يونس بن خباب، لكن صح الأثر من طريق آخر عن المسيب

تقدم برمظ (٩٢٦).

1053. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) was neither short not tall; he had a large head and beard, large hands and feet, large joints, a reddish face, and a long line of hair from his chest to his navel. When he walked he walked energetically, as if lifting his feet from a rock. I have never seen anyone like him before or since, may the blessings and peace of Allah be upon him.

Comments: [Hasan because of corroborating evidence]

تخريج: حسن لغيره، إسناد حديث وكيع عن الماسودي محتل للتحسيين، وأما عبد الله بن عمران الأنصاري فإنه في عداد الصحيحين، بين علي رجل غير مسني، كما ذكره ابن أبي حاتم وغيره.

1054. It was narrated that Abu Juhaifah said: I thought that 'Ali (ceased) was the best of the people after the Messenger of Allah (ﷺ) and he quoted the hadith. I said: No by Allah, O Ameer al-Mumineen; I did not think that any of the Muslims after the Messenger of Allah (ﷺ) was better than you. He
said: Shall I not tell you of the best of the people after the Messenger of Allah? I said: Yes. He said: Abu Bakr (ﷺ). Then he said: Shall I not tell you of the best of the people after the Messenger of Allah (ﷺ) and Abu Bakr? I said: Yes. He said: 'Umar (ﷺ).

Comments: [Its isnad is qaww]
not have been capable of that, and to our Lord is our final destiny’ [az-Zukhruf 43:13, 14]. Abu Sa’eed, the freed slave of Banu Hashim, said: Then he said al-
handu lillah three times and Allahu Akbar three times, then he said Subhan Allah three times. Then he said: There is no god but You. Then he [the narrator] went back to the hadith of Wakee’ and said: Glory be to You, I have wronged myself, so forgive me; no one forgives sins but You. Then he smiled, and I said: What made you smile? He said: I was riding behind the Messenger of Allah (ﷺ), and he did what you have seen me do, then he smiled and I said: What made you smile, O Messenger of Allah? He said: “Allah, may He be blessed and exalted, says: How remarkable is My slave; He knows that no one forgives sin except Me.”

Comments: [Hasan because of corroborating evidence]

1057. It was narrated that ‘Ali said: I fell sick and the Prophet (ﷺ) came to me when I was saying: O Allah, if my time has come then grant me relief; if it has not yet come then heal me or grant me well being; and if this is a trial then grant me patience. He said: “What did you say?” I repeated it to him, then he touched me with his hand and said: “O Allah, heal him” or “grant him well being.” And I never suffered that sickness again after that.

Comments: [Its isnad is hasan]
1058. It was narrated from 'Ali (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) used to wake his family up during the last ten (nights of Ramadan).

Comments: [Its isnad is hasan]

1059. It was narrated that 'Abd Khair said: I heard 'Ali (رضي الله عنه) say: Allah took His Prophet (صلى الله عليه وسلم) in the best way any Prophet was ever taken, then Abu Bakr (رضي الله عنه) was appointed as his successor and he did what the Messenger of Allah (صلى الله عليه وسلم) had done and followed the Sunnah of his Prophet; and 'Umar (رضي الله عنه) was appointed and did likewise.

Comments: [Its isnad is hasan]

1060. It was narrated that 'Abd Khair said: I heard 'Ali (رضي الله عنه) saying on the minbar: The best of this ummah after its Prophet are Abu Bakr and 'Umar, and if I wanted to name the third one, I would name him. A man said to Abu Ishaq: They are saying that you say they were the best in evil. He said: Are you a Haroori (i.e Kharijii)?! 

Comments: [Saheeh because of corroborating evidence]

1061. It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) instructed us to check the eyes and ears, and not to sacrifice any animal whose ears are slit in two lengthwise, any animal that
has a round hole in its ear as a distinguishing mark, any animal that has the edge of its ears cut, or any animal whose ears were slit from the back.

Comments: [Hasan]

1062. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) promised me, no one would love me except a believer and no one would hate me except a hypocrite.

Comments: [Its isnad is saheeh, Muslim (78)]

1063. It was narrated from Hanash al-Kinani that some people in Yemen dug a trap for a lion, and (the lion) fell into it. The people gathered around, and one man fell in. He grabbed hold of another, then the other one grabbed hold of another, until four men had fallen in. They (their families) disputed concerning that until they took up arms against one another. 'Ali (ﷺ) said: Would you kill two hundred for four? Rather I shall judge among you and if you accept it, all well and good. For the first one, one quarter of the diyah; for the second one, one third of the diyah; for the third one, half of the diyah, and for the fourth one, the (entire) diyah. They did not accept his verdict, so they went to the Prophet (ﷺ) and he said: I shall judge among you. He was told about the verdict of 'Ali (ﷺ) and he approved of it.

Comments: [Its isnad is da'eeef because of the weakness of Hanash]
1064. It was narrated that Abul-Hayyaj said: 'Ali (ﷺ) said to me - and 'Abdur-Rahman said: 'Ali (ﷺ) said to Abul-Hayyaj -: I am sending you on the same mission as the Messenger of Allah (ﷺ) sent me: do not leave any raised grave without levelling it or any image without erasing it.

Comments: [Its isnad is saheeh, Muslim (969)]

1065. It was narrated from 'Ali that the Prophet (ﷺ) said: “There is no obedience to any human being if it involves disobedience to Allah.”

Comments: [Its isnad is saheeh, al-Bukhari (4340) and Muslim (1840)]

1066. It was narrated that Qatadah said: I heard Jurayj bin Kulaib narrate that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade [for sacrifice] any animal that was missing most of its ear or horn. I asked Sa'eed bin al-Musayyab: What does missing most of its ear or horn mean? He said: When half or more [of an animal's ear or horn] is missing.

Comments: [Its isnad is hasan]

1067. It was narrated that 'Ali (ﷺ) said: We were at a funeral in Baqee' al-Gharqad, and the Messenger of Allah (ﷺ) came to us. He sat down and we sat down around him. He had a stick and he started to hit the
ground with it, then he lifted his gaze and said: "There is no one among you, no living soul, but Allah has decreed its place in Paradise or Hell, and it has been decreed whether it is doomed or blessed." The people said: O Messenger of Allah, shouldn't we rely on our destiny and stop striving? Then whoever is one of the blessed, will end up blessed, and whoever is one of the doomed, will end up doomed. The Messenger of Allah (ﷺ) said: “Rather you should strive, for everyone is helped (to do their deeds): the doomed are helped to do the deeds of the doomed and the blessed are helped to do the deeds of the blessed.”

Then he recited: “As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient, and belies Al-Husna, We will make smooth for him the path for evil” [al-Lail 92:5-10].

Comments: [Its isnad is Saheeh, al-Bukhari (1362) and Muslim (2647)]

1068. It was narrated that ‘Ali (ﷺ) said: We were at a funeral in Baqee’ al-Gharqad - and he narrated a similar report.

Comments: [Its isnad is saheeh]
1069. It was narrated from ‘Ali ( عليه السلام) that the Messenger of Allah (صلى الله عليه وسلم) used to fast on the day of ‘Ashoora’ and enjoined others to do so.

Comments: [Hasan because of corroborating evidence; this is a *da’eef isnad* because of the weakness of Jabir al-Ju’fi]

1070. It was narrated from Abu ‘Abdur-Rahman, from ‘Ali ( عليه السلام), that the Prophet (صلى الله عليه وسلم) said: “Whoever tells a lie about his eyes (i.e., claims to have seen something in his dream that he did not see) will be commanded to tie the two ends of a grain of barley on the Day of Resurrection.”

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

1071. It was narrated from ‘Ali ( عليه السلام) that he said: I was a man who emitted a great deal of madhh but I felt too shy to ask the Messenger of Allah (صلى الله عليه وسلم) about it because his daughter was married to me, so I told a man to ask him and he said: “For that, do *wudoo*.”

Comments: [Its isnad is saheeh]

1072. It was narrated that ‘Ali ( عليه السلام) said: The Messenger of Allah (صلى الله عليه وسلم) said: “The key to prayer is...
wuudoo’, entering it is takbeer and exiting it is tasleem.”

Comments: [Its isnad is hasan]

1073. It was narrated from ‘Ali (ﷺ) from the Prophet (ﷺ) that he said: “Do not pray after ‘Asr unless you pray when the sun is still high.”

Comments: [A Saheeh Hadeeth]

1074. It was narrated that ‘Ali (ﷺ) said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the old man, has died. He said: “Go and bury him, then do not do anything about his affairs until you come to me.” So I went and buried him, then I came to him and he said: “Go and do ghusl, then do not do anything until you come to me.” So I did ghusl, then I came to him and he offered du’aa’ for me, and I would not be happy if I had red and black camels instead of that. Ibn Bakkar said in his hadeeth: as-Suddi said: And ‘Ali (ﷺ) used to do ghusl when he had washed a deceased person.

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]
1075. It was narrated that 'Ali said: The Messenger of Allah said: “Whoever tells a lie about me deliberately, let him take his place in Hell.”

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

1076. It was narrated from 'Ali from the Prophet that he said: “Do not pray after 'Asr unless you pray when the sun is still high.” Sufyan said: I do not know whether he meant in Makkah or anywhere else.

Comments: [Its isnad is saheeh]

1077. It was narrated from 'Ali that Ukaidir Doomah gave the Prophet a suit or a garment of silk. He ['Ali] said: He gave it to me and said: Divide it among the women for head covers.

Comments: [Its isnad is saheeh, al-Bukhari (2614) and Muslim (2071)]

1078. It was narrated that 'Abdullah bin Sabu' said: I heard 'Ali say: Verily this (his beard) will be soaked from this (his head, i.e., from blood flowing from a wound to the head). What
is this wretch waiting for? They said: O Ameer al-Mu'mineen, tell us who he is so that we can annihilate his family. He said: By Allah, then you would be killing because of me people who are not involved in my killing. They said: Appoint a successor for us. He said: No, but I will leave you as the Messenger of Allah (ﷺ) left you. They said: What will you say to your Lord when you come to Him? - on one occasion, Wakee' said: When you meet Him - He said: I will say: O Allah, You left me with them as long as You wanted, then You took me to Yourself and You are still with them; if You will You can cause their affairs to be sound and if You will You can cause their affairs to be corrupt.

Comments: [Hasan because of corroborating evidence; this is a da'ef isnad because Abdullah bin Sabu‘ is unknown]

1079. It was narrated that 'Ali (ﷺ) said: We were with the Prophet (ﷺ) when 'Ammar came and asked for permission to enter. He said: "Let him in, welcome to the good one and purified one."

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

1080. It was narrated that 'Ali bin Abi Talib (ﷺ) said: If I tell you a hadith from the Messenger of Allah (ﷺ), then think of him in the best manner, the most guided manner and the most pious manner.
1081. A similar report was narrated from Abu ‘Abdur-Rahman as-Sulami from ‘Ali.

Comments: [Its isnad is saheeh]
1084. It was narrated that ‘Umar bin Sa‘eed said: ‘Ali (ﷺ) said: If I carried out the hadd punishment on a man and he died, I would not feel upset, except in the case of one who drank khamr; if (such a man) died, I would pay the diyah (to his family) because the Messenger of Allah (ﷺ) did not prescribe it (did not specify a particular number of lashes).

Comments: [Its isnad is saheeh, al-Bukhari (6778) and Muslim (1707)]

1085. It was narrated from Abu-Khaleel that ‘Ali (ﷺ) said: I heard a man asking for forgiveness for his parents and they were mushrikeen. I said: Are you asking for forgiveness for your parents when they are mushrikeen? He said: Didn’t Ibraheem ask for forgiveness for his father when he was a mushrik? I mentioned that to the Prophet (ﷺ) and these verses were revealed: “It is not (proper) for the Prophet and those who believe to ask Allah’s forgiveness for the Mushrikoon” [at-Tawbah 9:113-114]. ‘Abdur-Rahman said: And Allah revealed [the words]: “And Ibraheem’s (Abraham) invoking (of Allah) for his father’s forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father)”.

Comments: [Its isnad is hasan]
1086. It was narrated that Suwaid bin Ghafalah said: ‘Ali ( Kı ) said: If I tell you a hadith from the Messenger of Allah ( ﷺ ), then being thrown down from heaven is dearer to me than telling a lie about him. But if I tell you something that is between me and you, then war is deceit. I heard the Messenger of Allah ( ﷺ ) say: “Some people will emerge at the end of time who are young in age and foolish. They will speak the best of words, they will recite Qur'an but it will not go any further than their throats.” Abdur-Rahman said: Their faith will not go any further than their throats. They will pass out of the faith as the arrow passes out of the prey. If you meet them then kill them, for in killing them there will be for the one who kills them reward with Allah, may He be glorified and exalted, on the Day of Resurrection.” ‘Abdur-Rahman said: “If you meet them, then kill them, for killing them will bring to those who kill them reward on the Day of Resurrection.”

Comments: [Its isnad is saheeh, al-Bukhari (3611) and Muslim (1066)]

1087. It was narrated from ‘Ali ( Kı ) that the Prophet ( ﷺ ) said: “And have ye made it your livelihood i.e., your gratitude ‘that you should declare it false?’ [al-Waqi‘ah 56:82].” Then he said: “(That is when) you say, ‘We were given rain by such-and-such a star.’”
Comments: [Saheeh because of corroborating evidence; this is a da’eef isnad]

1088. It was narrated that ‘Ali said - I think he attributed it to the Prophet (ﷺ) - “Whoever tells a lie about his dream will be ordered to tie a grain of barley on the Day of Resurrection.”

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

1089. It was narrated from ‘Ali (เศร) that the Prophet (ﷺ) said: “Whoever lies about his dream deliberately, let him take his place in Hell.”

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

1090. It was narrated that ‘Ali (เศร) said: The Messenger of Allah (ﷺ) sent me, az-Zubair and Abu Marthad on a mission, and we were all horsemen. He said: “Set out until you reach Rawdat Khakh” - this is how Abu ‘Awanah said it - “and there you will find a woman who has a letter from Hatib bin Abi Balta’ah to the mushrikeen.” And he quoted the hadeeth at length.

Comments: [Its isnad is saheeh]
1091. It was narrated that ‘Ali (ası) said: The Prophet (ص) ruled that debts must be paid before carrying out bequests, and you recite the words, “after payment of legacies he (or she) may have bequeathed or debts” [an-Nisa’ 4:12]. Brothers from the same mother and father inherit from one another, but brothers from different mothers do not.

Comments: [Its isnad is da’eef]

1092. It was narrated that Abu ‘Abdur-Rahman as-Sulami said: ‘Ali said: If I narrate to you a hadith from the Messenger of Allah (ص), then think of him in the best manner, the most guided manner, the most pious manner.

Comments: [Its isnad is saheeh]

1093. It was narrated that ‘Ali said: When Abu Talib died, I came to the Prophet (ص) and said: Your paternal uncle, the misguided old man, has died. He said: “Go and bury him, and do not do anything until you come to me.” So I went and buried him. Then he told me to do ghusl, then he prayed for me, offering supplications that I would not like to have anything else instead of them.

Comments: [Its isnad is Saheeh]

1094. It was narrated that ‘Ali (ası) said: The Messenger of Allah (ص) stood up for funerals, so we
stood up; then he sat down, so we sat down.

Comments: [Its isnad is saheeh, Muslim (962)]

1095. It was narrated from 'Ali that the Prophet (ﷺ) said: "There is no obedience to any created being if it involves disobedience to Allah, may He be glorified and exalted."

Comments: [Its isnad is saheeh, al-Bukhari (7257) and Muslim (1840)]

1096. It was narrated that Sa'eed bin al-Musayyab said: ‘Ali (ﷺ) said: I said: O Messenger of Allah, shall I not tell you about the most beautiful girl of Quraish? He said: "Who is she?" I said: The daughter of Hamzah. He said: "Don't you know that she is the daughter of my brother through breastfeeding? Allah has forbidden (for marriage) through breastfeeding that which He has forbidden through blood ties."

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad]

1097. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) said: "I have relieved you of zakah on horses and slaves, but bring one quarter of one tenth, for every forty dirhams, one dirham."

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad]
1098. It was narrated from 'Abdullah bin Hunain: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade me - but I do not say that he forbade you - to wear clothes dyed with safflower and gold rings.

**Comments:** [Its isnad is hasan, Muslim (2078)]

1099. It was narrated from 'Ali: I said: O Messenger of Allah, why do you marry from Quraish and not from us? He said: "Do you have anyone?" I said: The daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

**Comments:** [Its isnad is saheeh, Muslim (1446)]

1100. It was narrated from 'Ali (ﷺ) that when the Prophet (ﷺ) slaughtered the sacrificial animals, he ordered me to give their meat, skins and saddle blankets in charity.

**Comments:** [Its isnad is saheeh, al-Bukhari (1717) and Muslim (1317)]

1101. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) ordered me not to give the butcher any part of it for his work.

**Comments:** [Its isnad is saheeh]
1102. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear rings of gold, to use red saddle pads, to wear garments made from a blend of linen and silk, and nabetali made from barley.

Comments: [Its isnad is hasan]

1103. It was narrated that 'Ali said: When the last ten days of Ramadan came, the Messenger of Allah (ﷺ) would wake up his family and tighten his izar. It was said to Abu Bakr: What does tightening the izar mean? He said: Keeping away from women.

Comments: [Its isnad is hasan]

1104. It was narrated from 'Ali that the Prophet (ﷺ) used to wake up his family during the last ten nights of Ramadan.

Comments: [Its isnad is hasan]

1105. It was narrated that 'Ali said: When the last ten nights of Ramadan came, the Messenger of Allah (ﷺ) used to tighten his izar and wake his wives up.

Comments: [Its isnad is hasan]
1106. It was narrated that ‘Ali bin Abi Talib said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears [of animals for sacrifice].
Comments: [Its isnad is hasan]

1107. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) came first, Abu Bakr came second and ‘Umar came third. Then we got involved in turmoil, and it is up to Allah to judge.
Comments: [Its isnad is hasan]

1108. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade us to mate a donkey with a mare.
Comments: [Saheeh because of corroborating evidence; this is a da’eef isnad]

1109. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “The best woman of her time was Khadeejah and the best woman of her time was Maryam bint Imran.”
Comments: [Its isnad is saheeh, al-Bukhari (3432) and Muslim (2430)]
1110. It was narrated that 'Ali (as) said: We were sitting with the Prophet (as) at a funeral - I [the narrator] think he said in Baqee' al-Gharqad - and he struck the ground (with a stick), then he lifted his head and said: "There is no one among you but Allah has decreed his place in Paradise or his place in Hell." We said: O Messenger of Allah, shouldn't we rely on that? He said: "No; rather strive, for each will be enabled [to do the appropriate deeds]." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And believes Al-Husna. (See the footnote of the Verse No. 6). We will make smooth for him the path for evil" [al-Lail 92:5-10].

Comments: [Its isnad is saheeh, al-Bukhari (4947) and Muslim (2647)]

1111. It was narrated from 'Ali (as) that the Messenger of Allah (as) said: "Seek Lailatul-Qadr in the last ten nights of Ramadan, and if you miss anything, make sure you do not miss the last seven nights."

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

[1] Al-Husna: The Best (i.e. either La ilaha illallah: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]
1112. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “No one truly believes until he believes in four things: he believes in Allah, he believes that Allah sent me with the truth, he believes in the resurrection after death, and he believes in the divine decree, both good and bad.”

Comments: [Its isnad includes a man who is not known]

1113. It was narrated that ‘Ali (ﷺ) forbade gold rings, wearing garments made from a blend of linen and silk, and red saddle pads.

Comments: [Its isnad is hasan]

1114. It was narrated that ‘Ali (ﷺ) used to wake his family up during the last ten nights of Ramadan and tie up his izar.

Comments: [Its isnad is hasan]

1115. It was narrated from ‘Ali (ﷺ) that the Messenger of Allah (ﷺ) said: “Whoever wakes up his family in the last ten nights of Ramadan will have his reward in the Hereafter.”

Comments: [Its isnad is hasan]
during the last ten nights of Ramadan.

Comments: [Its isnad is hasan]

1116. It was narrated that Hubairah bin Yareem said: We were with ‘Ali and he called a son of his who was called ‘Uthman and he had a lock of hair.

Comments: [Its isnad is da’eeef]

1117. It was narrated that ‘Abdur-Rahman bin Abi Laila said: My father used to stay up at night with ‘Ali, and ‘Ali used to wear summer clothes in winter and winter clothes in summer. It was said to me: Why don’t you ask him about that? So I asked him and he said: The Messenger of Allah (ﷺ) sent for me on the day of Khaibar and I had sore eyes, so I said: O Messenger of Allah, I have sore eyes. He spat in my eye and said: “O Allah, take away from him heat and cold.” And I have never felt heat or cold since then. And he said: “I shall send out a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away.” The people hoped to be the one, and he sent ‘Ali (ﷺ).

Comments: [Its isnad is da’eeef because of the weakness of Ibn Abu Laila the Shaikh of Wakee’]

1118. It was narrated from ‘Ali (ﷺ) that he said - ‘Ali bin Hakeem said in his hadeeth: Do you not
feel protective jealousy when your womenfolk go out; and Hannad said in his hadith: Do you not feel ashamed when they go out? - I have heard that your womenfolk go out in the marketplaces, crowding with the rough men.

Comments: [Its isnad is da'eef]

1119. It was narrated from Shuraib bin Haní’ that he asked ‘A’ishah (may Allah be pleased with her) about wiping over the kluffain (leather slippers). She said: Ask ‘Ali (may Allah be pleased with him) about that, for he used to go out on campaign with the Messenger of Allah (may Allah send him peace and blessings). So he asked him and he said: “For the traveller, three days and nights; for one who is not travelling, one day and night.” It was said to Muhammad: Did he attribute it to the Prophet (peace be upon him)? He said: He thought that it was marfoo’ [attributed to the Prophet] but he was afraid to say so.

Comments: [Its isnad is saheeh, Muslim (276)]

1120. It was narrated that ash-Sha’bi said: Muhammad (peace be upon him) cursed the one who consumes riba, the one who pays it, the one who writes it down, the one who witnesses it, the woman who does tattoos and the woman who gets tattoos done. Ibn ‘Awn said: Except in the case of illness? He said: Yes. [And he continued:] the one who marries a woman and divorces her so that she
becomes permissible for her first husband, and the one for whom that is done, and the one who withholds zakah. And he forbade wailing [for the dead]. He did not say curse. I said: Who told you? He said: al-Harith al-A’war al-Hamdani.

Comments: [Its isnad is da’eef because of the weakness of al-Harith al-A’war]

1121. It was narrated that ‘Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: Whoever leaves a space the size of a hair when [doing ghusl for janabah] and does not pour water on it, such and such will be done to him in the Fire. ‘Ali said: From that time I hated my hair, as you can see.

Comments: [Its isnad is marfoo’ da’eef]

1122. It was narrated that ‘Ali (ﷺ) said: The Prophet (ﷺ) had a large head, a reddish complexion, large hands and feet, a large beard, a long line of hair from his chest to his navel, and large joints. He walked as if going downhill, energetically. He was neither short not tall. I have never seen anyone like him before or since.

Comments: [Hasan because of corroborating evidence]
1123. It was narrated that ‘Ali (as) said: The Messenger of Allah (ﷺ) used to teach us the Qur’an so long as he was not junub.

Comments: [Hasan because of corroborating evidence]

1124. It was narrated that Abu Burdah bin Abi Moosa said: I was sitting with my father when ‘Ali came and stood next to us and said salam. Then he discussed some issues of the people with Abu Moosa. Then ‘Ali (as) said: The Messenger of Allah (ﷺ) said to me: “Ask Allah for guidance in the sense of directions when travelling and ask Allah for proper aim in the sense of aiming an arrow.” And the Messenger of Allah (ﷺ) forbade me to wear a ring on this or this - the forefinger or the middle finger. He was standing and I did not know which of the two fingers it was. And the Messenger of Allah (ﷺ) forbade me to use red saddle cloths or to wear garments made from a blend of linen and silk. We said to him: O Ameer al-Mu’minin, what is the red saddle cloth? He said: Something that women make for their husbands to put on their mounts. We said: What are garments made from a blend of linen and silk? He said: Cloth that comes to us from Syria, with wide silken stripes in a twisted shape like citrons. Abu Burdah said: When I saw the garment that is called as-Sabani [from a place in
North Africa], I realised that this is what it was.

Comments: [Its isnad is qawi]

1125. It was narrated that Maisarah and Zadhan said: ‘Ali (ṣ) drank whilst standing, then he said: If I drink whilst standing, I saw the Messenger of Allah (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drink whilst sitting.

Comments: [Hasan because of corroborating evidence]

1126. It was narrated that ‘Ali (ṣ) said: The Messenger of Allah (ﷺ) allowed three days and nights for the traveller and one day and night for one who is not travelling (i.e., with regard to wiping over the khuffain or leather slippers)

Comments: [Its isnad is saheeh, Muslim (276)]

1127. It was narrated from ‘Awn bin Abi Juhaifah that his father said: ‘Ali (ṣ) said: If I narrate to you a hadeeth from the Messenger of Allah (ﷺ), then being thrown from heaven to earth is dearer to me than attributing to the Messenger of Allah (ﷺ) something that he did not say. However, war is deceit.

Comments: [Its isnad is saheeh, al-Bukhari (6930) and Muslim (1066)]
1128. It was narrated from Zadhan that ‘Ali bin Abi Talib (ṣ) drank whilst standing and the people looked at him and found that strange. ‘Ali (ṣ) said: Why are you looking at me like that? If I drink whilst standing, I saw the Messenger of Allah (ṣ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ṣ) drink whilst sitting.

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

1129. It was narrated from ‘Ali (ṣ) that the Messenger of Allah (ṣ) was treated with cupping and he gave the cupper his fee.

**Comments:** [Hasan because of corroborating evidence; this is a da‘īf isnad because of the weakness of Abdul-A‘la Ath-Tha‘labī]

1130. It was narrated that ‘Ali said: The Messenger of Allah (ṣ) was treated with cupping and he instructed me to give the cupper his fee.

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

1131. It was narrated that ‘Ali (ṣ) said: Khadeejah asked the Prophet (ṣ) about two children of her who had died during the
Jahiliyyah. The Messenger of Allah (ﷺ) said: “They are in Hell.” When he saw that she was upset, he said: “If you saw where they are now, you would hate them.” She said: O Messenger of Allah, about my child from you? He said: “He is in Paradise.” Then the Messenger of Allah (ﷺ) said: “The believers and their offspring will be in Paradise and the mushrikeen and their children will be in Hell.” Then the Messenger of Allah (ﷺ) recited: “And those who believe and whose offspring follow them in Faith, - to them shall We join their offspring...” [at-Toor 52:25].

Comments: [Its isnad is da‘eej because Muhammad bin Uthman is unknown]

1132. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) was sitting at one of the crossing points of the ditch on the day of al-Khandaq and he said: “They distracted us from the middle prayer until the sun set. May Allah fill their bellies and their houses with fire.”

Comments: [Its isnad is saheeh, Muslim (627)]

1133. ‘Abd Khair said: ‘Ali sat after praying Fajr in ar-Rabbah, then he said to his slave: Bring me water for wudoo’. The slave brought him a vessel in which there was water and another, large, vessel. ‘Abd Khair said: We were sitting and looking at him. He took the vessel in his right hand and tilted it over his left hand, then he washed both hands. Then he took
the vessel in his right hand and poured water over his left hand, then he washed both hands. He did that three times. 'Abd Khair said: Throughout that, he did not put his hand in the vessel until he had washed it three times. Then he put his right hand in the vessel and washed his mouth, and rinsed his nose with his left hand. He did that three times. Then he put his right hand in the vessel and washed his face three times. Then he washed his right arm up to the elbow three times, then he washed his left arm up to the elbow three times. Then he put his right hand in the vessel until it was immersed, then he lifted it with whatever water was on it, and he wiped his left hand with it then he wiped his head with both hands, once. Then he poured water with his right hand three times on his right foot, then he washed it with his left hand. Then he poured water with his right hand on his left foot, then he washed it with his left hand three times. Then he put his right hand in the vessel and scooped up a handful of water and drank. Then he said: This is the wudu' of the Prophet of Allah (ﷺ); whoever would like to see the wudu' of the Prophet of Allah (ﷺ), this is his wudu'.

Comments: [Its isnad is salheeh]

1134. It was narrated from ‘Ali that on the day of al-Ahzab, the Prophet (ﷺ) said: "O Allah, fill their houses and graves with fire
as they distracted us from the middle prayer until the sun set."

Comments: [Its isnad is saheeh]

1135. It was narrated that Mujahid said: ‘Ali ( rosa) said: I got very hungry once in Madinah, so I went out to look for work in ‘Awali al-Madinah. I saw a woman who had collected some mud and I thought that she wanted to add water to it. So I made a deal with her, for each bucket one date. I brought sixteen buckets full, until it left marks on my hands, then I went to the water and drank some. Then I came to her and opened my hands in front of her like this - Isma’eeel spread his hands and put them together - and she counted out sixteen dates for me. Then I came to the Prophet ( saw) and told him, and he ate some of them with me.

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

1136. It was narrated that Abu Jameelah at-Tuhawi said: I heard ‘Ali ( rosa) say: The Messenger of Allah ( saw) was treated with cupping, then he said to the cupper when he was finished: How much do you pay to your masters? He said: Two sa’s. He ordered that one sa’ be waived, and he told me to give him one sa’.

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

تخريج: حسن لنصره، وهذا إسناد ضعيف لضعف أبي جناب.
1137. It was narrated from ‘Ali (عـ) that a female servant of the Prophet (صـ) committed zina and he ordered me to carry out the hadd punishment on her. I found that her (postpartum) bleeding had not yet stopped, so I went to him and told him about that, and he said: “When the bleeding stops, then carry out the hadd punishment on her. Carry out the hadd punishment on those whom your right hands possess.” This is the version of Ishaq bin Isma’eel.

Comments: [Saheeh because of corroborating evidence; this is a da’eef isnad because Abdul-A’la is da’eef]

1138. It was narrated that ‘Ali (عـ) said: The Prophet (صـ) was told about a slave woman of his who had committed an immoral action... and he narrated the hadeeth.

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

1139. It was narrated from Marwan bin Al-Hakam that he said: I saw ‘Ali and ‘Uthman (صـ) between Makkah and Madinah. ‘Uthman was telling people not to do tamattu’ or join them together (Hajj and ‘Umrah, i.e., qiran). When ‘Ali (صـ) saw that, he entered ihram for both of them together and said: Here I am for ‘Umrah and Hajj together. ‘Uthman (صـ) said: You see me telling the people not to do that...
and you do it? He said: I will not give up a Sunnah of the Messenger of Allah (ﷺ) for the opinion of anyone among the people.

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari (1563)]

1140. It was narrated from Maisarah: I saw 'Ali (ﷺ) drinking whilst standing and I said: Do you drink whilst standing? He said: if I drink whilst standing, I saw the Messenger of Allah (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drink whilst sitting.

Comments: [Its isnad is hasan]

1141. It was narrated that Al-Hakam said: I heard Ibn Abu Laila [say]: 'Ali told us that Fatimah (ṣ) complained about the marks of the millstone on her hand. Some captives were brought to the Prophet (ﷺ), so she went but did not find him. She met 'A'ishah (ṣ) and told her (why she had come). When the Prophet (ﷺ) came, 'A'ishah (ṣ) told him that Fatimah (ṣ) had come to her. The Prophet (ﷺ) came when we had gone to bed. We went to get up, but the Prophet (ﷺ) said: "Stay where you are." He sat between us and I felt the coolness of his feet on my
chest. He said: "Shall I not tell you of something that is better than what you asked for? When you go to your bed, magnify Allah thirty-four times, glorify Him thirty-three times and praise Him thirty-three times. This is better for you than a servant."

Comments: [Its isnad is saheeh, al-Bukhari (3705) and Muslim (2727)]

1142. It was narrated from 'Ali (Sa) that he said: The Messenger of Allah (SAW) sent me to a black slave woman of his who had committed zina, to carry out the hadd punishment of flogging on her. I found that she was still bleeding (postpartum) so I went to the Prophet (Saw) and told him about that. He said to me: "When she recovers from her nifas (postpartum bleeding), give her fifty lashes. Abur-Rabee' said in his hadeeth... I told the Prophet (Saw) and he said: "When her bleeding stops, then give her the hadd punishment." Then he said: "Carry out the hadd punishments."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef because Abdul-A'la is da'eef]

1143. It was narrated from 'Abdullah bin Muhammad bin 'Umar bin 'Ali, from his father, from his grandfather, that 'Ali (Saw) used to travel until the sun set, and when it got dark he would halt and pray Maghrib, then he would pray 'Isha' straight afterwards. Then he
would say: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its isnad is jayyid]

1144. Al-Hakam said: I heard Ibn Abu Laila [say] that ‘Ali (ﷺ) told them that Fatimah (privation) complained to her father about the marks she got on her hand from the millstone... and he mentioned a hadeeth similar to that of Muhammad bin Ja’far from Shu’bah.

Comments: [Its isnad is saheeh, al-Bukhari (3705) and Muslim (2727)]

1145. It was narrated that ‘Amr bin Murrah said: I heard Abul-Bakhtari At-Ta’i say: Someone who heard ‘Ali (ﷺ) told me that he said: When the Messenger of Allah (ﷺ) sent me to Yemen, I said: Are you sending me when I am young and I do not know much about judging? The Messenger of Allah (ﷺ) struck my chest and said: Go, for Allah, may He be glorified and exalted, will make your tongue steadfast and guide your heart.” He said: I never found it difficult to judge between two people.

Comments: [Saheeh: because of corroborating evidence]

1146. It was narrated that Sa’eed bin Al-Musayyab said: ‘Ali and ‘Uthman (رضى الله عنهما) met in ‘Usfān. ‘Uthman was telling the people not to do tanattu’ or ‘Umrah. ‘Ali (ﷺ) said: Why do you want to forbid...
something that the Messenger of Allah (ﷺ) did? ‘Uthman (r) said: Leave us alone.

Comments: [Its isnad is saheeh, al-\[Bukhari (1569) and Muslim (1223)\]]

1147. It was narrated that Sa‘d bin Ibraheem said: I heard ‘Abdullah bin Shaddad say: ‘Ali (r) said: I never saw the Messenger of Allah (ﷺ) mention both of his parents for anyone except Sa‘d bin Malik. On the day of Uhud he started saying: “Shoot, may my father and mother be sacrificed for you!”

Comments: [Its isnad is saheeh, al-\[Bukhari (4059) and Muslim (2411)\]]

1148. It was narrated from Abu Harb bin Abil-Aswad, from Abul-\[Aswad - Abu Khaithamah said in his hadeth: Ibn Abul-Aswad from his father - that ‘Ali (r) said: The Messenger of Allah (ﷺ) said: The urine of a nursing boy may be sprinkled with water and the urine of a nursing girl is to be washed.” Qataadah said: This is if the infant is not yet eating solid food; if the infant is eating solid food, it is to be washed in both cases.

Comments: [Its isnad is saheeh]
1149. It was narrated from ‘Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) said concerning the nursing infant: “Sprinkle water on the urine of a boy and wash the urine of a girl.” Qatadah said: This is so long as they are not eating solid food; if they are eating solid food, both are to be washed.

Comments: [Its isnad is saheeh, it is a repeat of the report above]

1150. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of Al-Ahzab: “They distracted us from the middle prayer until the sun set. May Allah fill their graves with fire and their houses - or their stomachs - Shu’bah was not sure whether it was houses or stomachs.

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)]

1151. It was narrated from ‘Abeedah, that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of Al-Ahzab: “They distracted us from the middle prayer until the sun set. May Allah fill their graves and houses - or stomachs - with fire.” He (the narrator) was not sure whether it was houses or stomachs. As for graves, there is no doubt about that.

Comments: [Its isnad is saheeh]
1152. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) prayed Witr at all times of the night, at the beginning, in the middle and at the end, but in the end his Witr was at the end of the night.
Comments: [Its isnad is qawi]

1153. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) used to wake his family during the last ten nights of Ramadan.
Comments: [Its isnad is hasan]

1154. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) was given a (hullah) suit of silk, and he gave it to me ['Ali]. ‘Ali (ﷺ) said: I went out wearing it, and the Prophet (ﷺ) said: “I do not like for you what I do not like for myself.” And he told me to cut it up for my womenfolk, for head covers, between Fatimah and his paternal aunt.
Comments: [Its isnad is Saheeh, al-Bukhari (2614) and Muslim (2071)]

1155. It was narrated that Buraid bin Asram said: I heard ‘Ali (ﷺ) say: A man from among Ahlus-Suffah died and it was said: O Messenger of Allah, he has left behind a dinar and a dirham. He said: "Two brands. Offer the funeral prayer for your companion."
1156. Habban bin Hilal told us: Ja'far told us... and he narrated a similar report.

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

1157. It was narrated that Qatadah said: I heard Jurayy bin Kulaib say: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade (sacrificing) an animal that had lost most of its horn or ear. Qatadah said: I asked Sa'eed bin Al-Musayyab: What does lost most of its ear mean? He said: If it has lost half or more of it.

Comments: [Its isnad is hasan]

1158. It was narrated from Jurayy bin Kulaib that he heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade sacrificing an animal that had lost most of its horn or ear. Qatadah said: I mentioned that to Sa'eed bin Al-Musayyab and he said: Yes, the one that has lost half or more of that.

Comments: [Its isnad is hasan like the report above]

1159. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) forbade, or forbade me ['Ali], red saddle
cloths, garments made from a blend of linen and silk, and gold rings.

Comments: [Its isnad is hasan]

1160. It was narrated from 'Ali (ﷺ) that 'Ammar asked for permission to enter upon the Prophet (ﷺ) and he said: "The good one, the purified one, let him in."

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

1161. It was narrated that 'Ali (ﷺ) said: I remember us on the night of Badr; there was no one among us who was not sleeping, except the Messenger of Allah (ﷺ) who prayed facing a tree and offered supplication until morning came, and there was no horseman among us on the day of Badr except Al-Miqdad bin Al-Aswad.

Comments: [Its isnad is saheeh]

1162. Malik bin 'Umair said: Zaid bin Soohan came to 'Ali (₽) and said: Tell me what the Messenger of Allah (ﷺ) forbade to you. He said: He forbade me to use green glazed pitchers, gourds and hollowed out stumps, and nabeedh made with barley, and gold rings, as well as silk, garments made from a blend of linen and silk, and red saddle cloths. He said: The Messenger of Allah (ﷺ) was given a suit of silk and he gave it to me. I
went out wearing it, then he took it and gave it to Fatimah or to his paternal aunt. Isma’eeil said that.

Comments: [Its isnad is qawi]

1163. Yoonus told us, ‘Abdul-Wahid told us, with the same isnad and meaning, except that he said: Sa’sa’ah bin Soohan came to ‘Ali (ﷺ).

Comments: [Its isnad is qawi]

1164. It was narrated that Husain Al-Muzani said: ‘Ali bin Abi Talib (ﷺ) said on the minbar: O people, I heard the Messenger of Allah (ﷺ) say: “Nothing interrupts prayer except breaking wudoo’.” I will not be embarrassed about that which the Messenger of Allah (ﷺ) was not embarrassed about. He said: “Breaking wudoo’ means breaking wind silently or loudly.”

Comments: [Hasan because of corroborating evidence; this is a da’eef isnad because Hibban bin Ali is da’eef and Husain al-Mazani is unknown]

1165. Buraid bin Asram said: I heard ‘Ali (ﷺ) say: A man from among ahlus-suffah died, and he left behind a dinar and a dirham. It was said: O Messenger of Allah, he left behind a dinar and a dirham. He said: “Two brands; offer the funeral prayer for your companion.”

Comments: [Its isnad is da’eef because Utaibah and Buraid bin Asram are unknown]
1166. It was narrated from a man among the Ansar, from 'Ali (ﷺ), that the Prophet (ﷺ) said: "Whoever visits a sick person is walking amongst the fruits of Paradise. When he sits with him he is covered with mercy, and when he leaves him, seventy thousand angels are appointed to pray for forgiveness for him that day."

Comments: [Hasan, and the saheeh version is matuwoof. This is a da'eef isnad because the Ansari man is unknown]

1167. 'Ali (ﷺ) said: I saw the Messenger of Allah (ﷺ) stand for a funeral, so we stood, and I saw him remain seated, so we remained seated.

Comments: [Its isnad is saheeh]

1168. It was narrated that 'Asim bin Kulaib said: I heard Abu Burdah say: I heard 'Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) said: "Say: O Allah, I ask You for guidance and proper aim. When you ask for guidance, think of directions when travelling, and when you ask for proper aim, think of aiming an arrow." And he forbade - or forbade me - to wear garments made from a blend of linen and silk, to use red saddle cloths, or to wear a ring on the forefinger or middle finger.
1169. It was narrated that Abu 'Awn said: I heard Abu Salih say: 'Ali said: I mentioned the daughter of Hamzah (as a potential spouse) to the Messenger of Allah (ﷺ) and he said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is qawi, Muslim (2078)]

1170. It was narrated that 'Ali (ﷺ) said: We were with the Messenger of Allah (ﷺ) at a funeral, and he said: "Who will go to Madinah and not leave any grave without levelling it, or any image without smearing it, or any idol without breaking it?" A man stood up and said: I will. Then he felt afraid of the people of Madinah, so he sat down. 'Ali (ﷺ) said: So I went, then I came back and said: O Messenger of Allah, I did not leave any grave in Madinah but I levelled it, or any image but I smeared it, or any idol but I broke it. He said: "Whoever goes back to doing any of that has disbelieved in what Allah revealed to Muhammad. O 'Ali, do not be a cause of division - or he said: a show-off - or a merchant, except a good merchant, for they are the ones who procrastinate in doing good deeds."

Comments: [Its isnad is da'eef because Abul-Muwarrî is unknown]
1171. It was narrated that Abu Salih said: I heard `Ali (A) say: A suit of silk was given to the Messenger of Allah (ﷺ) and he sent it to me. I went out wearing it, and the Messenger of Allah (ﷺ) was so angry that I could see anger on his face. He said: "I did not give it to you to wear it." Then he told me to divide it among my womenfolk.

Comments: [Its isnad is saheeh, al-Bukhari (2614) and Muslim (2071)]

1172. It was narrated from `Ali (A) that the Messenger of Allah (ﷺ) said: "The angels do not enter a house in which there is an image or a person who is junub or a dog."

Comments: [Saheeh because of corroborating evidence]

1173. It was narrated from an-Nazzal bin Sabrah that he saw `Ali (A) pray Zuhur, then he sat in ar-Rabah to listen to people and see what they needed. When the time for 'Asr came, a stone vessel was brought to him. He took a scoop of water and wiped his hands, forearms, face, head and feet, then he drank the leftover water whilst standing. Then he said: Some people dislike drinking whilst standing, but the Messenger of Allah (ﷺ) did what I have done, and this is the wudoo' of one who has not broken his wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (5616)]
1174. An-Nazzal bin Sabrah said: I heard 'Ali (ﷺ)... and he narrated a similar hadeeth, except that he said: An earthenware jar with a handle was brought to him.

Comments: [Its isnad is saheeh, like the report above]

1175. It was narrated that 'Ali (ﷺ) said that the Prophet (ﷺ) sent him to Madinah and ordered him to level the graves.

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

1176. It was narrated from Abu Muhammad Al-Hudhali, from 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) sent a man of the Ansar to level every grave and spoil every idol. He said: O Messenger of Allah, I do not like to enter the houses of my people. So he sent me, and when I came back he said: "O 'Ali, do not be a cause of division, or a show-off, or a merchant, except a good merchant, for they are the ones who procrastinate - or who are lagging behind - in doing good deeds."

Comments: [Its isnad is da'eef]

1177. It was narrated from a man among the people of Basrah - whom the people of Basrah called Abu Muwarri whilst the people of Koofah called him Abu Muhammad
1178. 'Abd Khair said: I saw 'Ali (茳) when a chair was brought to him and he sat on it, then an earthenware jug - Hajjaj said: A stone vessel - of water was brought to him. He washed his hands three times; rinsed his mouth three times and his nose with one scoop of water; he washed his face three times and washed his forearms three times - Hajjaj said: three times each - and he placed his hands in the vessel, then he wiped his head - Hajjaj said: he gestured with his hands from the front of his head to the back. He said: I do not know whether he brought them back to the front of his head or not. And he washed his feet three times - Hajjaj said: three times each - then he said: Whoever would like to see the wudoo' of the Messenger of Allah (س), this is the wudoo' of the Messenger of Allah (س).

Comments: [Its isnad is saheeh]

1179. It was narrated that 'Abul-Wadi' said: I saw 'Ali (茳) when he killed the people of an-Nahrawan. He said: Look for the deformed one. They looked for him among the slain and said: We cannot find him. He said: Go back and look again, for by Allah I did not lie and I was not told a lie. So
they went back and looked for him. That happened several times, and each time he swore by Allah, saying: I did not lie and I was not told a lie. Then they went out and they found him beneath the slain, lying in the mud. They brought him out, and brought him [to ‘Ali]. Abul-Wadi’ said: It is as if I can see him: an Abyssinian with one arm ending in something like the breast of a woman, on which there are hairs like the hair on the tail of a jerboa.

Comments: [Its isnad is saheeh]

1180. It was narrated from ‘Ali (as) that the Messenger of Allah (saw) forbade gourds and varnished jars.

Comments: [Its isnad is saheeh, al-Bukhari (5594) and Muslim (1994)]

1181. It was narrated from ‘Ali (as) from the Prophet (saw) that he was at a funeral. He started hitting the ground with a stick and said: “There is no one among you but Allah has decreed his place in Hell or his place in Paradise.” They said: O Messenger of Allah, shouldn’t we rely on that? He said: “No; rather strive, for each will be enabled [to do the appropriate deeds].” Then he recited: “As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna.[1]

[1] Al-Husna: The Best (i.e. either La ilaha illallah: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah’s way or bless him with Paradise) [Footnote from Hilali/Khan Translation of The Meanings]
We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husna, We will make smooth for him the path for evil" [al-Lail 92:5-10]. Shu‘bah said: Mansoor bin al-Mu’tamir narrated it to me and I did not object to the hadeeth of Sulaiman at all.

Comments: [Its isnad is saheeh, al-Bukhari (7552) and Muslim (2647)]

1182. It was narrated that ‘Ali (ṣ) said: I felt too shy to ask the Prophet (ṣa) about madhli because of Fatimah (ṣ), so I told Al-Miqdad bin Al-Aswad and he asked the Prophet (ṣa) about that. He said: “Wudoo’ should be done for that.”

Comments: [Its isnad is saheeh, al-Bukhari (132) and Muslim (303)]

1183. It was narrated from Al-Hasan that ‘Umar bin Al-Khattab wanted to stone an insane woman, but ‘Ali said to him: You do not have the right to do that. He said: I heard the Messenger of Allah (ṣa) say: “The Pen has been lifted from three: from the sleeper until he wakes up, from the child until he reaches adolescence, and from the insane person until he recovers, or comes to his senses.” So ‘Umar (ṣ) pardoned her.

Comments: [Saheeh because of corroborating evidence]

1184. It was narrated that Huzain said: Testimony was given against or Husain al-Waleed bin ‘Uqbah

Comments: [Saheeh because of corroborating evidence]
before 'Uthman, that he drank alcohol. 'Ali spoke to 'Uthman about him and he said: Here is your cousin; flog him. He said: Get up, O Hasan (and flog him). He said: What do you have to do with this man? Let someone other than you do that. He said: Rather you felt incapable and weak. Get up, O 'Abdullah bin Ja'far, and flog him. 'Ali (ṣ) started counting, and when he reached forty he said: That's enough - or: Stop - The Messenger of Allah (ṣ) gave forty lashes, and Abu Bakr gave forty lashes, and 'Umar completed it, making it eighty. And all are Sunnah.

Comments: [Its isnad is saheeh, Muslim (1707)]

1185. It was narrated from ash-Sha'bi that Shararah al-Hamaniyyah came to 'Ali (ṣ) and said: I have committed zina. He said: Perhaps you are jealous, or perhaps you dreamt something, or perhaps you were forced? But each time she said: No. So he flogged her on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Prophet of Allah (ṣ).

Comments: [A saheeh hadethi]

1186. It was narrated that 'Ubayd, the freed slave of 'Abdur-Rahman bin 'Awf, said: I saw 'Ali (ṣ) say: I heard the Messenger of Allah (ṣ) forbid anyone to keep any of the meat of his sacrificial animal for more than three days.
1187. It was narrated that Nu‘aim bin Dijayah al-Asadi said: I was with ‘Ali (RA), and Abu Mas‘ood entered upon him and he said to him: O Farrookh, are you the one who says that in one hundred years time there will be on earth no eye that blinks? You are mistaken. Rather the Messenger of Allah (ﷺ) said: “In one hundred years time, there will be no eye that blinks left on earth of those who are alive today.” By Allah, the time of prosperity and ease for this ummah will be after one hundred years.

Comments: [Its isnad is saheeh]

1188. It was narrated that Abul-Wadi’ said: I saw ‘Ali when he killed the people of an-Nahrawan. He said: Look for the deformed one among the slain. They said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie. And they brought him out from beneath the slain. Abul-Wadi’ said: It is as if I can see him, an Abyssinian with one of his hands like the breast of a woman, on which were hairs like the tail of a jerboa.

Comments: [Its isnad is saheeh]
1189. Yazeed bin Abi Salih narrated that Abul-Wadi ’Abbad told him: We were heading for Koofah with Ali bin Abi Talib (ﷺ) and when we were two of three days away from Haroora’, many people drifted away from us. We mentioned that to Ali (ﷺ) and he said: Do not worry about them, for they will come back.... And he narrated the hadeeth at length. He said: ‘Ali bin Abi Talib (ﷺ) praised Allah and said: My close friend told me that the leader of these people would be a man with a deformed arm like a breast on which would be some hairs like the tail of a jerboa. They looked for him but they did not find him. We came to him and said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie - three times. We said: We did not find him. Then ’Ali came himself and started saying: Turn this one over, turn this one over, until a man of Koofah came and said: Here he is. ‘Ali (ﷺ) said: Allahu Akbar! Is there anyone who could tell you who his father was? The people started saying: This is Malik, this is Malik. And ’Ali (ﷺ) said: Whose son is he?

Comments: [Its isnad is Hasan]

1190. It was narrated from ash-Sha’bi that ’Ali (ﷺ) said to Shararah: Perhaps you were forced? Perhaps your husband came to you? Perhaps... perhaps...? She said: No. He said: When she gave birth to
what was in her womb, he flogged her then he stoned her. It was said to him: You flogged her then you stoned her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [A saheeh hadeeth]

1191. It was narrated that Habbah al-Urani said: I heard 'Ali (ﷺ) say: I was the first man to pray with the Messenger of Allah (ﷺ).

Comments: [Its isnad is da'eef]

1192. It was narrated that Habbah al-Urani said: I heard Ali (ﷺ) say: I was the first who prayed with the Messenger of Allah (ﷺ).

Comments: [Its isnad is da'eef]

1193. It was narrated that Abu 'Ubayd, the freed slave of 'Abdur-Rahman bin 'Awf, said:... Then I was present with 'Ali. He prayed before delivering the khutbah, with no adhan or iqamah, then he delivered the khutbah. He said: O people, the Messenger of Allah (ﷺ) forbade eating from your sacrificial animals after three days, so do not eat from them after today.

Comments: [Its isnad is saheeh]
1194. It was narrated from ‘Ali (A), from the Prophet (S) that he said: “Do not pray after ‘Asr, unless you pray when the sun is still high.”

Comments: [A Saheeh hadeeth]

1195. It was narrated from Muhammad bin ‘Ali, from ‘Ali (A), that the Prophet (S) used to fast continually from pre-dawn to pre-dawn.

Comments: [Hasan because of corroborating evidence; this is a da‘eef isnad because of the weakness of Abdul-A‘la Ath-Tha’labi]

1196. It was narrated that Muhammad bin ‘Ali said: Some people came to ‘Ali (A) and complained about ‘Uthman’s tax collector. My father said to me: Take this letter to ‘Uthman and tell him: The people are complaining about your tax collector, and this is the instruction of the Messenger of Allah (S) about collecting zakah; tell them to follow it. So I went to ‘Uthman and told him about that. He (the narrator) said: If he [‘Ali] had wanted to say anything about ‘Uthman, he would have said it on that occasion i.e., saying something bad.

Comments: [Its isnad is saheeh, al-Bukhari (3111)]

1197. Yazeed bin Salih told us that Abul-Wadi’ told him that he said: We were heading towards
Koofah with 'Ali bin Abi Talib (ra) ... and he mentioned the hadith about the man with the deformity. 'Ali said: By Allah, I did not lie and I was not lied to three times. Then 'Ali said: My close friend told me that there are three brothers of the jinn; this is the oldest of them, the second has a lot of followers around him and the third is somewhat weak.

Comments: [Its isnad is hasan]

1198. It was narrated that 'Abd Khair said: We prayed Fajr, then we sat with 'Ali bin Abi Talib (ra). He called for water for wudoo', then he washed his hands three times, rinsed his mouth twice from one handful, then he washed his face three times, then he washed his forearms, then he washed his feet three times. Then he said: This is the wudoo' of your Prophet (ṣa), so learn it.

Comments: [Hasan]

1199. It was narrated that 'Abd Khair said: We came to 'Ali (ra) when he had prayed. He called for a jug, then he rinsed his mouth three times, and rinsed his nose three times. He rinsed his mouth from the hand that held the water. And he washed his face three times, his right arm three times and his left arm three times. Then he said: Whoever would like to know how the
Messenger of Allah (ﷺ) did *wuudoo‘*, this is it.

Comments: [Saheeh]

1200. It was narrated that Abu Ma’mar said: We were with ‘Ali (ﷺ) when a funeral passed by him and some people stood up for it. ‘Ali (ﷺ) said: Who told you to do this? They said: Abu Moosa. He said: The Messenger of Allah (ﷺ) only did that once, following the example of the People of the Book, but when he was forbidden to do it, he stopped.

Comments: [Saheeh]

1201. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: I got an old she-camel as booty on the day of Badr, and the Messenger of Allah (ﷺ) gave me another she-camel. One day, I made them kneel at the door of a man from among the Ansar, intending to carry *idkhil* [a kind of grass] on them to sell it - and there was a goldsmith of Banu Qainuqa’ with me - so that I could use the money to give a wedding feast for my marriage to Fatimah. Hamzah bin ‘Abdul-Muttalib was drinking in that house. Hamzah attacked them with his sword, cutting off their humps and cutting open their flanks, then he took out their livers. I said to Ibn Shihab: Did he take out anything from their humps? He said: He cut off their humps and took them away. ‘Ali said: I looked at a sight that shocked me. I went to the Prophet (ﷺ), and Zaid
bin Harithah was with him, and I told him what had happened. He went out, accompanied by Zaid, and I went with him. He entered upon Hamzah and expressed his anger to him. Hamzah looked up and said: Are you anything more than the slaves of my father? The Messenger of Allah (ﷺ) backed off until he departed from them. That was before the prohibition on alcohol.

Comments: [Its isnad is saheeh, al-Bukhari (2375) and Muslim (1979)]

1202. It was narrated that ‘Asim bin Damrah said: Some of the companions of ‘Ali (_pbア_安宁) said: Why don’t you tell us about the voluntary prayers that the Messenger of Allah (ﷺ) offered during the day? ‘Ali (pbk) said: By Allah, you cannot do it. They said to him: Tell us about it and we will take whatever we are able to do... then he quoted the hadith at length.

Comments: [Its isnad is qawi]

1203. It was narrated from ‘Ali (pbk) that he was asked about the (voluntary) prayers of the Messenger of Allah (ﷺ) during the day. He said: He used to pray sixteen rak‘ahs. When the sun was as high there as it is at the time of 'Asr there, he would pray two rak‘ahs. When the sun was as high there as it is at the time of Zuhr there, he would pray two rak‘ahs. He would pray four rak‘ahs before Zuhr and two rak‘ahs after Zuhr.
and he would pray four rak'ahs before 'Asr.

Comments: [Its isnad is qawir]

1204. It was narrated from al-Hasan and 'Abdullah, the sons of Muhammad bin 'Ali, from their father Muhammad bin 'Ali that he heard his father, 'Ali bin Abi Talib (安宁), say to Ibn 'Abbas, when he heard that he had permitted mut'a marriage with women - 'Ali bin Abi Talib (安宁) said to him: The Messenger of Allah (安宁) forbade it on the day of Khaibar and [he also forbade] the flesh of donkeys.

Comments: [Its isnad is saheeh, al-Bukhari (5115) and Muslim (1407)]

1205. It was narrated from 'Ali安宁 that he did wudoo' washing each part three times, then he wiped his head, then he drank the water left over from his wudoo'. Then he said: Whoever would like to see the wudoo' of the Messenger of Allah (安宁), let him look at this.

Comments: [Its isnad is hasan]

1206. It was narrated that 'Abdullah bin Mulail said: I heard 'Ali安宁 say: Each Prophet was given seven advisers from his nation and the Prophet安宁 was given fourteen advisers from his
1207. It was narrated that Qais bin 'Ubad said: We were with 'Ali (ابة) and when he saw any event or reached the top of a hill or went down in a valley, he said: Glory be to Allah; Allah and His Messenger spoke the truth. I said to a man of Banu Yashkur: Let us go to Ameer al-Mu'mineen and ask him why he says, Allah and His Messenger spoke the truth. So we went to him and we said: O Ameer al-Mu'mineen, when you see any event or reach the top of a hill or go down into a valley, you say: Allah and His Messenger spoke the truth. Did the Messenger of Allah (رسول الله) instruct you exclusively to say that? He turned away from us but we persisted in asking. When he realised that, he said: By Allah, the Messenger of Allah (رسول الله) did not tell me anything exclusively that he did not tell to other people, but the people attacked 'Uthman bin 'Affan (ابة) and killed him, and there were people who were worse than me in action and attitude concerning him. Then I thought that I was most deserving of this position, so I accepted it. And Allah knows best whether we are right or wrong.

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

1208. It was narrated that 'Asim bin Danmah said: We asked 'Ali (ابة) about the voluntary prayers of the...
Prophet (ﷺ) during the day. ‘Ali said: That was sixteen voluntary rak‘ahs that the Messenger of Allah (ﷺ) did during the day, and it is very rare for anyone to persist in doing that. Wakee‘ told us: And my father said: Habeeb bin Abi Thabit said: O Abu Ishaq, I would not like to have gold as much as would fill this mosque in return for this hadeeth of yours.

Comments: [Its isnad is qawi]

1209. It was narrated that ‘Ali (锟) said: The Messenger of Allah (ﷺ) told me to take care of his sacrificial animals and to give their skins and blankets in charity.

Comments: [Its isnad is saheeh, al-Bukhari (1717) and Muslim (1317)]

1210. It was narrated that ‘Amir said: Shurahab became pregnant and her husband was absent. Her former master took her to ‘Ali, and ‘Ali (锟) said to her: Perhaps your husband came to you or perhaps someone forced you against your will? She said: No. And she admitted zina. So ‘Ali (锟) flogged her on Thursday and I was present, and he stoned her on Friday and I was present. He ordered that a hole be dug for her up to her navel, then he said:
Stoning is the way of the Messenger of Allah (ﷺ). The verse of stoning was revealed but those who used to read it and other verses of the Qur’an died in al-Yamamah.

**Comments:** [Its isnad is da’eef because of the weakness of Mualid]

1211. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “If two men come to you for judgement, do not rule in favour of the first one until you listen to what the other one says, then you will know how to judge.” He said: Since then I became a good judge.

**Comments:** [Hasan because of corroborating evidence and its isnad is da’eef because of the weakness of Hanash]

1212. ‘Abdullah bin Ja’far narrated that he heard ‘Ali (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: “The best woman of her time was Maryam bint ‘Imran and the best woman of her time was Khadeejah.”

**Comments:** [Its isnad is saheeh, al-Suhkari (3432) and Muslim (2430)]

1213. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) said: “Whoever would like his lifespan to be extended, his provision to be increased and a bad death to be warded off from him, let him fear Allah and uphold his ties of kinship.”

**Comments:** [Its isnad is qawi]
1214. It was narrated that 'Ali (رضي الله عن بنيه) said: The Messenger of Allah (صلى الله عليه وسلم) said: “Allah, may He be glorified and exalted, is One and loves that which is odd-numbered, so pray Witr, O people of the Qur'an.”

Comments: [Its isnad is qawi]

1215. It was narrated that 'Ali (رضي الله عن بنيه) said: The Messenger of Allah (صلى الله عليه وسلم) prayed Witr all times of the night, at the beginning, in the middle, and at the end; then in the end he settled on praying Witr at the end of the night.

Comments: [Its isnad is qawi]

1216. It was narrated from 'Ali (رضي الله عن بنيه) that the sun was eclipsed, and 'Ali (رضي الله عن بنيه) led the people in prayer. He recited Ya-Seen or something similar, then he bowed for as long as a surah; then he raised his head and said: Allah hears the one who praises Him. Then he stood for as long as the surah, calling upon Allah and magnifying Him. Then he bowed again, for as long as his recitation. Then he said: Allah hears the one who praises Him, and he stood up again for as long as the surah. Then he bowed for a similar length of time again, until he had bowed four times. Then he said: Allah hears the one who praises Him. Then he prostrated. Then he stood up for the second rak'ah, in which he did the same as
he had done in the first *rak'ah*. Then he sat, calling upon Allah and beseeching Him, until the eclipse ended, then he told them that this is what the Messenger of Allah (ﷺ) did.

**Comments:** [Its isnad is *da'eeef* because of the weakness of Hanash]

**1217.** It was narrated that ‘Ali said: The Prophet (ﷺ) did not offer any (obligatory) prayer but he prayed two *rak’ahs* after it.

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

**1218.** It was narrated that ‘Ali said: The Messenger of Allah (ﷺ) used to pray *Witr* at the beginning of the night, in the middle and at the end, then he settled on praying *Witr* at the end of the night.

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

**1219.** It was narrated that Abu ‘Abdur-Rahman said: I heard ‘Ali (ﷺ) say: The Messenger of Allah (ﷺ) said: “When a person sits in the place where he prayed after praying, the angels send blessings upon him, and their blessings upon him are: O Allah, forgive him, O Allah have mercy on him. And if he sits waiting for the prayer, the angels send blessings upon him, and their blessings
upon him are: O Allah, forgive him, O Allah have mercy on him.

**Comments:** [Hasan because of corroborating evidence]

**1220.** It was narrated that ‘Ali said: *Witr* is not a must, but it is a *Sunnah* that was established by the Messenger of Allah (ﷺ).

**Comments:** [Saheeh because of corroborating evidence]

**1221.** It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of al-Khandaq: "What is wrong with them? May Allah fill their houses and graves with fire as they distracted us from the middle prayer until the sun set."

**Comments:** [Its isnad is Saheeh, al-Bukhari (4533) and Muslim (627)]

**1222.** It was narrated that ‘Ali (ﷺ) said: You recite: "after the payment of legacies he may have bequeathed or debts" [an-Nisa' 4:12]. The Messenger of Allah (ﷺ) ruled that debts must be paid before carrying out bequests. [And he ruled] that sons from the same father and mother inherit from one another, but sons from different mothers (but the same father) do not. A man inherits from his brother through his father and mother but not from his brother through his father only.

**Comments:** [Its isnad is da'eeef because of the weakness of al-Harith al-A'war]
1223. It was narrated that an-Nazzal bin Sabrah said: A vessel of water was brought to 'Ali and he drank whilst standing, then he said: I have heard that some people dislike it if one of them drinks whilst standing. But I saw the Messenger of Allah (ﷺ) do what I have done. Then he took some of the water and wiped himself. Then he said: This is the wudu of one who has not broken his wudu.

Comments: [Its isnad is Saheeh, al-Bukhari (5616)]

1224. It was narrated that 'Abreedah said: 'Ali said to the people of an-Nahrawan: Among them is a man with a defective arm - or an incomplete arm, or a deformed arm. If you could exercise restraint I would have told you what Allah promised on the lips of His Prophet (ﷺ) to those who kill them. 'Abreedah said: I said to 'Ali (ﷺ): Did you hear him? He said: Yes, by the Lord of the Ka'bah; and he swore this oath three times.

Comments: [Its isnad is saheeh, Muslim (1066)]

1225. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “Allah is One and loves that which is odd numbered, so pray Witr, O people of the Qur'an.”

Comments: [Its isnad is qawi]
1226. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) used to pray two rak'ahs following every prescribed prayer, except Fajr and 'Asr.

Comments: [Its isnad is qawi]

1227. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) did not offer any prayer after which (nafl) prayer may be offered, but he prayed two rak'ahs after it.

Comments: [Its isnad is qawi]

1228. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah is One and loves that which is odd numbered, so pray Witr, O people of the Qur'an."

Comments: [Its isnad is qawi]

1229. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) came to us one night and put his foot between me and Fatimah, and he taught us what to say when we went to bed: Thirty-three tasbeehah, thirty-three tahmeedah and thirty-four takbeerah. 'Ali said: I never
omitted it after that. A man said to him: Not even on the night of Sifteen? He said: Not even on the night of Sifteen.

Comments: [Its isnad is saheeh, al-Bukhari (3705) and Muslim (2727)]

1230. It was narrated from Hudain bin al-Mundhir bin al-Harith bin Wa’lah that al-Waleed bin ‘Uqbah led the people in Fajr prayer and he prayed four rak’ahs. Then he turned to them and said: Shall I give you more?! The matter was referred to ‘Uthman, who ordered that he be flogged. ‘Ali said to al-Hasan bin ‘Ali: Get up, O Hasan, and flog him. He said: What does that have to do with you? ‘Ali said: Rather you are incapable and weak; get up, O ‘Abdullah bin Ja’far and flog him. So ‘Abdullah bin Ja’far got up and flogged him, and ‘Ali kept count. When he reached forty, he said to him: Stop. Then he said: The Messenger of Allah (ﷺ) gave forty lashes for drinking alcohol, Abu Bakr gave forty lashes, as did ‘Umar at the beginning of his caliphate. Then ‘Umar completed it, making it eighty. And all of it is Sunnah.

Comments: [Its isnad is saheeh, Muslim (1707)].

1231. It was narrated from ‘Ali bin Abi Talib (ﷺ) that a slave woman of the Prophet (ﷺ) gave birth to an illegitimate child. The Prophet (ﷺ) sent me to carry out the hadd punishment, but I found that her...
postpartum bleeding had not stopped. So I went back to the Prophet (ﷺ) and told him, and he said to me: "When her postpartum bleeding stops, give her the hadd punishment of flogging." Then he said: "Carry out the hadd punishment on those whom your right hands possess."

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

1232. It was narrated that ‘Ali (ﷺ) said: Witr is not a must, but it is a Sunnah that the Messenger of Allah (ﷺ) established, so pray Witr, O people of the Qur’an.

Comments: [Its isnad is qawi]

1233. It was narrated that ‘Ali said: The Messenger of Allah (ﷺ) said: "I have relieved you of zakah on horses and slaves, so pay zakah on silver, for every forty dirhams one dirham. There is nothing due on one hundred and ninety, but if it reaches two hundred, then five dirhams are due."

Comments: [Saheeh]

1234. It was narrated that ‘Asim bin Damrah said: ‘Ali (ﷺ) was asked about the prayer of the Messenger of Allah (ﷺ). He said: He used to pray sixteen rak'ahs at night.


Comments: [Its isnad is qaww]
that he said: “and beware of every intoxicant.”

Comments: [Saheeh because of corroborating evidence; this is a da‘eef isnad like the report above]

1238. It was narrated that ‘Ali said: I was a man who emitted a great deal of madhī, but I felt too shy to ask the Messenger of Allah (ﷺ) because of his daughter, so I told Al-Miqdad to ask the Messenger of Allah (ﷺ) about a man who finds madhī. He said: “That is the water of the male, and every male has water, so let him wash his private part and testicles and do wudoo’ as for prayer.”

Comments: [Hasan because of corroborating evidence]

1239. It was narrated from Hanash Abul-Mu'tamir that ‘Ali (ﷺ) sent his chief of police on a mission and said: I am sending you on a mission as the Messenger of Allah (ﷺ) sent me: Do not leave any grave without levelling it or any statue without knocking it down.

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

1240. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “For [crops] that are irrigated by rainfall, one tenth is due [as zakah]; for [crops] that are irrigated by means of ropes and buckets, one half of one tenth is due.
Comments: [A salawh hadeeth]

قال أبو عبد الرحمن: قد عملت أبي بخيل عثمان، عن طهير، قاله جذا، وكان أبي لا يجدننا عن محمد بن سالم لضعفه عنة، وإنكاره لبخله.

تخريج: حديث صحيح، وإسناد هذا مروعًا ضعيف لضعف محمد بن سالم الهذاني.

1241. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray sixteen rak'ahs at night apart from the prescribed prayers.

Comments: [Its isnad is qawi, apart the words 'at night’, which are a mistake]

1242. It was narrated that 'Asim bin Damrah said: We came to 'Ali bin Abi Talib (ﷺ) and said: O Ameer al-Mu'mineen, why don’t you tell us about the voluntary prayer of the Messenger of Allah (ﷺ)? He said: Who among you can do that? They said: We will take what we can do. He said: The Messenger of Allah (ﷺ) used to pray sixteen rak'ahs during the day apart from the prescribed prayers.

Comments: [Its isnad is qawi like the report above]

1243. It was narrated from 'Ali that the Prophet (ﷺ) said: “I have relieved you of zakah on horses and slaves, so give one quarter of one tenth.”
Comments: [Saheeh because of corroborating evidence; its isnad is da'eef]

1244. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said to me: “O ‘Ali, I love for you what I love for myself and I hate for you what I hate for myself. Do not recite Qur’an whilst bowing or whilst prostrating; do not pray with your hair twisted or braided and gathered up on the head, for that is the place where the Shaitan sits; do not sit like a dog between the two prostrations [putting the feet up and sitting on them]; do not play with the pebbles; do not lay your forearm along the ground; do not prompt the imam; do not wear gold rings; do not wear garments made from a blend of linen and silk; and do not ride on red saddle cloths.”

Comments: [This is a da'eef isnad]

1245. It was narrated that Shurahib bin Hani’ said: I came to ‘A’ishah (嫂) to ask her about the khuffain (leather slippers). She said: Go to Ibn Abi Talib, for he used to travel with the Messenger of Allah (ﷺ). So I went to him and asked him, and he said: The Messenger of Allah (ﷺ) set three days and nights for the traveller and one day and night for one who is not travelling.

Comments: [Its isnad is saheeh, Muslim (276)]
1246. It was narrated that Shu‘ayr bin Shakal al-‘Absi said: I heard ‘Ali (ṣ) say: On the day of al-Ahzab, we prayed ‘Asr between Maghrib and ‘Isha’. The Prophet (ﷺ) said: “They distracted us from the middle prayer, ‘Asr prayer, may Allah fill their graves and stomachs with fire.”

Comments: [Its isnad is saheeh, Muslin (627)]

1247. It was narrated from ‘Ali (ṣ) that the Prophet (ﷺ) said: "Jibreel (Gabriel) came to me but did not enter upon me." The Prophet (ﷺ) said to him: "What prevented you from entering?" He said: We do not enter a house in which there is an image or urine.

Comments: [Its isnad is da’eeef jiddan]

1248. It was narrated from ‘Ali bin Abi Talib (ṣ) that the Prophet (ﷺ) said: "Jibreel (Gabriel) came to me and greeted me." And he narrated a similar hadeeth.

Comments: [Its isnad is da’eeef jiddan]
1249. It was narrated that ‘Ali (安宁) said: The Messenger of Allah (安宁) said to me: “Do not let your thigh show, and do not look at the thigh of another person, living or dead.”

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad because it is interrupted]

1250. It was narrated that ‘Ali (安宁) said: I said to Fatimah: Why don’t you go to the Prophet (安宁) and ask him for a servant, for grinding corn and work have exhausted you. She said: Come with me. So I went with her and we asked him, and the Prophet (安宁) said: “Shall I not tell you of something that is better for you than that? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times. That is one hundred on the lips and one thousand in the Balance.” ‘Ali (安宁) said: I never omitted that after I heard it from the Prophet (安宁). A man said: Not even on the night of Siffin? He said: Not even on the night of Siffin.
 Comments: [A saheeh hadeeth; this is a hasan isnad]

1251. It was narrated that ‘Ata’ bin as-Sa’ib said: I entered upon Abu ‘Abdur-Rahman as-Sulami who had prayed Fajr and was sitting in the mosque. I said: Why don’t you go to your bed, for it will be more comfortable for you? He said: I heard ‘Ali (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: “Whoever pray Fajr, then sits in the place where he has prayed, the angels will send blessings upon him and their blessings upon him will be: ‘O Allah, forgive him; O Allah, have mercy on him.’ And whoever waits for the prayer, the angels will send blessings upon him and their blessings upon him will be: ‘O Allah, forgive him; O Allah, have mercy on him.’”

Comments: [Hasan because of corroborating evidence]

1252. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) prayed Duha when the sun was as high in the east as it is in the west at the time of ‘Asr prayer.

Comments: [Its isnad is qawii]

1253. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “Whoever asks people to give
him when he is independent of means is asking for more red hot stones of Hell." They said: What does independent of means mean? He said: "Having sufficient food for the evening (dinner)."

**Comments:** [Its *isnaq* is *da‘eef jiddan* because Hasan bin Dhakwan is *da‘eef*]

1254. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) forbade every wild animal that has fangs and every bird that has talons, the price of dead meat, the flesh of donkeys, the wages of a prostitute, the stud fee of the stallion and purple saddle cloths.

**Comments:** [Its *isnaq* is *da‘eef jiddan* like the previous report]

1255. It was narrated that Tariq bin Ziyad said: 'Ali marched to an-Nahrawan and killed the Khawarij. Then he said: Look, for the Prophet (ﷺ) said: "There will come a people who will speak the word of truth but it will not go any further than their throats; they will pass out of Islam as the arrow passes out of the prey. Their sign - or among them - will be a black man with a deformed arm, on which there are black hairs. If he is among them, then
you will have killed the worst of people; if he is not among them, then you will have killed the best of people.” Then we found the one with the deformity, and we fell down in prostration and ‘Ali fell down in prostration with us.

Comments: [Hasan because of corroborating evidence; this is a da’eeef isnad]

1256. It was narrated that ‘Amr bin Sufyan said: A man gave a speech when ‘Ali (as) prevailed on the day of Basrah, and ‘Ali said: This speaker does not know what he is talking about. The Messenger of Allah (ﷺ) came first, Abu Bakr came second and ‘Umar came third. Then we got involved in turmoil after they were gone, and Allah will judge concerning it as He wills.

Comments: [Hasan because of corroborating evidence; this is a da’eeef isnad]

1257. It was narrated from Abu Salih al-Hanafi that it was said to ‘Ali and Abu Bakr on the day of Badr: Jibreel is with one of you and Mika’eel is with the other, and Israfeel, a mighty angel, is present at the fight - or he said: is present in the ranks.

Comments: [Its isnad is saheeh]

1258. It was narrated from ‘Ali (as) that the Prophet (ﷺ) prayed four [rak’ahs] before Zuhur.

Comments: [Its isnad is qawi]
1259. It was narrated that Qais al-Kharifī said: I heard ‘Ali (ṣ) say on this minbar: The Messenger of Allah (ṣa) came first, Abu Bakr (ṣ) came second and ‘Umar came third; then we got involved in turmoil, and it was what Allah willed.

Comments: [Its isnad is hasan]

1260. It was narrated that ‘Ali (ṣ) said: The Messenger of Allah (ṣa) prayed Witr at all times of the night, at the beginning, in the middle and at the end. Then in the end his Witr was at the end of the night.

Comments: [Its isnad is hasan]

1261. It was narrated that ‘Ali (ṣ) said: The Prophet (ṣa) used to pray eight rak‘ahs of voluntary prayer and during the day twelve rak‘ahs.

Comments: [Sa‘eed bin Khuthaim and Fudail bin Marzooq both are reliable and mistaken]

1262. It was narrated that ‘Asim bin Damrah as-Salooli said: ‘Ali (ṣ) said: Verily, Witr is not a must like your prescribed prayers, but the Messenger of Allah (ṣa) prayed Witr, then he said: “Pray Witr, 0
people of the Qur'an. Pray Witr, for Allah is One and loves that which is odd numbered.

Comments: [A qawi hadeeth]

1263. It was narrated that Katheer bin Nafl' an-Nawwa' said: I heard 'Abdullah bin Mulail say: I heard 'Ali ( ради Аллaha TRV: RAID ALLAHU TRB: RA'DALLAHU TRC: RADULLAHU ) say: The Messenger of Allah ( ﷺ ) said: "There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen: Hamzah, Ja'far, 'Ali, Hasan, Husain, Abu Bakr, 'Umar, al-Miqdad, Hudhaifah, Salman, 'Ammar and Bilal."

Comments: [Its isnad is da'eef]

1264. It was narrated that 'Abd Khair said: I saw 'Ali ( ﷺ ) doing wudoo' and wiping over his shoes. Then he said: "If I had not seen the Messenger of Allah ( ﷺ ) doing what you have seen me do, I would have thought that the bottoms of the feet were more deserving of being wiped than their tops.

Comments: [Saheeh because of corroborating evidence]

1265. It was narrated that 'Ali ( ﷺ ) said: No zakah is due on wealth until one year has passed.
1266. It was narrated that ‘Asim bin Damrah said: I said to al-Hasan bin ‘Ali: The Shi‘ah claim that ‘Ali (as) will return! He said: Those liars are lying. If we knew that, his wives would not have got married and we would not have divided his estate.

Comments: [A saheeh hadith]

1267. It was narrated from ‘Ali (as) that the Messenger of Allah (صلى الله عليه وسلم) said: “I have exempted you with regard to horses and slaves; no zakah is due on them.”

Comments: [Hasan because of corroborating evidence and its isnad is da‘eef because of the weakness of Shareek]

1268. It was narrated that ‘Ali (as) said: The Messenger of Allah (صلى الله عليه وسلم) said: “Whoever reads Qur’an and learns it by heart, he will be granted intercession for ten of his family for whom Hell was due.”

Comments: [Its isnad is da‘eef jiddan because of the weakness of ‘Amr bin Uthman and Hafs bin Abu Umar al-Qari and Katheer bin Zadhah is unknown]

تخريج: إساده ضعيف جدا لضعف عمرو بن عثمان الرفي وحفظ أبي عمر الفارQi، ولجهمال كثير بن زائده.
1269. It was narrated that ‘Ali (メディ) said: The Messenger of Allah (メディメディ) said: “I have exempted horses and slaves from zakah.”
Comments: [Its isnad is qawi]

1270. It was narrated from ‘Ali (メディメディ) that Jibreel came to the Prophet (メディメディ) and said: “We do not enter a house in which there is an image or a dog.” And the dog belonging to al-Hasan was in the house.
Comments: [Its isnad is da‘eef jiddan]

1271. It was narrated that Qais bin ‘Ubad said: I said to ‘Ali: Do you think that this decision of yours to leave [Madinah] is something that the Messenger of Allah (メディメディ) recommended to you to do, or is it something that you decided yourself? He said: Why are you asking this question? I said: For the sake of our religion. He said: The Messenger of Allah (メディメディ) did not recommend me to do anything with regard to this; rather it is something I decided myself.
Comments: [Its isnad is saheeh]
1272. It was narrated that ‘Ali ((Py) said: al-Mugheerah bin Shu’bah had a spear, and when we went out with the Messenger of Allah (Py) on a campaign, he would take it with him and stick it in the ground. And the people would pass by him and give him a ride. I said: When I go to the Prophet (Py) I will tell him. He said: If you do that, no one will pick up a lost item.

Comments: [Its isnad is hasan]

1273. It was narrated that Abu Hayyah bin Qais said: ‘Ali (Py) did wudoo’, each part three times, then he drank the left over water. Then he said: This is how I saw the Messenger of Allah (Py) do wudoo’.

Comments: [Its isnad is hasan]

1274. It was narrated that Salim bin Abi Hafsah said: A man narrated to me from ‘Abdullah bin Mulail that he said: I heard ‘Ali (Py) say: Each Prophet was given seven nobles, but your Prophet was given fourteen nobles, including Abu Bakr, ‘Umar, ‘Abdullah bin Mas’ood and ‘Ammar bin Yasir.

Comments: [Its isnad is da’eef because it is defected]

1275. It was narrated that ‘Ali (Py) said: The Messenger of Allah (Py) commanded us to check the eyes and ears (of sacrificial
animals), and told us not to sacrifice any that is one-eyed, or any *mugabalah, mudabarah, sharqa* or *kharqa*. Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is *al-mugabalah*? He said: One that has the edge of its ears cut. I said: What is *al-mudabarah*? He said: One whose ears are slit from the back. I said: What is *ash-sharqa*? He said: One whose ears are slit in two lengthwise. I said: What is *al-kharqa*? He said: One that has a round hole in its ear as a distinguishing mark.

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

1276. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: I heard 'Ali (ras) say: The Messenger of Allah (sws) forbade keeping the meat of sacrificial animals after three days.

Comments: [Saheeh because of corroborating evidence]

1277. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah (ra) about wiping over the *khuffain*. She said: Ask 'Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (sws). So I asked 'Ali (ras) and he said: The Messenger of Allah (sws) said: "For one who is not travelling, one day and night; and for the traveller, three days and nights."
1278. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: “Whoever learns the Qur’an and learns it by heart, Allah will admit him to Paradise and will grant him intercession for ten of his family, all of whom were due for Hell.”

Comments: [Its isnad is da’eef jiddan]

1279. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed me to sacrifice two rams on his behalf, and I like to do that. Muhammad bin ‘Ubaid al-Muharibi said in his hadeeth: He sacrificed two rams, one on behalf of the Prophet (ﷺ) and one on behalf of himself. Something was said to him (concerning that) and he said: He ordered me to do it and I will never omit to do it.

Comments: [Its isnad is da’eef because Abul-Hasna is unknown]

1280. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me as a judge and said: “If two disputants come to you, do not pass judgement against one of them until you hear what the other has to say, then the right verdict will become clear to you.”
Comments: [Hasan because of corroborating evidence]

1281. It was narrated that 'Ali (ـ) said: The Prophet (~) sent me to Yemen as a judge. I said: Are you sending me to people when I am young and have no knowledge of judging? He placed his hand on my chest and said: "May Allah make you steadfast and help you to get it right. If two disputants come to you, do not pass judgement in favour of the first one until you listen to what the other one has to say. That is more helpful and will enable you to reach the correct verdict." Since then I have become a (good) judge.

Comments: [Hasan because of corroborating evidence]

1282. It was narrated that 'Ali bin Abi Talib (~) said: The Prophet (~) sent me as a judge to Yemen... and he narrated the hadeeth. He said: "Allah will make your heart steadfast and guide your mind and heart."... and he mentioned the hadeeth.

Comments: [Hasan because of corroborating evidence]
1283. A similar report was narrated from ‘Ali (ماه).  

Comments: [Hasan because of corroborating evidence]  

1284. It was narrated from ‘Ali that he sent his chief of police and said: Do you know what mission I am sending you on? It is the same mission as the Messenger of Allah (رسول الله) sent me: To erase every image and level every grave.  

Comments: [Sahih because of corroborating evidence; this is a da’eeef isnad]  

1285. It was narrated that ‘Ali (ماه) said: The Messenger of Allah (رسول الله) said: “If two men come to you for judgement, do not judge in favour of the first one until you listen to what the other one says, then you will know how to judge.”  

Comments: [Hasan because of corroborating evidence]  

1286. It was narrated that Hanash said: I saw ‘Ali (ماه) sacrificing two rams and I said to him: What is this? He said: The Messenger of Allah (رسول الله) told me to offer a sacrifice on his behalf.  

Comments: [Its isnad is da’eeef because Abul-Hasna’ is unknown and Shareek is da’eeef]
1287. It was narrated from 'Ali (ตร) that when the Prophet (ﷺ) sent him with Bara'ah (Soorat at-Tawbah), he said: O Prophet of Allah, I am not eloquent or a good speaker. He said: "I have no choice but to go myself or send you with it." 'Ali said: If that is the case, I have no choice but to go. He said: "Go, and Allah will make your tongue steadfast and guide your heart." Then he placed his hand over his mouth.

Comments: [Hasan because of corroborating evidence]

1288. It was narrated from 'Ali (ตร) from the Prophet (ﷺ) that he said on the day of Uhud: "They distracted us from the middle prayer until the sun set. May Allah fill their graves, houses and stomachs with fire."

Comments: [Saheeh because of corroborating evidence, al-Bukhari (4533) and Muslim (627)]

1289. It was narrated from 'Ali (ตร) that he said: The Messenger of Allah (ﷺ) cursed the one who consumes riba, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos, the woman who has tattoos done, the one who marries a woman and divorces her so that she becomes permissible for

Comments: [Mauhub because of the Prophet's curse]

校对：穆罕默德·本·阿布·塔利卜

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تخريج: إسناده ضعيف لجهالة أبي الحسناء وضعف شريك.

1287 - خُلِّفَتْ آبَى الدَّلِّٰلُ اللَّهِ: خُفَّتْ نَبِيّ أُبَوُّ بَكِّرٕ.

1288 - خَلَافَتْ مُعَمَّدُ الْلَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَيْعَةً عَنْ جَابِرِ: أَنَّ عَامِرَنَّ َبُنَّيَّ عَنْهُ قَالَ: سَيَعَةً رَوْا يَبْعَدُ وَقَالَ عَلَيْهِ مَا سُرِّيَّةً قَالَ: أُحَمَّدَ اللَّهُ بَلْ يَكُونَ وَلِيًّا.

1289 - خَلَافَتْ مُحَمَّدُ الْلَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَيَعَةً عَنْ جَابِرِ قَالَ: لَعَنَهُ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ رُسُولُ اللَّهِ صَلَّي
her first husband, and the one for whom that is done, and the one who withholds zakah. And he forbade wailing [for the dead].

Comments: [Hasan because of corroborating evidence; this is a da'eeef isnad because of the weakness of Jabir al-Ju’fi and al-Harith al-A’war]

1290. It was narrated that ‘Ali (ฎ) said: I used to spend a little time with the Messenger of Allah (莄) at night, during which Allah, may He be glorified and exalted, benefited me as He willed. The Messenger of Allah (莄) said: “The angels do not enter a house in which there is an image or a dog or a person who is junub.” He said: “I looked and found a puppy belonging to al-Hasan bin ‘Ali beneath the bed, so I took it out.”

Comments: [Its isnad is da’eeef]

1291. It was narrated that ‘Ali (ฎ) said: The Messenger of Allah (莄) forbade me to put the ring on the middle finger.

Comments: [Hasan because of corroborating evidence; this is a da’eeef isnad]

1292. It was narrated from Rib’i bin Hirash that he heard ‘Ali (ฎ) deliver a khutbah, saying: The Messenger of Allah (莄) said: “Do not tell lies about me, for the one who tells lies about me will enter Hell.”

Comments: [Its isnad is saheeh, al-Bukhari (106)]
1293. It was narrated from Qatadah that he heard Jurayj bin Kulaib narrate that he heard ‘Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade sacrificing an animal that had lost most of its horn or ear.

Comments: [Its isnad is hasan]

1294. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade sacrificing any animal that had lost most of its horn or ear.

Comments: [Its isnad is Hasan]

1295. It was narrated from ‘Ali (ﷺ) that the Prophet (ﷺ) used to say at the end of his Witr: “O Allah, I seek refuge in Your pleasure from Your wrath, I seek refuge in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself.”

Comments: [Its isnad is qawi]

1296. It was narrated from ‘Ali (ﷺ) that the Messenger of Allah (ﷺ), when he wanted to travel, would say: “O Allah, by Your
power I charge at the enemy, by Your power I ward off the plot of the enemy and by Your power I march to the enemy.”

Comments: [Its isnad is da’eef because of the weakness of Imran bin Zabyan]

1297. It was narrated that ‘Ali (ﷺ) said: When ten verses of Bara’ah (Soorat at-Tawbah) were revealed to the Prophet (ﷺ), he called Abu Bakr (ﷺ) and sent him to recite them to the people of Makkah. Then the Prophet (ﷺ) called me and said to me: “Catch up with Abu Bakr (ﷺ) and wherever you meet him, take the document from him and take it to the people of Makkah and read it to them.” I caught up with him at al-Juhfah and took the letter from him. Abu Bakr (ﷺ) went back to the Prophet (ﷺ) and said: O Messenger of Allah, has something been revealed concerning me? He said: “No, but Jibreel came to me and said: No one should do this for you except you or a man of your [family].”

Comments: [Its isnad is da’eef because of the weakness of Muhammad bin Jabir]

1298. It was narrated that al-Harith bin Suwaid said: It was said to ‘Ali (ﷺ): Did your Messenger say anything to you only that was not for the people in general? He said: The Messenger of Allah (ﷺ)}
did not say anything to us only that he did not say to the people, except something in the sheath of this sword of mine. He took out a document on which there was something about the ages of camels [for zakah] and in it was said: “Madinah is sacred, the area between Thawr and ‘A’ir. Whoever commits an offence or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafl or obligatory act of worship from him. Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafl or obligatory act of worship from him. Whoever takes people as mauila without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafl or obligatory act of worship from him.”

Comments: [Its isnad is saheeh, al-Bukhari (3172) and Muslim (1370)]

1299. It was narrated from ‘Ali (安宁) from the Prophet (安宁) that he said on the day of al-Ahzab: “They distracted us from the

[1] The word mauila refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one’s mauila means giving the right of inheritance to the new mauila.
middle prayer, 'Asr prayer, until the sun set; may Allah fill their graves and houses - or their graves and bellies - with fire.’

Shu’bah said: “May Allah fill their graves and houses - or their graves and bellies - with fire.” I do not know whether this is part of the hadeeth or is not part of the hadeeth; I am not certain about it.

Comments: [Its isnad is saheeh, Muslim (627)]

1300. It was narrated from Yoosuf bin Mazin that a man asked ‘Ali (R): O Ameer al-Mu’mineen, describe the Messenger of Allah (S) to us. He said: He was not very tall, a little above average height. When he came with people he would stand out among them. He was very white, with a large head, a bright face, long eyelashes and large hands and feet. When he walked, he walked with energy, as if going downhill. It was as if the sweat on his face was pearls; I have never seen anyone like him before or since, may my father and mother be sacrificed for him (S).

Comments: [Its isnad is da’eeef because it is interrupted]

1301. It was narrated from ‘Ali (R) that it was said to him: Describe the Prophet (S) to us. He said: He was not very tall... and he mentioned a similar report.
Musnad Ali Ibn Abi Talib 

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

1302. It was narrated that ‘Ali (ﷺ) said: There were idols on top of the Ka‘bah, and I wanted to lift up the Prophet (ﷺ) so he could reach them, but I could not do it. So he lifted me up, and I started smashing them, and if I had wanted to I could have touched the sky.

Comments: [Its isnad is da‘eef because Abu Maryam is unknown and Nu‘aim bin Hakeem is da‘eef]

1303. ‘Ali bin Abi Talib (ﷺ) narrated that the Messenger of Allah (ﷺ) said: "Some people will pass out of Islam as the arrow passes out of the prey. They will recite the Qur’an but it will go no further than their collarbones. Glad tidings to the one who kills them and they kill him. Their sign will be a man with a deformed arm.

Comments: [A Saheeh Hadeeth, Muslim (1066); this is a da‘eef isnad like the previous report]

1304. It was narrated from ‘Ali (ﷺ) that the wife of al-Waleed bin ‘Uqbah came to the Prophet (ﷺ) and said: O Messenger of Allah, al-Waleed hits me. - Nasr bin ‘Ali said in his hadeeth: she complained about him. - He said: "Tell him: He [the Prophet (ﷺ)] has given me protection." ‘Ali said: It was not
long before she came back and said: He only hit me more. He took a piece of his garment and gave it to her and said: “Tell him: The Messenger of Allah (ﷺ) has given me protection.” It was not long before she came back and said: He only hit me more. He raised his hands and said: “O Allah, punish al-Waleed; he has wronged me twice.”

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

1305. It was narrated from ‘Ali that the wife of al-Waleed bin ‘Uqbah came to the Messenger of Allah (ﷺ), complaining about al-Waleed and saying that he hit her... and he narrated the same hadith.

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

1306. It was narrated from ‘Ali (iability), from the Prophet (ﷺ) that on the day of al-Ahzab he was at one of the crossing points of the ditch and he said: “They distracted us from the middle prayer until the sun set; may Allah fill their graves and their houses - or their bellies and their houses - with fire.”

Comments: [Its isnad is saheeh, Muslim (627)]
1307. It was narrated that Abut-Tufail said: ‘Ali (ﷺ) was asked: Did the Messenger of Allah (ﷺ) say anything to you exclusively? He said: The Messenger of Allah (ﷺ) did not say anything to us exclusively that he did not say to all the people, except what is in the sheath of this sword of mine. He took out a document on which was written: “May Allah curse the one who offers a sacrifice to anyone other than Allah; may Allah curse the one who steals the boundary markers; may Allah curse the one who curses his father; may Allah curse the one who gives refuge to an offender.”

Comments: [Its isnad is saheeh, Muslim (1978)]

1308. It was narrated from ‘Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) said on the day of al-Ahzab: “O Allah, fill their houses and their graves with fire, as they distracted us from the middle prayer until the sun set.”

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)]

1309. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin ‘Adiyy say: I heard ‘Ali bin Abi Talib (ﷺ), when a man asked him about a cow. He said: [It may be sacrificed] on behalf of seven. He asked him about the animal that is lame. He said: If it can reach the place of sacrifice [then sacrifice it]. He was asked
about the horn. He said: It doesn’t matter. And ‘Ali said: The Messenger of Allah (ﷺ) instructed us to check the eye and ear.

Comments: [Its isnad is hasan]

1310. It was narrated from Hanash bin al-Mu’tamir that ‘Ali (ﷺ) was in Yemen and they dug a trap for a lion. One man came and fell into it; he grabbed onto another, who grabbed onto another, who grabbed onto another, until there were four of them. The lion wounded them, and some of them died in the pit and some of them were taken out and then died. They disputed about that until they took up arms (against one another). ‘Ali (ﷺ) came to them and said: Woe to you! Would you kill two hundred people for four men? Come and I will judge between you; if you accept it (all well and good), otherwise refer the matter to the Prophet (ﷺ). He ruled that one quarter of the diyah should be given for the first one, one third of the diyah for the second one, half of the diyah for the third one and the complete diyah for the fourth one. Some of them accepted it and some of them did not like it. And he imposed the diyah on the tribes of the people who had crowded one another in that place. So they referred the matter to the Prophet (ﷺ). Bahz said: Hammad said: I think he said: He was reclining, then he sat up and said: “I shall judge between you.” Then he was told that ‘Ali (ﷺ) had issued such
and such a verdict, and he approved
of it, ‘Affan said: ‘I shall judge
between you.

Comments: [Its isnad is da’eef because of the weakness of Hanash bin al-Mu’tamir]

1311. It was narrated from ‘Ali
that the Prophet (ﷺ) said on the
day of Ghadeer Khumm: “If I am a
person’s mawla (friend and supporter)
then ‘Ali is also his mawla.” And the
people added after that: “So take as
friends those who take him as a
friend and take as enemies those
who take him as an enemy.”

Comments: [Saheeh because of
corroborating evidence and its
isnad is da’eef because of the
weakness of Nu’aim bin Hakeem
and Abu Maryam is unknown]

1312. It was narrated from
Hujayyay bin ‘Adiy that ‘Ali (颏)
was asked about a cow and he
said: [It may be sacrificed] on
behalf of seven people. He was
asked about the cow with a broken
horn and he said: It does not matter. He was asked about a lame
animal, and he said: If it can reach
the place of sacrifice [then sacrifice
it]. Then he said: The Messenger of
Allah (ﷺ) instructed us to check
the eyes and ears.

Comments: [Its isnad is hasan]

1313. It was narrated that Ibn
A’bud said: ‘Ali bin Abi Talib (颏)
said to me: O son of A’bud, do
you know what the rights of the
food are? I said: What are its
rights, O son of Abu Talib? He
said: To say: In the Name of
Allah; O Allah, bless for us what
You have provided for us. Do you
know how to express gratitude when you have finished eating? I said: What is gratitude for it? He said: To say: Praise be to Allah Who has fed us and given us to drink. Then he said: Shall I not tell you about me and Fatimah (RA)? She was the daughter of the Messenger of Allah (SAW) and she was one of the dearest of his family to him, and she was my wife. She worked with the millstone until the millstone left marks on her hand, and she brought water with a bucket until the bucket left marks on her chest. She took care of the house until her garment became dusty and she lit a fire under the pot until her garment became dirty, and she suffered hardship because of that. Some female captives - or servants - were brought to the Messenger of Allah (SAW), and I said to her: Go to the Messenger of Allah (SAW) and ask him for a servant to relieve you of the hardship you are in. So she went to the Messenger of Allah (SAW) and she found some servants with him, then she came back and did not ask him for one... and he narrated the hadith.... and he [the Messenger of Allah (SAW)] said: "Shall I not tell you of something that is better for you than a servant? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirty-four times. She sticks her head out and said: I am content with Allah
and His Messenger, twice. And he narrated a hadith like that of Ibn 'Ulayyah from al-Jurairi or similar to it.

Comments: [Its isnad is da'eef because Ibn A'bud is unknown and his name is Ali]

1314. It was narrated that 'Abeedah said: We used to think that the middle prayer was Fajr prayer. Then 'Ali (ﷺ) told us that on the day of al-Ahzab they fought and were distracted from 'Asr prayer. The Prophet (ﷺ) said: "O Allah, fill their graves with fire - or fill their bellies with fire - as they kept us from the middle prayer." Then on that day we realised that the middle prayer was 'Asr prayer.

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)]

1315. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) sent him a suit of silk, and he put it on and went out to the people, then he recognised anger on his [the Prophet's] face, and he [the Prophet (ﷺ)] instructed him to cut it up and divide it among his womenfolk.

Comments: [Its isnad is saheeh, al-Bukhari (2614) and Muslim (2071)]

1316. It was narrated that 'Abdul-Malik bin Maisarah said: I heard an-Nazzal bin Sabrah say: I saw 'Ali (ﷺ) praying Zuhur, then he sat to listen to the people's needs. When the time for 'Asr came, a stone vessel of water was brought to him. He took a
handful from it and wiped his face, forearms, head and feet. Then he took the leftover water and drank it whilst standing, and he said: Some people dislike this, but I saw the Messenger of Allah (ﷺ) do it. And this is the wudoo' of one who has not broken his wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

1317. It was narrated from ash-Sha‘bi that ‘Ali (ﷺ) said to Shararah: Perhaps you were forced? Perhaps your husband came to you? Perhaps...? She said: No. When she gave birth, he flogged her then he stoned her. It was said to him: Why did you flog her then stone her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Saheeh]

1318. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “The best of you are those who learn Qur'an and teach it.”

Comments: [Hasan because of corroborating evidence; this is a da’ef isnad]

1319. It was narrated that Abu Wa’il said: A man came to ‘Ali (ﷺ) and said: O Ameer al-Mu’mineen, I am unable to pay
off my contract of manumission; help me. ‘Ali (ﷺ) said: Shall I not tell you some words that the Messenger of Allah (ﷺ) taught me, then if you owe debts as great as Mount Seer in dinars, Allah will pay it off for you? He said: Yes indeed. He said: Say: O Allah, suffice me with what You have permitted so that I have no need of what You have forbidden, and make me independent of anyone other than You by Your grace.

Comments: [Its isnad is da‘eeef because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

1320. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “O Allah, bless my ummah in its early mornings.”

Comments: [Hasan because of corroborating evidence; this is a da‘eeef isnad]

1321. It was narrated from ‘Asim bin Kulaib: Abu Burdah bin Abi Moosa told me: I was sitting with Abu Moosa when ‘Ali (ﷺ) came to us and stood over Abu Moosa and told him to do something concerning the people. ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ)
said to me: "Say: 'O Allah, guide me and correct my aim.' When you ask for guidance, think of directions when travelling, and when you think of proper aim, think of aiming an arrow." And he forbade me to put my ring on this - and Abu Burdah pointed to his forefinger or middle finger. 'Asim said: I am the one who got confused as to which of them he meant - and he forbade me to use red saddle cloths and garments made from a blend of linen and silk. Abu Burdah said: I said to Ameer al-Mu'mineen: What are red saddle cloths and what are garments made from a blend of linen and silk? He said: As for red saddle cloths, that is something that women used to make for their husbands to put on their mounts. And as for garments made from a blend of linen and silk, they were garments that came to us from Syria or Yemen - 'Asim was not sure - which contained silk in a twisted shape like citrions. Abu Burdah said: When I saw the garment that is called as-Sabani [from a place in North Africa], I realised that this is what it was.

Comments: [Its isnad is qawi]

1322. It was narrated that an-Nu'man bin Sa'd said: A man said to 'Ali: O Ameer al-Mu'mineen, what month do you advise me to fast after Ramadan? He said: I have never heard anyone ask about this after a man asked the Messenger of Allah (ﷺ): O Messenger of Allah, what
month do you advise me to fast after Ramadan? He said: “If you want to fast any month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive (more) people.”

Comments: [Its isnad is da’eef]

assic: إسناد ضعيف عبد الرحمان بن إسحاق الواسطي وجهالة النعمان بن سعد.
وفي مسلم: (1113)، عن أبي هريرة مرقوعاً: “أفضل الصيام بعد رمضان شهر الله الحرام؟”

1323. It was narrated that ‘Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: “O Allah, bless my ummah in its early mornings.”

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

assic: حسن لها، وهنا إسناد ضعيف كسابقه.

1324. It was narrated that ‘Abd Khair said: I came to ‘Ali (ﷺ) and he had prayed. He called for water for wudoo’. We said: What is he going to do with water when he has just prayed? He can only want to teach us something. A large vessel and a small vessel were brought to him. He lifted the small vessel and poured water over his hand and washed it three times. Then he dipped his hand in the vessel and rinsed his mouth and nose three times, and he did that from the same handful of water that he had taken. Then he

...
washed his face three times, his right arm three times and his left arm three times. Then he put his hand in the water and wiped his head once. Then he washed his right foot three times and his left foot three times. Then he said: Whoever would like to learn the wudoo' of the Messenger of Allah (ﷺ), this is it.

Comments: [Its isnad is saheeh]

1325. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed me to take care of his sacrificial animals and to give their meat, skins and blankets in charity, and not to give the butcher anything from them. He said: "We will give him something ourselves."

Comments: [Its isnad is saheeh, al-Bukhari (1717) and Muslim (1317)]

1326. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed me... a similar report, except that he did not say, "We will give him something ourselves."

Comments: [Its isnad is saheeh]

1327. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) said on the day of al-Ahzab: "May Allah fill their houses and graves with fire, as they kept us from the middle prayer until the sun set."
It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “O Allah, bless my ummah in its early mornings.”
Comments: [Hasan because of corroborating evidence; this is a da’eef isnad]

1330. It was narrated from ‘Ali bin Abi Talib and attributed to the Prophet (ﷺ) that the Prophet (ﷺ) forbade reciting Qur’an whilst bowing and said: “When you bow, then proclaim the might of Allah, and when you prostrate, offer supplication, for it is more likely that you will receive an answer.”

Comments: [Hasan because of corroborating evidence; this is a weak isnad like the one above]

1331. It was narrated that ‘Ali (ceased to accept Messiah) said: The Messenger of Allah (ﷺ) said: “O Allah, bless my ummah in its early mornings.”

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

1332. It was narrated that Muhammad said: ‘Abeerah said: I only narrated what I heard from him. Muhammad said: ‘Abeerah swore to us three times and ‘Ali swore to him, saying: If you could show restraint, I would have told you what Allah has promised on
the lips of Muhammad (ﷺ) to those who kill them. He said: Then I said: Did you hear that from him? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah. Among them was a man with a deformed arm or a defective arm. I think he said: or an incomplete arm.

Comments: [Its isnad is saheeh, Muslim (1066)]

1333. An-Nu'man bin Sa'd narrated: We were sitting with 'Ali (ṣ) and he recited this verse: "The Day We shall gather the Muttaqoon (the pious) unto the Most Gracious (Allah), like a delegation (presented before a king for honour)" [Maryam 19:85]. He said: No, by Allah they will not be gathered on their feet, the delegation will never be gathered on their feet. Rather (they will be gathered) on she-camels the like of which mankind has never seen, on which are saddles of gold. They will ride them until they knock at the gates of Paradise.

Comments: [Its isnad is da'eeef]

1334. It was narrated that 'Ikrimah said: I stood with al-Husain and I kept hearing him say, Labbaika, labbaika, until he stoned the jamrah. I said: O Abu 'Abdullah, what is this talbiyah? He said: I heard 'Ali bin Abi Talib (ṣ) reciting the talbiyah until he reached the jamrah, and he told me that the Messenger of Allah (ﷺ) recited the talbiyah until he reached it.
Musnad Ali Ibn Abi Talib

Comments: [Its isnad is hasan]

1335. It was narrated that `Ali (ﷺ) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, tell me of a month that I can fast after Ramadan. The Messenger of Allah (ﷺ) said: “If you want to fast a month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive more people.”

Comments: [Its isnad is da`eef because of the weakness of Abdur-Rahman and An-Nu’man bin Sa’d is unknown]

1336. It was narrated that `Ali (ﷺ) said: Some people of Quraish came to the Prophet (ﷺ) and said: O Muhammad, we are your neighbours and allies, and some of our slaves have come to you who have no interest in religion or in learning; rather they have fled from our farms and property, so give them back to us. He said to Abu Bakr (ﷺ): “What do you say?” He said: They are telling the truth; they are your neighbours. And the Prophet’s expression changed. Then he said to `Umar: What do you say? `Umar said: They are telling the truth; they are your neighbours and your allies. And the Prophet’s expression changed.

Comments: [Its isnad is da`eef because of the weakness of Shareek An-Nakha’i]

1337. It was narrated from `Ali (ﷺ) that a man asked him: Can I recite Qur’an when bowing and
prostrating? ‘Ali said: The Messenger of Allah (ﷺ) said: “I have been forbidden to recite Qur'an when bowing and prostrating. When you bow, then proclaim the might of Allah. and when you prostrate, offer supplication, for it is more likely that you will receive an answer.”

Comments: [Hasan because of corroborating evidence; this is a weak isnad]

1338. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “In Paradise there are chambers the inside of which can be seen from the outside and the outside can be seen from the inside.” A Bedouin said: O Messenger of Allah, who are they for? He said: “For the one who speaks kind words, feeds people and prays to Allah at night when people are asleep.”

Comments: [Hasan because of corroborating evidence; this is a weak isnad like the report above]

1339. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “O Allah, bless my ummah in its early mornings.”

Comments: [Hasan because of corroborating evidence; this is a weak isnad]
1340. It was narrated that 'Abdullah bin Sabu' said: 'Ali (ﷺ) addressed us and said: By the One Who split the seed and created the soul, this (his beard) will be soaked from this (his head, i.e., his beard would be soaked with blood from a wound in his head). He said: Tell us who he is. By Allah, we will eliminate him - or we will eliminate his family. He said: I adjure you by Allah not to kill anyone except the one who kills me. They said: If you know that, then appoint a successor. He said: No, rather I shall leave you as the Messenger of Allah (ﷺ) left you.

Comments: [Its isnad is da'ef because Abdullah bin Sabu' is unknown and between Salamah bin Kuhail and Abdullah bin Sabu' is interrupted]

1341. It was narrated that Abu Abdur-Rahman as-Sulami said: 'Ali (ﷺ) addressed us and said: O people, carry out the hadd punishments on your slaves, both those who have been married and those who have not been married, for a slave woman of the Messenger of Allah (ﷺ) committed zina and the Messenger of Allah (ﷺ) ordered me to carry out the hadd punishment on her. I went to her and found that she was still bleeding following childbirth, and I was afraid that if I flogged her she would die. So I went to the Messenger of Allah (ﷺ) and told him about that, and he said: "You have done well."

Comments: [Its isnad is saheeh, Muslim (1705)]
1342. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me to Yemen. I said: You are sending me to people who are older than me for me to judge between them. He said: “Go, for Allah will guide your heart and make your tongue steadfast.”

Comments: [Its isnad is saheeh]

1343. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “In Paradise there is a market in which nothing is bought or sold except images of men and women. If a man likes an image he will enter into it (i.e. it will become his). And in [Paradise] there is a gathering of al-hoorul-‘Een who raise their voices; no created being has ever seen the like of it. They say: ‘We are the eternal ones who will never die; we are the ones who are content and will never be discontented; we are the joyful ones who will never be wretched. Fortunate is he who is for us and we are for him.’”

Comments: [Its isnad is da’eef because of the weakness of Abdur Rahman bin Ishaq and An-Nu‘man bin Sa’id is unknown]

1344. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: “In Paradise there is a market...” and he narrated the same hadeeth, except that he said: “If a man desires an image he will enter it.” And he said: “In it there is a gathering of al-hoorul-‘Een...”

Comments: [Its isnad is da’eef because of the weakness of Abdur Rahman bin Ishaq and An-Nu‘man bin Sa’id is unknown]
who raise their voices”... and he narrated a similar report.

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

1345. It was narrated from ‘Ali (_MSB) that he did wudoo’ washing each part three times, then he wiped his head, then he drank the leftover water. Then he said: Whoever would like to see the wudoo’ of the Messenger of Allah (SAW), let him look at this.

Comments: [Its isnad is hasan]

1346. It was narrated that ‘Ali (MS) said: The Messenger of Allah (SAW) said: ‘At the end of time, there will be people who recite Qur’an but it will go no further than their collarbones; they will pass out of Islam as the arrow passes out of the prey. Fighting them is a duty upon every Muslim.”

Comments: [Saheeh because of corroborating evidence]

1347. It was narrated that ‘Ali (MS) said: When the fighting intensified and the two sides met in battle, we sought shelter with the Messenger of Allah (SAW) and no one was closer to the enemy than him.
1348. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah ﷺ stood at 'Arafah and said: "This is the place of standing and all of 'Arafah is a place of standing." Then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people were urging their camels on, right and left. He did not turn to them, but he said: "Calmly, O people." Then he came to Jam' and offered two prayers there - i.e., Maghrib and 'Isha'. Then he stayed there all night, and when morning came he stood at Quzah, and said: "This is Quzah. This is the place of standing and all of Jam' is a place of standing." Then he moved on and when he came to Muhassir, he struck his she-camel and she trotted until he crossed the valley, then he reined her in and put al-Fadl behind him (on his mount). He carried on until he came to the Jamrah. He stoned it, then he came to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." Then a young woman of Khath'am came to him and said: My father is an old man and has become senile; he has lived..."
until Allah made Hajj obligatory. Will it be acceptable if I perform Hajj on his behalf? He said: "Yes; perform Hajj on behalf of your father." And he turned al-Fadl’s neck. Al-‘Abbas said to him: O Messenger of Allah, why did you turn the neck of your cousin? He said: "I saw a young man and a young woman and I was afraid that the Shaitan [might tempt] them." A man came to him and said: O Messenger of Allah, I did lawful-iffadah before shaving my head. He said: "Go ahead and shave your head or cut your hair, there is no problem." And he came to Zamzam and said: "O Banu ‘Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself."

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

**1349.** It was narrated that Abu ‘Abdur-Rahman as-Sulami said: ‘Ali (اله) took me by the hand and we set out walking until we sat down on the banks of the Euphrates. ‘Ali (اله) said: The Messenger of Allah (اله) said: "There is no living soul but Allah has already decreed whether it is doomed or blessed." A man stood up and said: O Messenger of Allah, why should we strive? He said: "Strive, for each person will be helped to do that for which he was created." Then he recited this verse: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes..."
in Al-Husna, We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient, and belies Al-Husna, We will make smooth for him the path for evil" [al-Lail 92:5-10].

Comments: [Its isnad is qawi]

1350. It was narrated that Abu Hayyah al-Wadi'i said: I saw 'Ali (ﷺ) urinate in ar-Rahbah, then he called for water and did wudoo'. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he said: I saw the Messenger of Allah (ﷺ) do as you have seen me do.

Comments: [Its isnad is hasan]

1351. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) did wudoo' washing each part three times.

Comments: [Its isnad is hasan]

1352. It was narrated that Abu Hayyah said: I saw 'Ali (ﷺ) do wudoo'. He washed his hands thoroughly, then he washed his face three times and his forearms three times; then he wiped his head, then he washed his feet up to the ankles. Then he stood up and drank the leftover wudoo'
water. Then he said: I wanted to show you the wudu' of the Messenger of Allah (ﷺ).

Comments: [Its isnad is hasan]

1353. Abu Matar al-Basri - who met 'Ali (ﷺ) - narrated that 'Ali bought a garment for three dirhams and when he put it on he said: Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my 'awrah. Then he said: This is what I heard the Messenger of Allah (ﷺ) say.

Comments: [Its isnad is da'eef because of the weakness of Al-Mukhtar bin Nafi' and Abu Matar is unknown]

1354. It was narrated that Abu Hayyah al-Hamdani said: 'Ali bin Abi Talib (ﷺ) said: Whoever would like to see the wudu' of the Messenger of Allah (ﷺ), let him look at me. He did wudu' washing each part three times, then he wiped his head, then he drank the leftover water.

Comments: [Its isnad is hasan]

1355. It was narrated from Abu Matar that he saw 'Ali go to a young boy and buy a chemise from him for three dirhams. He put it on, and when it reached his wrists and ankles he said: Praise be to Allah Who has provided me with a garment with which to
beautify myself before the people and cover my 'awrah. It was said: Is this something you say yourself or are you narrating it from the Prophet of Allah (ﷺ)? He said: This is something that I heard the Messenger of Allah (ﷺ) say when putting on a garment: ‘Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my ‘awrah.

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

1356. It was narrated that Abu Matar said: Whilst we were sitting with Ameer al-Mu’mineen ‘Ali in the mosque, at Babur-Rahbah, a man came and said: Show me the wudoo’ of the Messenger of Allah (ﷺ). This was at the time of the meridian. [‘Ali] called Qanbar and said: Bring me an earthenware jug of water. He washed his hands and face three times, and rinsed his mouth three times, putting one of his fingers in his mouth. He rinsed his nose three times, washed his forearms three times, and wiped his head once. - [The narrator] said: moving his hands from the sides of his face to the back of his head. And [he washed] his feet up to the ankles three times, and his beard was dripping onto his chest. Then he took a sip of water after doing wudoo’, and said: Where is the one who was asking about the wudoo’ of the Messenger of Allah (ﷺ)? This is how the wudoo’ of the Prophet of Allah (ﷺ) was.

Comments: [Its isnad is da’eef, like the report above]
1357. It was narrated that Ibn Shaddad said: I heard ‘Ali (ـ) say: I never heard the Messenger of Allah (رسول الله) mention his father and mother together for anyone except Sa‘d. Abu Nu‘aim said: mention his parents together.

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

1358. It was narrated that ‘Ali (ـ) said: I said: O Messenger of Allah, why do you marry from Quraish and you do not marry from among us? He said: “Do you have anyone?” I said: Yes, the daughter of Hamzah. He said: “She is the daughter of my brother through breastfeeding.”

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

1359. It was narrated that ‘Ali bin Abi Talib (ـ) said: A mule was given to the Prophet (رسول الله) as a gift. Some of his Companions said: Why don’t we get animals like this? He said: “Do you want to mate a donkey with a mare? That is only done by those who do not know.”

Comments: [Saheeh because of corroborating evidence].

1360. It was narrated that Abu Hayyah said: ‘Ali (ـ) said: Shall I not show you how the Prophet of Allah (رسول الله) used to do wudu’? We
said: Yes indeed. He said: Bring me a large vessel and a small vessel of water. He washed his hands three times; took water into his nose three times and blew it out three times; and he washed his face three times; he washed his arms up to the elbows three times; he wiped his head three times; and he washed his feet three times.

Comments: [Its isnad is hasan]

1361. It was narrated Muhammad bin Ali al-Akbar that he heard his father Ali bin Abi Talib say: The Messenger of Allah (ﷺ) said: "I have been given four thing that which was not given to any of the other Prophets." I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my ummah has been made the best of nations."

Comments: [Its isnad is hasan]

1362. It was narrated from Abu Zabyan that 'Ali ( Gecko ) said to 'Umar: O Ameer al-Mu'mineen, did you not hear the Messenger of Allah (ﷺ) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the minor until he grows up and from the insane until he comes to his senses"?

Comments: [Saheeh because of corroborating evidence and its isnad is interrupted]
1363. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Shall I not teach you some words which, if you say them you will be forgiven, even though you are already forgiven: There is no god but Allah, Most High, the Almighty; there is no god but Him, the most Forbearing, the Most Generous; glory be to Allah, Lord of the Mighty Throne; praise be to Allah, Lord of the Worlds."

Comments: [A Hasan Hadeeth]

1364. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) cursed the one who consumes riba, the one who pays it, the two who witness it, the one who writes it down, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the woman who does tattoos and the woman who has tattoos done, and the one who withholds zakah. And he forbade wailing (for the deceased).

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

1365. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever commits a sin in this world and is punished for it, Allah is too just to repeat His punishment for His slave. And whoever commits a sin in this world and Allah conceals it for him and pardons him, Allah is too kind to retract any pardon that He has granted."
Comments: [Its isnad is hasan]

1366. It was narrated that an-Nazzal bin Sabrah said: We prayed Zuhr with ‘Ali (ﷺ), then he went to a gathering that he used to hold in ar-Rahbah. He sat and we sat around him, then the time for ‘Asr came. A vessel (of water) was brought to him. He took a handful from it and rinsed his mouth and nose, and he wiped his face and forearms, and he wiped his head, and he wiped his feet. Then he stood up and drank what was left over in the vessel. Then he said: I have been told that some men dislike anyone to drink whilst standing, but I saw the Messenger of Allah (ﷺ) do what I have done.

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

1367. It was narrated from Muhammad bin Ka’b al-Qurazi that ‘Ali (ﷺ) said: I remember when I was with the Messenger of Allah (ﷺ) and I tied a rock to my stomach because of hunger, and now my zakah is forty thousand.

Comments: [Its isnad is da’eeef because it is interrupted]

1368. It was narrated from ‘Ali (ﷺ)... and he mentioned the same hadith, and said in it: The zakah of my wealth is forty thousand dinars.

Comments: [Its isnad is da’eeef like the report above]
1369. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) said to me: "Do not follow one glance with another; you may be allowed the first but not the second."

Comments: [ Hasan because of corroborating evidence ]

1370. It was narrated that ‘Ali (ﷺ) said: When al-Hasan was born, I named him Hamzah. When al-Husain was born, I named him after his paternal uncle Ja’far. Then the Messenger of Allah (ﷺ) called me and said: “I have been commanded to change the names of these two.” I said: Allah and His Messenger know best. And he named them Hasan and Husain.

Comments: [ Its isnad is hasan ]

1371. It was narrated that ‘Ali (ﷺ) said: The Messenger of Allah (ﷺ) gathered - or the Messenger of Allah (ﷺ) called - Banu ‘Abdul-Muttalib, among whom were some people all of whom liked to eat lamb and drink large amounts of water. He made a mudd of food for them, and they ate until they were full. And the food remained as it was, as if it had not been touched. Then he called for a vessel, and they drank until their thirst was quenched, and the drink remained as it was, as if it had not been drunk from.
Then he said: “O Banu ‘Abdul-Muttalib, I have been sent to you in particular and to all the people in general. You have seen this sign. Which of you will swear allegiance to me, pledging to be my brother and companion?” Not one of them stood up for him, but I [’Ali] stood up, and I was the youngest of the people. He said: “Sit down.” He said that three times, and each time I stood up for him and he said to me, “Sit down.” Then the third time he put his hand on mine.

Comments: [Its isnad is da’eeef because Rabee’ah bin Najiz is unknown]

1372. It was narrated from ‘Ali (ﷺ) that he drank whilst standing, then he said: This is how I saw the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

1373. It was narrated from ‘Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) said to him: “O ‘Ali, you have a treasure in Paradise and you are with two harns of this unmaah. Do not follow one glance with another; you may be allowed the first but not the second.”

Comments: [Hasan because of corroborating evidence and its isnad is da’eeef]
1374. It was narrated that ‘Ali ()(* said: When the Messenger of Allah (ﷺ) slaughtered his sacrificial animals, he slaughtered thirty with his own hand and told me to slaughter the rest. Then he said: “Share out their meat, skins and blankets among the people, but do not give the butcher any of it.”

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

تخريج: إسناده ضعيف لانتظامه، محمد بن إسحاق مدلس وقد عن عنه بيته وبين ابن أبي نجيح فيه رجل مبهم كما في رواية برقم: (1359) ثم هو مخالف لما في صحيح مسلم: (1186) حديث جابر: "... فنحر ثلاثا وستين بيد ثم أعطى عليا، فنحر ماغره.

1375. It was narrated that Abu Ishaq said: We asked ‘Ali (ﷺ) about the prayer of the Messenger of Allah (ﷺ) during the day and he said: You cannot do that. We said: Whoever among us is able to do it [will do it]. He said: When the sun was as high there as it is there the time of ‘Asr, he prayed two rak’ahs. When the sun was as high there as it is there the time of Zuhr, he prayed four rak’ahs. He prayed four rak’ahs before Zuhr and two afterwards, and [he prayed] four rak’ahs before ‘Asr, separating each two rak’ahs with the greeting (tasleem) upon the angels who are close to Allah, the Prophets, and those who follow them of the believers and the Muslims.

Comments: [Its isnad is qawi]

تخريج: إسناده قوي.

1376. It was narrated that ‘Ali (ﷺ) said: The Prophet (ﷺ) said to me: “You are like ‘Eesa (in some way);
the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him.” Then he said: Two types of men will be doomed because of me: one who loves me and goes to extremes and praises me for that which I do not have, and one who hates me and his hatred of me makes him tell lies against me.

Comments: [Its isnad is da’eef because of the weakness of Al-Hakam bin Abdul-Malik al-Qurashi and Rabee’ah bin Najiz is unknown]

1377. It was narrated that ‘Ali bin Abi Talib (元宝) said: The Messenger of Allah (元宝) called me and said: “You are like ‘Eesa (元宝) in some way); the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him.” Two types of men will be doomed because of me: one who loves me and praises me and exaggerates about me, saying things that I do not have; and the one who hates me and his hatred of me makes him tell lies against me. Verily, I am not a prophet and I do not receive revelation; rather I act in accordance with the Book of Allah and the Sunnah of His Prophet (元宝) as much as I can. Whatever I command you to do of obedience to Allah, it is your duty to obey me whether you like it or not.

Comments: [Its isnad is da’eef like the report above]
1378. It was narrated from 'Asim bin Kulaib, that his father said: I was sitting with 'Ali ( ☃️ ) and he said: I entered upon the Messenger of Allah ( ☃️ ) and there was no one with him except 'A'ishah ( ☃️ ), and he said: "O son of Abu Talib, how would you be with people of such and such a type?" I said: Allah and His Messenger know best. He said: "Some people will emerge from the East who recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

Comments: [Its isnad is jayyid]

1379. 'Asim bin Kulaib narrated that his father said: I was sitting with 'Ali ( ☃️ ) when a man wearing travelling clothes entered upon him. He asked for permission to enter upon 'Ali ( ☃️ ) when he was speaking to the people, so he was distracted from him. 'Ali ( ☃️ ) said: I entered upon the Messenger of Allah ( ☃️ ) and 'A'ishah ( ☃️ ) was with him. He said to me: "How will you be with people of such and such a type?" I said: Allah and His Messenger know best. Then he repeated it, and I said: Allah and His Messenger know best. He said: "Some people will emerge from the east who will recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of
the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

Comments: [Its isnad is jayyid]

1380. It was narrated that Abu Hayyah al-Wadi‘i and ‘Amr Dhu Murr said: We saw ‘Ali (as) doing wudoo’. He washed his hands and rinsed his mouth and nose - he said: I am not sure about rinsing the mouth and nose three times, and whether he mentioned it or not - and he washed his face three times, and his arms three times, washing each one three times, and he wiped his head and his ears. Then he took a handful of water and wiped his head with it, then he stood up straight and drank the leftover water. Then he said: This is how the Prophet (ﷺ) used to do wudoo’.

Comments: [Hasan because of corroborating evidence; its isnad is da‘ef because of the weakness of Suyyân bin Wakee']

End of the Musnad of Ameer al-Mu’mineen ‘Ali bin Abi Talib
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Imam Ahmad bin Hanbal (الحنبلاوي)
(164-241 AH - 780-855 CE)
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ENGLISH TRANSLATION OF
Musnad
Imam Ahmad bin Hanbal (Al)
Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }

Volume 2. (Hadith 1381 to 2822)

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1381. It was narrated that Ibn Abi Mulaikah said: Talhah bin 'Ubaidullah (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: “How good are the family: ‘Abdullah, the father of ‘Abdullah and the mother of ‘Abdullah.”

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

1382. It was narrated that Ibn Abi Mulaikah said: Talhah bin 'Ubaidullah said: I do not usually narrate anything from the Messenger of Allah (ﷺ), but I heard him say: “‘Amr bin al-‘As (ﷺ) is one of the righteous of Quraish.” ‘Abdul-Jabar bin Ward added, narrating from Ibn Abi Mulaikah, that Talhah said: “How good are the family: ‘Abdullah, the father of ‘Abdullah and the mother of ‘Abdullah.”

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

1383. It was narrated from Mu‘adh bin ‘Abdur-Rahman bin ‘Uthman at-Tami that his father ‘Abdur-Rahman bin ‘Uthman said: We were with Talhah bin ‘Ubaidullah (ﷺ) and we were in ihram. We were given a bird as a gift whilst Talhah was sleeping.
Some of us ate and some of us refrained and did not eat. When Talhah woke up, he approved of those who had eaten it and said: We ate it with the Messenger of Allah.

Comments: [Its isnad is saheeh, Muslim (1197)]

1384. It was narrated from Yahya bin Talhah that his father said: 'Umar saw Talhah bin 'Ubaiddullah looking upset and said: What is the matter with you, O Father of So and so? Perhaps your cousin's being appointed as caliph has upset you, O Father of So and so? He said: No, but I heard a hadith from the Messenger of Allah (ﷺ) and nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. I heard him say: "I know a word which no one says at the time of death but his colour will brighten and Allah will relieve him of his distress." 'Umar (ﷺ) said: I know what it is. Talhah said: What is it? 'Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, La ilaha illallah? Talhah said: You are right. By Allah, that is what it is.

Comments: [Its isnad is saheeh]

1385. It was narrated that Isma'eel said: I saw Talhah with his hand paralysed; he had protected the Messenger of Allah (ﷺ) with it on the day of Uhud.
1386. It was narrated from Yahya bin Talhah bin ‘Ubaidullah, from his father, that ‘Umar (ﷺ) saw him looking sad and said: What is the matter with you, O Abu Muhammad? Perhaps you are upset about your cousin being appointed caliph? - referring to Abu Bakr. He said: No. And he spoke highly of Abu Bakr (ﷺ). [then he said:] But I heard the Prophet (ﷺ) say: “[There is] a word which no one says when he is dying but Allah will relieve him of distress and his colour will brighten.” Nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. ‘Umar said to him: I know what it is. Talhah said to him: What is it? ‘Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, La ilaha illallah? Talhah said: You are right. By Allah, that is what it is.

Comments: [Its isnad is saheeh]

1387. Dawood bin Khalid bin Dinar narrated that he and a man called Abu Yoosuf, who was from (the tribe of) Banu Taim, passed by Rabee’ah bin Abi ‘Abdur-Rahman (ﷺ) and Abu Yoosuf said to him: We find that you have a hadeeth that we did not find with anyone else. He said: I have a lot of hadeeths, but Rabee’ah bin al-Hudair - who used to stay close to
Talah bin 'Ubaidullah - said that he did not hear Talah narrate any hadith from the Messenger of Allah (ﷺ) except one. Rabee'ah bin Abi 'Abdur-Rahman said: I said to him: What is it? He said: Talah said to me: We went out with the Messenger of Allah (ﷺ) until we approached Harrat Waqim. When we drew close to it, we saw some graves at a turn in the valley and we said: O Messenger of Allah, are these the graves of our brothers? He said: “The graves of our companions.” Then he left and when we came to the graves of the martyrs, the Messenger of Allah (ﷺ) said: “These are the graves of our brothers.”

Comments: [Its isnad is hasan]

1388. It was narrated from Moosa bin Talah that his father said: We used to pray with animals passing in front of us. We mentioned that to the Prophet (ﷺ) and he said: “If you put something the height of the back of a saddle in front of you, then it will not matter what passes beyond it.”

Comments: [Its isnad is hasan, Muslim (499)]

1389. It was narrated that Abu Salamah said: Two men from Yemen came to stay with Talah bin 'Ubaidullah. One of them was killed with the Messenger of Allah (ﷺ) and the other remained for a year after that, then he died in his bed. Talah bin 'Ubaidullah was shown [in a dream] that the
one who died in his bed entered Paradise some time before the other. Talhah mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said: "How long did he live after (the one who died first)?" He said: One year. The Messenger of Allah (ﷺ) said: "He offered eighteen hundred (extra) prayers and fasted Ramadan."

Comments: [Hasan because of corroborating evidence; this is a da’aeef isnad]

1390. Malik narrated from his paternal uncle, from his father, that he heard Talhah bin ‘Ubaidullah say: A Bedouin came to the Prophet (ﷺ) and said: O Messenger of Allah, what is Islam? He said: "Five prayers every day and night." He said: Do I have to do anything other than that? He said: "No." He asked him about fasting and he said: "Fasting (the month of) Ramadan." He said: Do I have to do anything other than that? He said: "No." He mentioned zakah and said: Do I have to do anything other than that? He said: "No." He said: By Allah, I will do no more and no less than that. The Messenger of Allah (ﷺ) said: "He will prosper, if he means what he says."

Comments: [Its isnad is saheeh, al-Bukhari (46) and Muslim (11)]

1391. It was narrated from Malik bin Aws: I heard ‘Umar (_radius) say to ‘Abdur-Rahman, Talhah, azz-Zubair and Sa’d: I adjure you by Allah, by Whose power heaven
and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: “We [Prophets] are not to be inherited from; what we leave behind is charity”? They said: By Allah, yes.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757)]

1392. It was narrated from Mu‘adh bin ‘Abdur-Rahman bin ‘Uthman at-Taihi that his father said: We were with Talhah bin ‘Ubaidullah and we were in ihram.
A bird was given to him as a gift when Talhah was sleeping. Some of us ate and some of us refrained.
When Talhah woke up, he approved of those who had eaten and said: We ate it with the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (1197)]

1393. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (ﷺ) was asked: What will serve as a screen (sutraṭ) for one who is praying? He said: “[Something] the height of the back of a saddle.”

Comments: [Its isnad is hasan, (Muslim 499)]

1394. A similar report was narrated from Moosa bin Talhah, from his father, from the Prophet (ﷺ).

Comments: [Its isnad is hasan, Muslim (499)]
1395. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (ṣallallahu 'alaihi wa sallam) passed by some people who were at the top of the palm trees. He said: "What are these people doing?" They said: They are pollinating (the trees), putting the male with the female. He said: "I do not think this can help in any way." They were told about that and they stopped doing it. News of that reached the Messenger of Allah (ṣallallahu 'alaihi wa sallam) and he said: "If it will benefit them, then let them do it. It was only a passing thought. Do not blame me for a mere thought, but if I tell you anything about Allah (may He be glorified and exalted) then accept it from me, for I will never tell a lie about Allah."  

Comments: [Its isnad is hasan, (Muslim (2361))]

1396. It was narrated from Moosa bin Talhah, that his father said: I said: O Messenger of Allah, how do we send blessings upon you? He said: "Say: O Allah, send Your salah (grace, honour and mercy) upon Muhammad and upon the family of Muhammad, as You sent Your salah upon the family of Ibraheem, You are indeed Praiseworthy, Most Glorious. And send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon the family of Ibraheem, You are indeed Praiseworthy, Most Glorious."  

Comments: [Its isnad is qawii]
1397. Bilal bin Yahya bin Talhah bin ‘Ubaidullah narrated, from his father, from his grandfather that when the Prophet (ﷺ) saw the new moon, he would say: “O Allah, bring it over us with blessing and faith, and with soundness and Islam. My Lord and your Lord is Allah.”

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

1398. It was narrated from Moosa bin Talhah, from his father, that the Prophet (ﷺ) said: “Let one of you put something in front of him the height of the back of a saddle, then pray.”

Comments: [Its isnad is hasan, Muslim (499)]

1399. It was narrated from Simak that he heard Moosa bin Talhah narrate that his father said: I was with the Prophet (ﷺ) and he passed by some palm trees of Madinah, and he saw some people at the top of the palm trees who were pollinating them. He said: “What are these people doing?” [Talhah] said: They are taking (pollen) from the male and putting it in the female, to fertilise it. He said: “I do not think this can help in any way.” News of that reached them, so they stopped doing that and came down from the trees, which did not bear any fruit that year as a result. News of that reached the Prophet (ﷺ) and he said: “It was
only a thought that crossed my mind. If it helps in any way, then do it. I am only human, just like you, and thoughts may be right or wrong. But if I tell you that Allah, may He be glorified and exalted, said something, I will never tell a lie about Allah, may He be glorified and exalted.”

Comments: [Its isnad is hasan, Muslim (2361)]

1400. It was narrated from Moosa bin Talhah... and he narrated a similar report.

Comments: [Its isnad is hasan - see the previous report]

1401. It was narrated from ‘Abdullah bin Shaddad that three people from Banu ‘Udhrah came to the Prophet (ﷺ) and became Muslim. The Prophet (ﷺ) said: “Who will take care of them?” Talhah said: I will. So they stayed with Talhah. The Prophet (ﷺ) sent out an expedition and one of (these three men) went on that expedition and was martyred. Then he sent out an expedition, and another of them went on that expedition and was martyred. Then the third one died in his bed. Talhah said: I dreamt that these three people who had stayed with me were in Paradise, and I saw the one who had died in his bed was ahead of them. I saw the one who was martyred last next to him, and I saw the one who was martyred first at the back. I was confused about that so I went to the Prophet (ﷺ) and
told him about that. The Messenger of Allah (ﷺ) said: "What did you find so strange about that? No one is better before Allah than a Muslim, because of his tasbeeh, takbeer and tahleef."

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

1402. Muhammad bin ‘Abdur-Rahman bin Mujabbar narrated from his father, from his grandfather, that ‘Uthman (ﷺ) looked out at those who were besieging him. He greeted them with salam but they did not respond to him. ‘Uthman (ﷺ) said: Is Talhah among the people? Talhah said: Yes. He said: Verily, to Allah we belong and unto Him is our return! I greet people among whom you are and they do not return the greeting! Talhah said: I returned the greeting. ‘Uthman said: This is not the way to return the greeting. I made you hear me but you did not make me hear you. O Talhah, I adjure you by Allah, did you hear the Prophet (ﷺ) say: "The blood of a Muslim is not permissible except in one of three cases: if he disbelieves after believing, or he commits zina after having been married, or he kills a soul and may be killed in return."

Talhah said: Yes, by Allah. ‘Uthman said takbeer, then he said: By Allah, I have never denied Allah since I came to know Him. I never committed zina during the Jahiliyyah or in Islam. I abstained during the
jahiliyyah because I hated it and in Islam so as to maintain my chastity. And I have never killed anyone in return for which killing me would become permissible.

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

1403. It was narrated from Talhah bin 'Ubaidullah that two men came to the Messenger of Allah (ﷺ) and they both became Muslim, but one of them strove harder in worship than his companion. The one who strove hard in worship went out on a military campaign and was martyred. The other one remained for a year after that, then he died. Talhah said: I saw in a dream that I was at the gate of Paradise, and I saw them both. Someone had come out from Paradise and he gave permission to the one who died last (to enter); then he came out and gave permission to the one who had been martyred. Then they both came back to me and said to me: Go back, for your time has not yet come. The next morning, Talhah told the people about that and they were amazed by it. News of that reached the Messenger of Allah (ﷺ) and he said: "Why are you amazed?" They said: O Messenger of Allah, this one strove harder in worship then was martyred for the sake of Allah, but the other one entered Paradise before him? He said: "Did he not remain for a year after (the other one) died?" They said: Yes. He said: "Did he not live until Ramadan came and fast it?" They said: Yes. He said: "Did he not pray this many rak'ahs during that year?" They said:
Yes. The Messenger of Allah (ﷺ) said: “Verily, the distance between them is the distance between heaven and earth.”

Comments: [Hasan because of corroborating evidence; and its isnad is interrupted]

1404. Salim bin Abi Umayyah Abun-Nadr said: I sat with an old man of Banu Tameem in the mosque of Basrah who had a document in his hand. That was at the time of al-Hajjaj. He said to me: O slave of Allah, do you think that this document could help me in any way with this governor? I said: What is this document? He said: This is a document from the Messenger of Allah (ﷺ) which he wrote for us to say that no transgression should be committed against us with regard to our zakah. I said: No, by Allah, I do not think that this document will help you at all. But what is the story about this document? He said: I came to Madinah with my father when I was a young boy, with some camels of ours to sell. My father was a friend of Talhah bin 'UBaidullah at-Taimi, so we stayed with him. My father said to him: Come out with me and sell these camels of mine for me. Talhah said: The Messenger of Allah (ﷺ) has forbidden townspeople to sell for Bedouins. But I will go out with you and sit with you. Offer your camels for sale and if a man comes and makes you an offer and I think he is honest and sincere, I will tell you to sell to him. So we went out to the marketplace and showed the mounts that we had for sale, and
Talhah sat nearby. People made offers to us, then when a man offered what we wanted, my father said to (Talhah): Shall I sell to him? He said: Yes, I am sure he is honest, so sell to him. So we sold to him, then when we took our money and ended our business, my father said to Talhah: Ask the Messenger of Allah (ﷺ) for a document for us, stating that no one should transgress against us with regard to our zakah. (Talhah) said: This is your right and it is the right of every Muslim. He said: Nevertheless, I would like to have a document from the Messenger of Allah (ﷺ). So he took us out and brought us to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, this man is a man of the desert and is a friend of ours. He would like you to write a document for him, stating that no one should transgress against him with regard to his zakah. The Messenger of Allah (ﷺ) said: 'That is his right and it is the right of every Muslim.' He said: O Messenger of Allah, he would like to have something from you in writing concerning that. So the Messenger of Allah (ﷺ) wrote this document for us.

Comments: [Its isnad is hasan]

آخر حديث طلحة بن عبيد الله رضي الله عنه

End of the hadeeths of Talhah bin ‘Ubaidullah ۃ
The Musnad of az-Zubair bin al-`Awwam

1405. It was narrated that az-Zubair said: When the verse “Then, on the Day of Resurrection, you will be disputing before your Lord” [az-Zumar 39:31] was revealed, az-Zubair said: O Messenger of Allah, (is this) in addition to our disputes in this world? He said: “Yes.” When the verse “Then on that Day you shall be asked about the delights (you indulged in, in this world)” [at-Takathur 102:8] was revealed, az-Zubair said: O Messenger of Allah, what delights will we be asked about? All we have is the two black ones - dates and water. He said: “This will certainly take place.”

Comments: [Its isnad is hasan]

1406. It was narrated from Malik bin Aws: I heard `Umar (ﷺ) say to `Abdur-Rahman, Talhah, az-Zubair and Sa`d: I adjure you by Allah, by Whose power heaven and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: “We [Prophets] are not to be inherited from; what we leave behind is charity”? They said: By Allah, yes.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757) without mentioning Talhah]
1407. It was narrated that az-Zubair bin al-'Awwam said: The Messenger of Allah (ﷺ) said: "Verily, for a man to carry a rope and gather firewood, then come and sell it in the marketplace and make himself independent of means thereby, so that he can spend on his (needs), is better than him asking people, whether they give him anything or not."

Comments: [Its isnad is saheeh, al-Bukhari (1471)]

1408. It was narrated that az-Zubair said: The Messenger of Allah (ﷺ) mentioned both of his parents together for me on the Day of 'Uhud [i.e., in the phrase "may my father and mother be sacrificed for you"]."

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

1409. It was narrated that 'Abdullah bin az-Zubair said: On the day of al-Khandaq, 'Umar bin Abi Salamah and I were in the fort where the wives of the Messenger of Allah (ﷺ) were, the fort of Hassan. He would lift me up and I would lift him up. When he lifted me up, I saw my father go past on his way to Quraizah, as he was fighting alongside the Messenger of Allah (ﷺ) on the day of al-Khandaq. He said: "Who will go to Banu Quraizah and fight them?" I said to him when he came back: O my father, I recognized you when you were going to Banu Quraizah. He said: O my son, by Allah, the
Messenger of Allah (ﷺ) mentioned both his parents together for me, when he said: “May my father and mother be sacrificed for you.”

Comments: [Its isnad is saheeh, al-Bukhari (3720) and Muslim (2416)]

1410. It was narrated from az-Zubair bin al-‘Awwam that a man gave a mare called Ghamrah or Ghamera (for jihad), then he found a horse or a colt for sale which was to be sold from that mare, but he was told not to buy it.

Comments: [Its isnad is saheeh]

1411. It was narrated that az-Zubair bin al-‘Awwam (ﷺ) said: We used to pray Jumu’ah with the Prophet (ﷺ), then we would leave and seek the shade of the fortress, but we would not find any shade except (an area) the width of our feet.

Comments: [Saheeh, because of corroborating evidence; this is a da’ee el isnad because it is interrupted]

1412. It was narrated that az-Zubair bin al-‘Awwam (ﷺ) said: The Messenger of Allah (ﷺ) said: “There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the ‘shaver’ (destroyer) that shaves (destroys) religious commitment; it does not shave hair. By the One in Whose Hand is the soul of Muhammad, you will not believe until you love
one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) *salam* amongst yourselves."

Comments: [All *Hadeeth* is *Hasan* because of corroborating evidence and its *isnad* is interrupted]

### 1413. It was narrated from ‘Amir bin ‘Abdullah bin az-Zubair that his father said: I said to az-Zubair (ﷺ): Why don’t I hear you narrating from the Messenger of Allah (ﷺ) as I hear Ibn Mas’ood and So and so, and So and so? He said: I never left him since I became Muslim, but I heard something from him: “Whoever tells a lie about me deliberately, let him take his place in Hell.”

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

### 1414. It was narrated that Mutarrif said: We said to az-Zubair: O Abu ‘Abdullah, what brought you here? You let the caliph down until he was killed, then you came seeking vengeance for him? Az-Zubair (ﷺ) said: At the time of the Prophet (ﷺ), Abu Bakr, ‘Umar and ‘Uthman (ﷺ), we read the verse: “And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)…” [al-Anfal 8:25]. But we never knew that it referred to us until the turmoil befell us.
Comments: [Its isnad is jayyid]

1415. It was narrated that az-Zubair (ﷺ) said: The Messenger of Allah (ﷺ) said: "Change grey hair, and do not resemble the Jews."

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

1416. It was narrated that az-Zubair (ﷺ) said: We came from Liyyah with the Messenger of Allah (ﷺ), and when we reached Sidrah, the Messenger of Allah (ﷺ) stood at one side of Qarnul-Aswad, facing it, then he turned his gaze towards Nakhibah - i.e., a valley - and he waited until all the people had stopped too. Then he said: "Hunting in Wajj and cutting down its plants is haram; it is sacred to Allah." That was before he came to at-Ta'if and besieged Thaqeef.

Comments: [Its isnad is da'eef]

1417. It was narrated that az-Zubair said: I heard the Messenger of Allah (ﷺ) say one day: "Paradise is due to Talhah," when he did what he did for the Messenger of Allah (ﷺ), i.e., when Talhah leaned down and the Messenger of Allah (ﷺ) climbed on his back.

Comments: [Its isnad is hasan]
1418. It was narrated that Urwah said: My father az-Zubair (ﷺ) told me that on the day of Uhud, a woman came running, and when she was about to reach where the slain were, the Prophet (ﷺ) did not want her to see them, and he said, "The woman, the woman!" az-Zubair (ﷺ) said: I thought that she was my mother Safiyyah, so I went running towards her and caught up with her before she reached the slain. She shoved me in the chest, and she was a tough woman. She said: Stay away from me, may you have no land! I said: The Messenger of Allah (ﷺ) is urging you (not to go and see them). She stopped and took out two pieces of cloth that she had with her and said: These are two pieces of cloth that I have brought for my brother Hamzah. I have heard that he has been killed; shroud him with them. We brought the two pieces of cloth to shroud Hamzah with them, but we saw beside him one of the Ansar who had been killed, and the same had been done to him as to Hamzah. We did not feel it was appropriate to shroud Hamzah in two pieces of cloth and to leave the Ansari with no shroud, so we said: One piece for Hamzah and one piece for the Ansari. We measured (the pieces of cloth) and found that one of them was larger, so we drew lots between them and shrouded each of them in the piece of cloth that was selected for him.

Comments: [Its isnad is hasan]
1419. It was narrated that az-Zuhri said: ‘Urwah bin az-Zubair told me that az-Zubair (ﷺ) used to narrate that he referred to the Prophet (ﷺ) a dispute with an Ansari man who had been present at Badr about the streams of the Harrah, with which they both used to irrigate their palm trees. The Prophet (ﷺ) said to az-Zubair (ﷺ): “Water (your trees), then let the water flow to your neighbour.” The Ansari got angry and said: O Messenger of Allah, it is because he is your cousin! The face of the Messenger of Allah (ﷺ) changed colour, then he said to az-Zubair: “Water (your trees), then block the water until it backs up to the bottom of the wall.” So the Prophet (ﷺ) told az-Zubair (ﷺ) to take all of his rights in full. Before that, the Prophet (ﷺ) had suggested to az-Zubair (ﷺ) something that would be good for both him and the Ansari, but when the Ansari annoyed the Messenger of Allah (ﷺ), he told az-Zubair to take his rights in full in a clear ruling. ‘Urwah said: az-Zubair (ﷺ) said: By Allah, I think that this verse was revealed concerning that: “But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission” [an-Nisa’ 4:65].

Comments: [Its isnad is saheeh, al-Bukhari (2708) and Muslim (2357)].
1420. It was narrated that az-Zubair bin al-'Awwam (ﷺ) said: The Messenger of Allah (ﷺ) said: "This land is the land of Allah and the people are the slaves of Allah, so wherever you find something good, stay there."

Comments: [Its isnad is da'eef]

1421. It was narrated that az-Zubair bin al-'Awwam (ﷺ) said: I heard the Messenger of Allah (ﷺ) recite this verse when he was in 'Arafah: "Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise" [Al 'Imran 3:18]. And I am one of the witnesses to that, O Lord.

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

1422. Abdullah bin 'Ata', the son of Ibraheem the freed slave of az-Zubair narrated that his mother and his grandmother Umm 'Ata' said: By Allah, it is as if we can see az-Zubair bin al-'Awwam (ﷺ) when he came to us on a white mule of his and said: O Umm 'Ata', the Messenger of Allah (ﷺ) has forbidden the Muslims to eat from the meat of their sacrifices
after three days. I said: May my father be sacrificed for you! What should we do with that which has been given to us? He said: As for what has been given to you, it is up to you.

Comments: [Its isnad is da‘eef]

1423. It was narrated that ‘Abdullah bin az-Zubair (ﷺ) said:
On the day of al-Ahzab ‘Umar bin Abi Salamah and I were put with the women. I looked out and saw az-Zubair on his horse, coming and going from Banu Quraizah two or three times. When he came back I said: O my father, I saw you coming and going. He said: Did you see me, O my son? I said: Yes. He said: The Messenger of Allah (ﷺ) said: “Who would like to go to Banu Quraizah and bring me news of them?” So I set out and when I came back, the Messenger of Allah (ﷺ) mentioned both his father and his mother for me and said: “May my father and mother be sacrificed for you.”

Comments: [Its isnad is saheeh]

1424. Sufyan bin Wahb al-Khawalani said: When we conquered Egypt without a peace deal (i.e., by force), az-Zubair bin al-‘Awwam (ﷺ) stood up and said: O ‘Amr bin al-‘As, divide the land. ‘Amr said: I shall not divide it. az-Zubair (ﷺ) said: By Allah, you will divide it as the Messenger of Allah (ﷺ) divided Khaibar! ‘Amr said: By Allah, I
shall not divide it until I write to Ameer al-Mu'mineen. So he wrote to 'Umar (安宁) and 'Umar wrote back to him (saying): Leave it so that the third generation (lit. the offspring of the foetuses currently in their mothers' wombs) may use the income from it to go out on campaign for the sake of Allah.

Comments: [Its isnad is da'eeef]

1425. It was narrated from al-Mundhir bin az-Zubair (安宁) from his father that the Prophet (安宁) gave a share to az-Zubair, a share to his mother, and two shares to his horse.

Comments: [Hasan because of corroborating evidence and this is a da'eeef isnad. Fulaih is unknown]

1426. Al-Hasan narrated: A man came to az-Zubair bin al-'Awwam and said: Shall I kill 'Ali for you? He said: No; how can you kill him when he has the troops with him? He said: I will catch up with him and assassinate him. He said: No. The Messenger of Allah (安宁) said: "Faith prohibits assassination; no believer should resort to that."

Comments: [Saheeh]

1427. Al-Hasan said: A man came to az-Zubair bin al-'Awwam and said: Shall I not kill 'Ali for you? He said: How can you kill him when he has people with him?... and he narrated a similar report.

Comments: [Saheeh]
1428. It was narrated from 'Amir bin 'Abdullah bin az-Zubair that his father said: I said to my father, az-Zubair bin al-'Awwam (♂): Why don’t you narrate from the Messenger of Allah (ﷺ)? He said: I never left him since I became Muslim, but I heard him say something. He said: "Whoever tells a lie about me, let him take his place in Hell."

Comments: [Its isnad is saheeh]

1429. Hisham bin 'Urwa narrated from his father, that his grandfather - Ibn Numair said: from az-Zubair (♂) - said: The Messenger of Allah (ﷺ) said: "For one of you to take a rope and go to the mountains, then bring a bundle of firewood on his back and sell it, and make himself independent of means thereby, is better for him than to ask of people, whether they give him something or not."

Comments: [Its isnad is saheeh, al-Bukhari (1471)]

1430. Ya'qob bin al-Waleed narrated that a freed slave of the family of az-Zubair told him that az-Zubair bin al-'Awwam (♂) narrated to him that the Messenger of Allah (ﷺ) said: "There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the 'shaver' (destroyer). I do not say that it shaves hair; rather its shaves (destroys) religious commitment. By
the One in Whose Hand is the soul of Muhammad, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something that will help you to achieve that? Spread (the greeting of) salam amongst yourselves.”

Comments: [Its isnad is da’eef]

1431. It was narrated from Ya’eeesh bin al-Waleed that a freed slave of the family of az-Zubair told him that az-Zubair (ﷺ) told him: The Prophet (ﷺ) said: “There has come to you...” and he narrated it.

Comments: [See the previous report]

1432. It was narrated from a freed slave of the family of az-Zubair that az-Zubair bin al-‘Awwam told him: The Messenger of Allah (ﷺ) said: “There has come to you...” and he narrated it.

Comments: [See the previous report]

1433. It was narrated that al-Hasan said: A man said to az-Zubair: Shall I kill ‘Ali for you? He said: How would you kill him? He said: I will assassinate him. He said: No; the Messenger of Allah (ﷺ) said: “Faith prohibits assassination; no believer should resort to that.”

Comments: [Sahieeh]

1434. It was narrated that az-Zubair bin al-‘Awwam said: When this surah was revealed to the
Messenger of Allah (ﷺ): “Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord” [az-Zumar 39:30,31], az-Zubair said: O Messenger of Allah, will we face again the disputes we had among us in this world in addition to other sins? He said: “Yes, you will face these disputes again until everyone who has a right has been given his right.” Az-Zubair said: By Allah, the matter is very serious.

Comments: [Its isnad is hasan]

1435. ‘Urwah said: I heard ‘Ikrimah [recite]: “And (remember) when We sent towards you (Muhammad ﷺ)” and it was recited to Sufyan from az-Zubair: “a group (three to ten persons) of the jinn, (quietly) listening to the Qur’an” [al-Ahqaf 46:29]. He said: [That was] in Nakhlah. The Messenger of Allah (ﷺ) was praying ‘Isha’, and “they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet’s recitation)” [al-Jinn 72:19]. Sufyan said: They were one above the other, like thick masses of clouds one above the other.

Comments: [Hasan because of corroborating evidence and its isnad is da‘eef because it is interrupted between ‘Ikriman and Az-Zubair]

1436. Muslim bin Jundub narrated: someone who heard him told me that az-Zubair bin al-‘Awwam said: We used to pray jumu’ah with the Prophet (ﷺ), then we would leave and seek the
shade of the fortress, but we would not find any shade except (an area) the width of our feet.

Comments: [Saheeh because of corroborating evidence; this is a da‘eef isnad because the chain between Muslim bin Jundab and Az-Zubair is unknown]

1437. It was narrated that ‘Ali or az-Zubair said: The Messenger of Allah (ﷺ) used to address us and remind us of the annals of Allah (cf. 14:5), until we could see that on his face (because of alarm). It was as if he was warning people against an enemy that would attack them in the morning. If he had just recently met with Jibreel, he would not smile until Jibreel had departed from him.

Comments: [Its isnad is hasan]

1438. Az-Zubair bin al-‘Awwam said: This verse was revealed when we were present with the Messenger of Allah (ﷺ): “And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)” [al-Anfal 8:25]. We started saying, What is this fitnah? And we never thought that it would happen as it did.

Comments: [A Hadeeth Jayyid]
Musnad Abu Ishaq Sa’d bin Abi Waqqas

1439. Ibn Abi Najeeh said: I asked Tawoos about a man who stoned the Jamrah with six pebbles and he said: Let him donate a handful of food. Then I met Mujahid and I asked him and told him what Tawoos had said: He said: May Allah have mercy on Abu ‘Abdur-Rahman. Did he not hear the words of Sa’d bin Malik? He said: We stoned the jimar - or the jamrah - when we did Hajj with the Messenger of Allah (ﷺ), then we sat and talked, and among us were those who said: I threw six pebbles; and among us were those who said: I threw seven; and among us were those who said: I threw eight; and among us were those who said: I threw nine. And they did not see anything wrong with that.

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

1440. It was narrated from Sa’d that the Messenger of Allah (ﷺ) entered upon him to visit him when he was sick, when he was in Makkah. He said: O Messenger of Allah, I am afraid that I will die in the land from which I migrated as Sa’d bin Khawlah died. Pray to Allah to heal me. He said: “O Allah, heal Sa’d, O Allah, heal Sa’d.”
said: O Messenger of Allah, I have a great deal of wealth, and I have no heir except one daughter. Can I bequeath all my wealth [to charity]? He said: “No.” He said: Can I bequeath two thirds of it? He said: “No.” He said: Can I bequeath half of it? He said: “No.” He said: Can I bequeath one third? He said: “One third, and one third is a lot. If you spend from your wealth, it is a charity for you; if you spend from your wealth on your dependents, it is a charity for you; if you spend from your wealth on your family, it is a charity for you. If you leave your family something that is enough for them to live on, that is better than leaving them to ask people for help.”

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1441. It was narrated from ‘Amir bin Sa’d that his brother ‘Amir went to Sa’d on the outskirts of Madinah, where he was living with some sheep of his. When Sa’d saw him he said: I seek refuge with Allah from the evil of this rider. When he came to him, he said: O my father, are you happy to live like a Bedouin with your sheep when the people are disputing over power in Madinah? Sa’d struck ‘Umar’s chest and said: Be quiet! I heard the Messenger of Allah (ﷺ) say: “Allah loves the slave who is pious, independent of means and reclusive.”
1442. 'Amir bin Sa'd told 'Umar bin 'Abdul-'Azeez, when he was the governor of Madinah, that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven 'ajwab dates from between the two lava fields of Madinah on an empty stomach in the morning, nothing will harm him that day until evening comes." Fulaah said: And I think he said: "And if he eats them in the evening, nothing will harm him until morning comes." 'Umar said: Think, O' Amir, about what you are narrating from the Messenger of Allah (ﷺ). He said: I bear witness that I have never told lies about Sa'd and Sa'd never told lies about the Messenger of Allah (ﷺ).

Comments: [A saheeh hadeeth]

1443. It was narrated from 'Amir bin Sa'd that that Sa'd went to his fortress in al-'Aaqeeq, where he found a slave hitting a tree to make its leaves fall or cutting it down, so he stripped him of his belongings. When Sa'd returned, the owners of the slave came and asked him to return what he had taken from their slave. He said: Allah forbid that I should return something that the Messenger of Allah (ﷺ) granted me of booty. And he refused to return it to them.

Comments: [Its isnad is saheeh, Muslim (1364)]
1444. It was narrated from Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas, from his father, that his grandfather Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "One of the signs that the son of Adam is blessed is that he prays istikhara, asking Allah for guidance in making a decision. And of the signs that the son of Adam is blessed is his being content with what Allah decrees. And one of the signs that the son of Adam is wretched is that he does not pray istikhara, asking Allah for guidance in making a decision. And one of the signs that the son of Adam is wretched is his being discontent with what Allah decrees."

Comments: [Its isnad is da’i’ef]

1446. Bukair bin 'Abdullah bin al-Ashajj narrated that he heard 'Abdur-Rahman bin Husain narrate that he heard Sa'd bin Abi Waqqas say: I heard the Messenger of Allah (ﷺ) say: "There will be
turbmoil (fitnah) in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, the one who is walking will be better than the one who is running.” He said: And I think he said: “And the one who is lying down will be better than the one who is sitting.”

Comments: [Saheeh because of corroborating evidence]

1447. It was narrated from Sa’d that the Messenger of Allah (ﷺ) said of Banu Najiyah: “I am of them and they are of me.”

Comments: [Its isnad is da’eeef]

1448. The nephew of Sa’d bin Malik said: They mentioned Banu Najiyah in the presence of the Messenger of Allah (ﷺ) and he said: “They are a tribe who belong to me.”

Comments: [Its isnad is da’eeef like the previous report]

1449. It was narrated from Dawood bin ‘Amir bin Sa’d bin Abi Waqqas, from his father, from his grandfather, that the Prophet (ﷺ) said: “If less than a fingernail-sized piece of what is in Paradise could appear, it would adorn everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their light would..."
1450. It was narrated from ‘Amir bin Sa’d, that Sa’d said: Make a lahd (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (966)]

1451. It was narrated from Sa’d... and he mentioned a similar report.

Comments: [See the previous report]

1452. It was narrated from Abu Salamah bin ‘Abdur-Rahman, from Sa’d bin Abi Waqqas, that the Prophet (ﷺ) said concerning wiping over the khuffain (leather slippers): “There is nothing wrong with it.”

Comments: [Its isnad is saheeh]

1453. It was narrated that ‘Amir bin Sa’d bin Abi Waqqas said: I heard my father say: I never heard the Messenger of Allah (ﷺ) say concerning any living person who...
was walking on the face of the earth, that he would be in Paradise, except 'Abdullah bin Salam.

Comments: [Its isnad is saheeh, al-Bukhari (3812) and Muslim (2483)]

1454. It was narrated that Abu 'Uthman said: When a claim was made concerning the father of Ziyad, I met Abu Bakrah, and said: What have you done? I heard Sa’d bin Abi Waqqas say: My ears heard the Messenger of Allah (ﷺ) say, “Whoever claims to belong to a father in Islam who is not his father, knowing that he is not his father, Paradise will be forbidden for him.” Abu Bakrah said: And I (also) heard it from the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1455. It was narrated from ‘Amir bin Sa’d, from his father, that the Prophet (ﷺ) said: “The hand is to be cut off for the price of a shield.”

Comments: [Saheeh because of corroborating evidence]

1456. Isma’eeel bin Muhammad bin Sa’d bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) instructed me to call out during the days of Mina: “These are days of eating and drinking, so no one should fast during them” - i.e., the days of at-tashreeq.
Musnad Sa'd bin Abi Waqqas

Comments: [Saheeh because of corroborating evidence]

1457. It was narrated that Sa'd bin Abi Waqqas said: What is between the two lava fields of Madinah is a sanctuary. It was made a sanctuary by the Messenger of Allah (ﷺ) just as Makkah was made a sanctuary by Ibraheem. O Allah, make the blessing in it twofold and bless them in their sa's and mudds (weights and measures).

Comments: [Saheeh, because of corroborating evidence, Muslim (1362,1387) and its isnad is Hasan]

1458. It was narrated from Mus'ab bin Sa'd, from his father, that a platter was brought to the Prophet (ﷺ) and he ate from it, but there was some left over. The Messenger of Allah (ﷺ) said: "A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers." Sa'd said: I had left my brother 'Umar doing wudoo' and I said: It will be 'Umar. Then Abdullah bin Salam came and ate it.

Comments: [Its isnad is hasan]

1459. It was narrated from Abu Salamah, from Sa'd bin Abi Waqqas, in a hadith attributed to the Prophet (ﷺ) about wudoo' and (wiping) over the khuffain, that there is nothing wrong with it.

Comments: [Its isnad is saheeh]
1460. It was narrated that Sulaiman bin Abi ‘Abdullah said: I saw Sa’d bin Abi Waqqas who had caught a man hunting in the sanctuary (haram) of Madinah, which the Messenger of Allah (ﷺ) declared to be a sanctuary, and he stripped him of his garments. His masters came and he [Sa’d] said: The Messenger of Allah (ﷺ) declared this to be a sanctuary and said: “Whoever you see hunting anything in it, you may strip him of his belongings.” I will not return a gift that the Messenger of Allah (ﷺ) gave to me, but if you wish I shall give you its price. And on one occasion ‘Affan said: If you want me to give you its price, I will give it to you.

Comments: [A saheeh hadeeth, Muslim (1364)]

1461. Muhammad bin ‘Abdur-Rahman bin ‘Abdullah bin al-Husain narrated from Sa’d bin Abi Waqqas that he would pray ‘Isha’ in the mosque of the Messenger of Allah (ﷺ), then he would pray Witr with one rak’ah and no more. He was asked: Do you pray Witr with one rak’ah and no more, O Abu Ishaq? He said: Yes; I heard the Messenger of Allah (ﷺ) say: “One who does not sleep until he has prayed Witr is a man of resolve.”

Comments: [Hasan because of corroborating evidence]

1462. Ibraheem bin Muhammad bin Sa’d told us: My father Muhammad told me, that his
father Sa’d said: I passed by ‘Uthman bin ‘Affan in the mosque and greeted him with *salam*. He looked straight at me but did not return my greeting. I went to Ameer al-Mu’mineen ‘Umar bin al-Khattab and said twice: O Ameer al-Mu’mineen, has something new been introduced into Islam? He said: What has happened? I said: I passed by ‘Uthman just now in the mosque, and I greeted him with *salam*, and he looked straight at me but did not return my greeting. ‘Umar sent for ‘Uthman and summoned him, and he said: What prevented you from returning your brother’s greeting? ‘Uthman said: I did not do that. I said: Yes you did. And he swore an oath and so did I. Then ‘Uthman remembered something and said: Yes [I did that]: I ask Allah for forgiveness and repent to Him. You passed by me just now when I was thinking to myself of something I heard from the Messenger of Allah (ﷺ). By Allah, I never remember it but my heart and my eyes are overwhelmed. Sa’d said: I will tell you what it is. The Messenger of Allah (ﷺ) was about to tell us the first *du’aa*, then a Bedouin came and distracted him until the Messenger of Allah (ﷺ) got up and followed him. When I got worried that he would reach his house before I could catch up with him, I stamped my foot on the ground. The Messenger of Allah (ﷺ) turned to me and said: “Who is this? Abu Ishaq?” I said: Yes, O Messenger of
Allah. He said: “What is the matter?” I said: Nothing, by Allah, except that you started to tell us about the first du’ā’, then this Bedouin came and distracted you. He said: Yes, the du’ā’ of Dhun-Noon when he was in the belly of the fish: “La ilaha illa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers” [al-Anbiya’ 21:87]. No Muslim calls upon his Lord with it for anything but he will receive a response.”

Comments: [Its isnad is hasan]

1463. It was narrated from ‘A’ishah bint Sa’d, from her father, that ‘Ali went out with the Prophet (ﷺ) to Thaniyyat al-Wada’, and ‘Ali was weeping and saying: Are you leaving me behind with those who stay behind (i.e., the woman, who do not go out on campaign)? [The Prophet (ﷺ)] said: “Does it not please you to be to me as Haroon was to Moosa, except with regard to Prophethood?”

Comments: [Its isnad is saheeh, al-Bukhari (3706) and Muslim (2404)]

1464. It was narrated from Sa’d bin Abi Waqqas, from the Prophet (ﷺ) that he used to say: “My ummah is not going to be impatient before my Lord when they are delayed for half a day.” I asked Rashid: Did you hear anything about what this half a day is? He said: Five hundred years.
Comments: [Hasan because of corroborating evidence]

1465. It was narrated from Sa’d bin Abi Waqqas, from the Prophet (ﷺ), that he said: “I hope that my ummah will not be impatient before my Lord when they are delayed for half a day.” It was said to Sa’d: How much is half a day? He said: Five hundred years.

Comments: [Hasan because of corroborating evidence. This is a da’eeef isnad]

1466. It was narrated that Sa’d bin Abi Waqqas said: The Messenger of Allah (ﷺ) was asked about this verse: “He has power to send torment on you from above or from under your feet” [al-An’am 6: 65]. The Messenger of Allah (ﷺ) said: “Verily it is going to happen, but its fulfilment is not yet due.”

Comments: [Its isnad is da’eeef because Abu Bakr bin Abdullah is da’eeef and its isnad is interrupted]

1467. It was narrated from Dawood bin ’Amir bin Sa’d bin Abi Waqqas, from his father, from his grandfather, that the Prophet (ﷺ) said: “If less than a fingernail sized piece of what is in Paradise could appear, it would adorn everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their
light would outshine the light of the sun as the light of the sun outshines the light of the stars.”

Comments: [Its isnad is hasan]

1468. It was narrated that Sa’d bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its isnad is saheeh]

1469. Ibraheem - i.e., bin Sa’d - narrated that Mu’adh at-Tami said: I heard Sa’d bin Abi Waqqas say: I heard the Prophet (ﷺ) say: “There are two prayers after which no nafl prayer is to be offered: Fajr, until the sun rises and ‘Asr until the sun sets.”

Comments: [Saheeh because of corroborating evidence]

1470. It was narrated that Sa’d bin Abi Waqqas said: I heard the Messenger of Allah (ﷺ) say... and he narrated a similar report.

Comments: [A repeat of the previous report]
1471. Ibraheem bin 'Abdur-Rahman bin Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its isnad is saheeh]

1472. It was narrated from Muhammad bin Sa'd bin Abi Waqqas that his father Sa'd bin Abi Waqqas said: 'Umar asked for permission to enter upon the Messenger of Allah (ﷺ), and there were some women of Quraish with him who were talking to him and asking too much of him and raising their voices. When 'Umar asked permission to enter, they got up and hastened to conceal themselves. The Messenger of Allah (ﷺ) gave him permission to enter, so he entered and the Messenger of Allah (ﷺ) was smiling. 'Umar said: May Allah make you happy all your life, O Messenger of Allah. The Messenger of Allah (ﷺ) said: "I wonder at these women who were with me. When they heard your voice they hastened to conceal themselves." 'Umar said: O Messenger of Allah, you are more deserving of being feared. Then 'Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah.
They said: Yes, for you are harsher and tougher than the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: “By the One in Whose hand is my soul, the Shaitan never meets you on a road but he takes a different road.”

Comments: [Its isnad is saheeh, al-Bukhari (3294) and Muslim (2396)]

1473. Yoosuf bin al-Hakam Abul-Hajja narrated that Sa’d bin Abi Waqqas said: I heard the Messenger of Allah (ﷺ) say: “Whoever wants to humiliate Quraish, Allah will humiliate him.”

Comments: [Its isnad is hasau]

1474. ‘A’ishah bint Sa’d said: Sa’d said: I fell sick in Makkah and the Messenger of Allah (ﷺ) entered upon me to visit me. I said: O Messenger of Allah, I am leaving behind wealth and I have no one except one daughter. Should I bequeath two thirds of my wealth (to charity) and leave her one third? He said: “No.” I said: Shall I bequeath one half and leave her one half? He said: “No.” I said: Shall I bequeath one third and leave her two thirds? He said: “One third, but one third is a lot” three times. Then he laid his hand on my forehead and wiped my forehead, chest and stomach, and said: “O Allah, heal
Sa’d and make his migration complete.” I still imagine that I can feel the coolness of his hand on my heart until today.

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1475. It was narrated from ‘Abdullah bin Abi Salamah that Sa’d heard a man saying Labbaika Dhul-Ma’arij (here I am at Your service, Lord of the ways of ascent). He said: He is indeed the Lord of the ways of ascent, but we were with the Messenger of Allah (ﷺ) and we did not say that.

Comments: [Its isnad is da’eef]

1476. It was narrated that Sa’d bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: “He is not one of us who does not recite the Qur’an in a nice voice.” Wakee’ said: i.e., feeling content with it.

Comments: [Saheeh because of corroborating evidence]

1477. It was narrated that Sa’d bin Malik said: The Messenger of Allah (ﷺ) said: “The best of dhikr is that which is silent, and the best of provision is that which is just enough.”

Comments: [Its isnad is da’eef]

[النحو: صحيح لغيره، عبد الله بن أبي نبهك لا يعرف]
1478. It was narrated that Usamah said: Muhammad bin ‘Abdur-Rahman bin Labeelah said...

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

1479. Hisham narrated, from his father, from Sa’d, that the Prophet (ﷺ) entered upon him to visit him when he was sick. He said: O Messenger of Allah, shall I bequeath all of my wealth (to charity)? He said: “No.” He said: Half? He said: “No.” He said: One third? He said: “One third, and one third is a lot.”

Comments: [Saheeh, because of corroborating evidence al-Bukhari (56) and Muslim (1628) and its isnad is da’eef]

1480. It was narrated from ‘Amir bin Sa’d, from his father, that the Prophet (ﷺ) said to him: “Whatever you spend on your family of maintenance, you will be rewarded for, even the morsel that you lift to your wife’s mouth.”

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1481. It was narrated from Mus’ab bin Sa’d that his father said: I said: O Messenger of Allah,
which people are most severely tested? He said: "The Prophets, then the righteous, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment his test will be lighter. A slave [of Allah] will be tested until he walks upon the face of the earth with not a single sin on him."

Comments: [Its isnad is hasan]

1482. It was narrated from Sa'd that the Prophet (ﷺ) entered upon him to visit him when he was sick in Makkah. I [Sa'd] said: O Messenger of Allah, should I bequeath all of my wealth (in charity)? He said: "No." I said: One half? He said: "No." I said: One third? He said: "One third, and one third is a lot. If you leave your heir independent of means, that is better than leaving him poor and having to ask people [for help]. Whatever you spend on your family of maintenance you will be rewarded for, even the morsel that you lift to your wife's mouth."

On that day he only had one daughter. And Sa'd mentioned migration (Hijrah) and he [the Prophet (ﷺ)] said: "May Allah have mercy on the son of 'Afra'. Perhaps Allah will extend your life so that He may benefit some people through you and harm others through you."

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1228)]
1483. It was narrated that Ziyad bin Mikhrqaq said: I heard Abu ‘Abayah narrate from a freed slave of Sa’d that Sa’d heard a son of his making du’a’ and saying: O Allah, I ask You for Paradise and its delights and brocade... and I seek refuge in You from the Fire and its chains and fetters. He said: You have asked Allah for a great deal of good and you have sought refuge with Allah from a great deal of evil. But I heard the Messenger of Allah (ﷺ) say: “There will be people who will overstep the mark in du’a’.” And he recited this verse: “Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds” [al-A’raf 7:55]. It is sufficient to say: O Allah, I ask You for Paradise and the words and deeds that will bring me close to it, and I seek refuge in You from the Fire and the words and deeds that will bring me close to it.

**Comments:** [Hasan because of corrobating evidence]

1484. It was narrated from ‘Amir bin Sa’d, that his father said: The Messenger of Allah (ﷺ) used to - Abu Sa’eed said: I saw the Messenger of Allah (ﷺ) - say salam to his right (turning so much) that the whiteness of his cheek could be seen, and to his left (turning so much) that the whiteness of his cheek could be seen.

**Comments:** [Its Isnad is saheeh, Muslim (582)]
1485. It was narrated from Muhammad bin Sa’d, from his father, that the Prophet (ﷺ) entered upon him in Makkah when he was sick. He said: I have only one daughter; should I bequeath all of my wealth (to charity)? The Prophet (ﷺ) said: “No.” He said: Should I bequeath half of it? The Prophet (ﷺ) said: “No.” He said: Should I bequeath one third of it? He said: “One third, and one third is a lot.”

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1486. It was narrated from Muhammad bin Sa’d bin Malik, from his father, that the Prophet (ﷺ) entered upon him... and he narrated a similar report. And ‘Abdus-Samad said: “A lot,” meaning one third.

Comments: [See the previous report]

1487. It was narrated from ‘Umar bin Sa’d that his father said: The Messenger of Allah (ﷺ) said: “I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife’s mouth.”
Comments: [Saheeh, because of corroborating evidence]

1488. It was narrated from ‘Amir bin Sa’id, that his father said that the Prophet (ﷺ) came to visit him when he was sick in Makkah, and he did not want to die in the land from which he had migrated. The Prophet (ﷺ) said: “May Allah have mercy on Sa’id bin ‘Afra’, may Allah have mercy on Sa’id bin ‘Afra.” He [Sa’id] only had one daughter, and he said: O Messenger of Allah, should I bequeath all of my wealth (to charity)? He said: “No.” He said: Half of it? He said: “No.” He said: One third? He said: “One third, and one third is a lot. Leaving your heirs independent of means is better than leaving them in need and asking of people by stretching out their hands. Whatever you spend on maintenance is charity, even the morsel you lift to your wife’s mouth. Perhaps Allah will extend your life and benefit some people through you and harm others through you.”

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1489. It was narrated that Sa’id said: Make a lahd (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, (Muslim (966)].

1490. It was narrated that Sa’eed bin al-Musayyab said: I said to Sa’id bin Malik: I want to ask you about
Musnad Sa'd bin Abi Waqqas

1491. Yahya bin Sa'd said: Mention of the plague was made in the presence of the Messenger of Allah and he said: "That is a punishment that was sent against those who came before me. If it is in some land, do not enter it, and if it is in a land where you are, do not leave it."

Comments: [A saheeh hadeeth]

1492. It was narrated from 'Umar bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah...
(ﷺ) said: “I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises His Lord and gives thanks, and if calamity strikes him, he praises His Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife’s mouth.”

Comments: [Saheeh because of corroborating evidence and its isnad is Hasam].

1493. It was narrated that Sa’d bin Malik said: I said: O Messenger of Allah, the courageous man who shields others in battle, will his share and that of others be the same? He said: “May your mother be bereft of you, O son of Umm Sa’d! Are you given provision except by virtue of your weak ones?”

Comments: [Saheeh because of corroborating evidence; this is a weak isnad because it is interrupted]

1494. Mus‘ab bin Sa’d narrated that Sa’d said: I asked the Messenger of Allah (ﷺ): Which people are most severely tested? He said: “The Prophets, then the next best, then the next best. A man will be tested according to his level of religious commitment: if his religious commitment is weak, he will be tested according to that; if his religious commitment is solid, he will be tested in accordance with that.” He said: “A man will be tested until he walks upon the face of the earth with not a single sin on him.”

Comments: [Saheeh].
Comments: [Its isnad is hasan]

1495. It was narrated that Sa’eed bin al-Musayyab said: Sa’d bin Malik said: The Messenger of Allah (ﷺ) mentioned his father and mother together for me on the day of Uhud.

Comments: [Its isnad is saheeh, al-Bukhari (3725) and Muslim (2412)]

1496. Mus’ab bin Sa’d narrated from Sa’d that the Messenger of Allah (ﷺ) said: “Will one of you be incapable of earning one thousand hasanah in one day?” He said: Who is able to do that? He said: “He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] and will erase one thousand sayyi’ahs [bad deeds].”

Comments: [Its isnad is saheeh, Muslim (2698)]

1497. It was narrated that ‘Asim al-Ahwal said: I heard Abu ‘Uthman say: I heard Sa’d – who was the first one to shoot an arrow for the sake of Allah - and Abu Bakrah - who climbed the wall of the fortress of at-Ta’if with other people then came to the Prophet (ﷺ) - say: We heard the Prophet (ﷺ) say: “Whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him.”

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]
1498. It was narrated that Isma‘eel said: I heard Qais bin Abi Hazim say: Sa‘d said: I was one of the first seven to embrace Islam with the Messenger of Allah (ﷺ), and we had no food except the leaves of al-hublah (a desert tree), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

Comments: [Its isnad is saheeh, al-Bukhari (5412) and Muslim (2960)]

1499. Abu ‘Uthman an-Nahdi said: I heard Ibn Malik say: The Messenger of Allah (ﷺ) said: “Whoever claims to belong to a father other than his father, knowingly, Paradise will be forbidden to him.”

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim 63)]

1500. Isma‘eel bin Muhammad bin Sa‘d bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said to me: ‘O Sa‘d, get up and proclaim in Mina: ‘These are days of eating and drinking, so do not fast at this time.’”

Comments: [Saheeh lighairihi and its isnad is da‘eeef because of the weakness of Muhammad bin Abu Humaid]

1501. It was narrated that Abu ‘Abdur-Rahman as-Sulami said: Sa‘d said: It was concerning me
that the Messenger of Allah (ﷺ) established the principle of (bequeathing) one-third. He came to visit me when I was sick and said to me: “Did you make a bequest?” I said: Yes, I bequeathed all my wealth to the poor, needy and wayfarers. He said: “Do not do that.” I said: My heirs are independent of means. [Can I bequeath] two thirds? He said: “No.” I said: Half? He said: “No.” I said: One third? He said: “One third, and one third is a lot.”

Comments: [Its isnad is hasan]

1502. It was narrated from Sa’d bin Malik that the Messenger of Allah (ﷺ) said: “There is 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], no ‘aṭwa [contagion, transmission of infectious disease without the permission of Allah] and no tiyarah [superstitious belief in bird omens]. If there were any (omen), it would be in a woman, a horse or a house.”

Comments: [Its isnad is jayyid]

1503. Malik bin Anas narrated, from Ibn Shihab, from Muhammad bin ‘Abdullah bin al-Harith bin Nawfal bin Abdul-Muttalib, that he told him that he heard Sa’d bin Abi Waqqas and ad-Dahhak bin Qais, the year Mu‘awiya bin Abi Sufyan performed Hajj and they were talking about continuing ‘Umra.
1504. It was narrated that Abu 'Uthman an-Nahdi said: Sa'd said: and on one occasion he said: I heard Sa’d say: My ears heard and my heart understood from Muhammad (صلى الله عليه وسلم) that “whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him.” He said: I met Abu Bakrah and told it to him, and he said: And my ears also heard it and my heart understood it from Muhammad (صلى الله عليه وسلم).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1505. It was narrated that Sa’d bin Ibraheem said: I heard Ibraheem bin Sa’d narrate, from Sa’d, that the Prophet (صلى الله عليه وسلم) said to 'Ali: “Does it not please you to be to me as Haroon was to Moosa?”

Comments: [Its isnad is saheeh, al-Bukhari (3706) and Muslim (2404)]
1506. It was narrated from Muhammad bin Sa’d, from Sa’d, that the Prophet (ﷺ) said: “If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry.”

Comments: [Its isnad is saheeh, Muslim (2258)]

1507. It was narrated from ‘Umar bin Sa’d bin Malik, from Sa’d, that the Messenger of Allah (ﷺ) said: “If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry.”

Comments: [A Saheeh Hadeeth its isnad is hasan, see the previous report]

1508. It was narrated from Sa’d, from the Prophet (ﷺ), that he said concerning the plague: “If it occurs in a land, do not enter it, and if you are in (that land), do not flee from it.”

Comments: [A saheeh hadeeth]

1509. It was narrated that ‘Ali bin Zaid said: I heard Sa’eed bin al-Musayyab say: I said to Sa’d bin
Malik: You are a hot-tempered man, but I want to ask you something. He said: What is it? I said: The hadith of ‘Ali. He said: The Prophet (ﷺ) said to ‘Ali: “Does it not please you to be to me as Haroon was to Moosa?”’ He said: I am pleased, I am pleased. Then he said: Indeed, indeed.

Comments: [A saheeh hadith]

1510. Bahz said: I heard Jabir bin Samurah say: ‘Umar said to Sa’id: You are causing people to complain about you in everything, even your prayer. He said: As far as I am concerned, this is what I do: I make the first two rak‘ahs long and I make the last two rak‘ahs brief. I do my best to follow the example of the Messenger of Allah (ﷺ) in my prayer. ‘Umar said: That is what one would think of you - or: That is what I thought of you.

Comments: [Its isnad is saheeh, al-Bukhari (770) and Muslim (453)]

1511. It was narrated that ‘Abdullah bin ar-Ruqaim al-Kinani said: We went out to Madinah at the time of the Battle of the Camel, and we met Sa’id bin Malik there, who said: The Messenger of Allah (ﷺ) instructed us to shut the gates that led from the houses into the mosque, but to leave the gate of ‘Ali (ﷺ).

Comments: [Its isnad is da‘eef because Abdullah bin Ar-Ruqaim is unknown]
1512. It was narrated from Sa’d bin Abi Waqqas, from the Messenger of Allah (ﷺ), that he said: “He is not one of us who does not recite the Qur’an in a nice voice.”

Comments: [Saheeh because of corroborating evidence and its isnad is da’eef]

1513. It was narrated from Sa’d bin Abi Waqqas that he said: The Messenger of Allah (ﷺ) forbade a man to knock at his family’s door after ‘Isha’ prayer.

Comments: [Saheeh, because of corroborating evidence and its isnad is da’eef because it is interrupted]

1514. Sa’eed bin al-Musayyab narrated that he heard Sa’d bin Abi Waqqas say: ‘Uthman bin Maz’oon wanted to be celibate, but the Messenger of Allah (ﷺ) told him not to. If he had allowed him to do that, we would have gotten ourselves castrated.

Comments: [Its isnad is saheeh, (al-Bukhari (5073) and Muslim (1402))]

1515. It was narrated that Sa’d bin Abi Waqqas said: The Messenger of Allah (ﷺ) was asked about selling fresh dates for dried dates. He said: “Doesn’t the fresh date shrink when it becomes dry?” They said: Yes it does. And he disapproved of that.
1516. It was narrated from ‘Amir bin Sa’d bin Abi Waqqas that his father said: We came with the Messenger of Allah (ﷺ) and passed by the mosque of Banu Mu’awiyah. He went in and prayed two rak’ahs, and we prayed with him, then he conversed with his Lord, may He be glorified and exalted, for a long time. He said: “I asked my Lord for three things: I asked Him not to let my ummah be destroyed by drowning, and He granted me that; I asked Him not to let my ummah be destroyed by famine, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me.”

Comments: [Its isnad is qawi, Muslim (289)]

1517. It was narrated that ‘Umar bin Sa’d said: I needed something from Abu Sa’d; and Abu Hayyan told us that Muyamm’i said: ‘Umar bin Sa’d needed something from me. So he said something before stating his need to me, that was similar to what people say before stating their needs, but it was something with which he was not familiar. When he finished, he said: O my son, have you finished speaking? He said: Yes. He said: You have never been less likely to get what you need and I have never been less interested in you since I heard these words of
yours. I heard the Messenger of Allah (ﷺ) say: “There will be people who will earn a living by means of their tongues as cattle eat from the ground.”

Comments: [Hasan because of corroborating evidence]


1518. It was narrated that Jabir said: The people of Koofoh complained to 'Umar about Sa’d and said: He does not pray properly. 'Umar asked him and he said: I lead them in prayer as the Messenger of Allah (ﷺ) prayed; I make it long in the first two (rak’ahs) and I make it brief in the last two. He said: That is what I thought you would do, 0 Abu Ishaq.

Comments: [Its isnad is saheeh, al-Bukhaari (755) and Muslim (453)]

1519. Sa’d bin Abi Waqqas narrated: The Messenger of Allah (ﷺ) said: “Killing a believer is kufr (disbelief) and reviling him is evil-doing. It is not permissible for a Muslim to shun his brother for more than three days.”

Comments: [Its isnad is hasan, and the Hadeeth is Saheeh]

1520. It was narrated from 'Amir bin Sa’d bin Abi Waqqas that his father said: The Messenger of Allah (ﷺ) said: “One of those who commit the greatest offence against the Muslims is a man who asks
about something and persists in asking about it until a prohibition is revealed concerning it because of his asking.”

Comments: [Its isnad is saheeh, al-Bukhari (7289) and Muslim (2358)]

1521. It was narrated from ‘Umar bin Sa’d or someone else that Sa’d bin Malik said: I heard the Messenger of Allah (ﷺ) say: “Whoever humiliates Quraisy, Allah (may He be glorified and exalted) will humiliate him.”

Comments: [Its isnad is hasan]

1522. It was narrated from ‘Amir bin Sa’d bin Abi Waqas that his father said: The Prophet (ﷺ) gave to some men and he did not give anything to one man among them. Sa’d said: O Prophet of Allah, you gave to So and so, and So and so, but you did not give So and so anything, and he is a believer. The Prophet (ﷺ) said: “Or a Muslim,” until Sa’d repeated it three times, and the Prophet (ﷺ) said: “or a Muslim.” Then the Prophet (ﷺ) said: “I give to some men and leave someone who is dearer to me than them, so I do not give him anything, for fear that they may be thrown on their faces in Hell.”

Comments: [Its isnad is saheeh, al-Bukhari (27) and Muslim (150)]

1523. It was narrated from ‘Amir bin Sa’d bin Abi Waqas that his father said: The Messenger of Allah
(ﷺ) enjoined the killing of geckos and he called them vermin."

Comments: [Its isnad is saheeh, Muslim (2238)]

1524. It was narrated from 'Amir bin Sa’d bin Abi Waqqas that his father said: I was with the Messenger of Allah (ﷺ) during the Farewell Pilgrimage, and I fell sick and almost died. The Messenger of Allah (ﷺ) visited me and I said: O Messenger of Allah, I have a great deal of wealth, and no one will inherit from me except a daughter of mine. Can I bequeath two thirds of my wealth (to charity)? He said: "No." I said: One half? He said: "No." I said: One third of my wealth? He said: "One third, and a third is a lot. O Sa’d, if you leave your heirs independent of means, that is better for you than if you leave them poor and asking from people. O Sa’d, you will never spend anything, seeking thereby the Countenance of Allah, may He be exalted, but you will be rewarded for it, even the morsel that you put in your wife’s mouth." I said: O Messenger of Allah, will I be left behind by my companions? He said: "You will never be left behind by them and do a good deed, seeking thereby the Countenance of Allah, but it will increase you in status. Perhaps you will stay behind so that Allah may benefit some people through you and harm others. O Allah,
complete the migration (hijrah) of my Companions and do not cause them to turn back on their heels. But Sa’d bin Khawlah is the one who is truly unfortunate." The Messenger of Allah (ﷺ) felt sorry for him, and he died in Makkah.

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1525. It was narrated that Sa’d bin Abi Waqqas said: The Messenger of Allah (ﷺ) refused to let ‘Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its isnad is saheeh, al-Bukhari (5073) and Muslim (1402)]

1526. It was narrated from Dawood bin ‘Amr bin Sa’d bin Malik, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: "There was no Prophet who did not describe the Dajjal to his ummah, but I will describe him in a way that no one before me described him: He is one-eyed and Allah, may He be glorified and exalted, is not one-eyed."

Comments: [Saheeh because of corroborating evidence]

1527. It was narrated from Yahya bin Sa’d, from Sa’d, that mention of the plague was made in the presence of the Messenger of Allah (ﷺ) and he said: "It is a punishment that befell those who came before you. If it is present in a land, do not enter it, and if you
are in a land where it is, do not leave.'

Comments: [A saheeh hadeeth; it is repeated (1491)]

1528. It was narrated that 'Abdullah bin 'Abdur-Rahman bin Ma'mar said: 'Amir bin Sa'd told 'Umar bin 'Abdul-'Azeez, when he was governor of Madinah, that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven 'ajwah dates from between the two lava fields of Madinah in the morning, nothing will harm him that day until evening comes."' Fulah said: I think he said: "And if he eats them in the evening, nothing will harm him until morning comes." 'Umar said: O 'Amir! Watch what you are narrating from the Messenger of Allah (ﷺ).' 'Amir said: By Allah, I did not tell a lie about Sa'd, and Sa'd did not tell a lie about the Messenger of Allah (ﷺ).

Comments: [A saheeh hadeeth; it is repeated (1442)]

1529. It was narrated from 'Umar bin Sa'd, from his father, that he said: His son 'Amir came to him and he said: O my son, do you want me to be a leading figure in the turmoil? No, by Allah, not unless I am given a sword which, if I wanted to strike a believer with it, it would refuse to strike him, but if I wanted to strike a disbeliever with it, it
would kill him. I heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, loves the one who is independent of means, reclusive and pious."

Comments: [A saheeh hadith]

1530. It was narrated that Sa’d bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments. I have never seen them before or since.

Comments: [Its isnad is saheeh, al-Bukhari (5826) and Muslim (2306)]

1531. It was narrated from ‘Umar bin Sa’d, from his father Sa’d, from the Prophet (ﷺ), that he said: "I am amazed at [the situation of] the Muslim: if some-thing good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his mouth."

Comments: [Its isnad is hasan]

1532. Ibn al-Musayyab told us: A son of Sa’d bin Abi Waqqas narrated (a hadith) from his father, so I entered upon Sa’d and said: I was told something from you, about when the Messenger of Allah (ﷺ) left ‘Ali in charge of
Madinah. He got angry and said: Who told you that? I did not want to tell him that his son had told it to me, lest he get angry with him. Then he said: When the Messenger of Allah set out on the campaign of Tabook, he appointed 'Ali in charge of Madinah and 'Ali said: O Messenger of Allah, I do not like you to go anywhere but I am with you. He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophet after me."

Comments: [Its isnad is saheeh]

1533. It was narrated that 'Amir bin Sa’d said: I heard my father say: I never heard the Prophet say of any walking, living person that "he will be in Paradise" except Abdullah bin Salam.

Comments: [Its isnad is saheeh, al-Bukhari (3812) and Muslim (2483)]

1534. It was narrated that 'Amir bin Sa’d bin Abi Waqqas said: I heard Sa’d and some of the Companions of the Messenger of Allah say: There were two men, who were brothers, at the time of the Messenger of Allah, one of whom was better than the other. The one who was the better of the two died; the other outlived him for forty days, then he died too. The superiority of the one who died first over the other was mentioned to the
Messenger of Allah (ﷺ), and he said: "Did he (the other one) not pray?" They said: Yes, O Messenger of Allah; there was nothing wrong with him. He said: "You do not know where his prayer took him." Then he said: "The likeness of the prayer is that of a river flowing by the door of a man, deep and fresh, and he immerses himself in it five times every day. Do you think any dirt would be left on him?"

Comments: [Its isnad is qawi]

1535. It was narrated from Muhammad bin Sa’d bin Abi Waqqas, from his father, that the Messenger of Allah (ﷺ) said: "For the belly of one of you to be filled with pus and blood is better for him than filling [his mind] with poetry."

Comments: [Its isnad is saheeh, Muslim (2258)]

1536. Habeeb bin Abi Thabit said: I came to Madinah and we heard that the plague had broken out in Koofah. I said: Who narrated this hadith? It was said: ‘Amir bin Sa’d. And it was said: He was not there. Then I met Ibraheem bin Sa’d and he told me that he heard Usamah bin Zaid tell Sa’d that the Messenger of Allah (ﷺ) said: "If the plague breaks out in a land, do not enter it, and if it breaks out in a land where you are, do not leave it." I said: Did you hear it from Usamah? He said: Yes.
Musnad Sa’d bin Abi Waqqas

Comments: [Its isnad is saheeh, al-Bukhari (3473) and Muslim (2218)]

1537. It was narrated from Muhammad bin Sa’d bin Malik, from his father, that the Prophet (ﷺ) said: “Fighting a Muslim is kufr (disbelief) and reviling him is fisq (evildoing).”

Comments: [Its isnad is saheeh]

1538. It was narrated from Mus‘ab bin Sa’d that Sa’d bin Malik said: O Messenger of Allah, I feel joy because Allah enabled me to wreak vengeance on the mushrikeen; grant me this sword. He said: “This sword is not for you and it is not for me; leave it alone.” So I put it down, then I came back and said: Perhaps this sword will be given today to someone who did not do as well as me. Then I heard a man calling me from behind and I said: Has something been revealed concerning me? He said: You asked me about the sword, and it was not mine. But now it has been granted to me, and it is yours.” And he said: This verse was revealed (interpretation of the meaning): They ask you (O Muhammad (ﷺ)) about the spoils of war, say: The spoils are for Allah and the Messenger” [al-Anfal 8:1].

Comments: [Its isnad is hasan]

1539. It was narrated that Sa’d bin Abi Waqqas said: When the Messenger of Allah (ﷺ) came to
Madinah, (the tribe of) Juhainah came to him and said: You have settled amongst us; write it in a document for us so that we may come to you and you may grant safety for us. So he wrote a document for them and they became Muslims. The Messenger of Allah (ﷺ) sent us on an expedition in Rajab, and we were less than one hundred men. He ordered us to raid a clan of Banu Kinana who lived beside Juhainah, so we attacked them and they were great in number. We sought refuge with Juhainah and they gave us protection, but they said: Why are you fighting in the sacred month? He said: We are only fighting those who expelled us from the sacred land in the sacred month. And we said to one another: What do you think? Some of us said: We will go to the Prophet of Allah (ﷺ) and tell him. And some people said: No; rather we will stay here. I and some people who were with me said: No; rather we will go to the caravan of Quraish and intercept it. So we set out to capture the caravan. The way the booty was given at that time was that whoever took something, it was his. So we went towards the caravan, and our companions went to the Prophet (ﷺ) and told him what had happened. He got up angrily, and his face turned red and he said: "You went away from me together and came back separately? Those who came before you were..."
destroyed because of division. I shall certainly send as the commander over you a man who is not the best of you but he is the most patient in bearing hunger and thirst.” And he sent to us as our commander `Abdullah bin Jahsh al-Asadi, and he was the first commander appointed in Islam.

Comments: [Its isnad is da’eeef]

1540. It was narrated that Nafi’ bin `Utba bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the Dajjal and Allah will grant you victory over him." Jabir said: The Dajjal will not emerge until the Byzantines are conquered.

Comments: [Its isnad is saheeh, Muslim (2900)]

[Anear: 1541

1541. It was narrated from Nafi’ bin `Utba bin Abi Waqqas that he heard the Prophet (ﷺ) say: “You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the Dajjal and Allah will grant you victory over him.”
1542. It was narrated from Sa’d bin Abi Waqqas that some people who owned farmland at the time of the Messenger of Allah (ﷺ) used to rent out their farmland in return for what grew on the edges of streams and whatever grew by means of water around the wells. They came to the Messenger of Allah (ﷺ) and disputed concerning some of that, so the Messenger of Allah (ﷺ) forbade them to rent out the land like that and he said: “Rent it out for gold and silver.”

Comments: [Saheeh because of corroborating evidence and its isnad is da’eeef]

1543. It was narrated from ‘Amir bin Sa’d that his father Sa’d said: I heard the Messenger of Allah (ﷺ) say: “If one of you spits in the mosque, let him bury his sputum lest it get onto the skin or garment of a believer and annoy him.”

Comments: [Its isnad is hasan]

1544. It was narrated that Zaid Abu Ayyash said: Sa’d was asked about selling wheat for thin-husked barley. He disliked it and said: I heard the Prophet (ﷺ)
being asked about selling fresh dates for dried dates and he said: "Does it shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its isnad is qawi]

1545. It was narrated from 'Amir bin Sa'd, from his father, who attributed it to the Prophet (ﷺ): "The Muslim who causes the greatest offence against the Muslims is the one who asks about something that was not forbidden, then it became forbidden for the people because of his asking."

Comments: [Its isnad is saheeh, al-Bukhari (7289) and Muslim (2358)]

1546. It was narrated from 'Amir bin Sa'd, that his father said: I fell sick in Makkah during the year of the conquest and was so sick that I almost died. The Messenger of Allah (ﷺ) came to visit me whilst I was sick. He said: O Messenger of Allah, I have a great deal of wealth and no one will inherit from me except my daughter. Can I give two thirds of my wealth in charity? - on one occasion Sufyan said: Can I give all of my wealth in charity? - He said: "No." I said: Can I give two thirds of my wealth in charity? He said: "No." I said: Half? He said: "No." I said: One third? He said: "One third, and one third is a lot. If you leave your heirs independent of means, that is better than leaving them dependent and asking of people.
You will never spend anything (on their maintenance) but you will be rewarded for it, even the morsel that you lift to your wife's mouth." I said: O Messenger of Allah, will I be left behind (in Makkah) and lose the virtue of my migration (Hijrah)? He said: "If you are left behind after me but you do good deeds, seeking thereby the Countenance of Allah, you will rise thereby in status. Perhaps you will be left behind so that some people may be benefitted through you and others may be harmed through you. O Allah, complete the migration of my Companions and do not cause them to turn back on their heels. The one who is truly unfortunate is Sa'd bin Khawlah." He (the Prophet [SAW]) felt sorry for him because he died in Makkah.

Comments: [Its isnad is saheeh, al-Bukhari (6733) and Muslim (1628)]

1547. It was narrated from Sa'd that the Prophet [SAW] said to 'Ali: "You are to me as Haroon was to Moosa." It was said to Sufyan: "But there is no Prophet after me." [Sufyan] said: Yes.

Comments: [A saheeh hadeeth]

1548. It was narrated from 'Abdul-Malik, who heard it from Jabir bin Samurah: The people of Koofah complained to 'Umar about Sa'd and said: He does not pray properly. He said: The
Bedouin? By Allah, I strive hard to make my prayer with them as much like the prayer of the Messenger of Allah (ﷺ) as I can. In Zuhr and 'Asr I make the first two rak'ahs long and I make the last two short. I heard 'Umar say: That is what I thought of you, O Abu Ishaq.

**Comments:** [Its isnad is saheeh, al-Bukhari (755) and Muslim (453)]

1549. It was narrated from 'Ubaidullah bin Abi Naheek, that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "He is not one of us who does not feel that the Qur'an is sufficient."

**Comments:** [Saheeh because of corroborating evidence and its isnad is da'eef Ubaidullah bin Abu Naheek is unknown]

1550. It was narrated from Malik bin Awf: I heard 'Umar say to 'Abdur-Rahman bin 'Awf, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - on one occasion he said: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

**Comments:** [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757)]

1551. It was narrated from Bakr bin Qirwash, from Sa'd - it was said to Sufyan: From the Prophet (ﷺ)? And he said: Yes - that he...
said: "The devil of ar-Radhab will be knocked down (killed) by him" - meaning a man from [the tribe of] Bajeelah.

Comments: [Its isnad is da`eef, Bakr bin Qirwash is unknown]

1552. It was narrated that Abu ‘Ayyash said: Sa’d was asked about selling thin-husked barley for (ordinary) barley or something like that and he said: The Prophet (ﷺ) was asked about selling dried dates for fresh dates and he said: "Does the fresh date shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its isnad is qawi]

1553. It was narrated that Abu ‘Uthman an-Nahdi said: I heard Sa’id say: My ears heard and my heart understood from Muhammad (ﷺ) that "Whoever claims to belong to someone who is not his father, knowing that he is not his father, Paradise will be forbidden to him." I met Abu Bakrah and told it to him, and he said: my ears also heard and my heart understood from Muhammad (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1554. It was narrated that Sa’eed bin al-Musayyab said: I asked Sa’d bin Abi Waqqas about tiyarah and he rebuked me and said: Who told you about that? I did not like to tell him who told me. He said: The
Messenger of Allah (ﷺ) said:
"There is no 'adwa [contagion, transmission of infectious disease without the permission of Allah], no tiyarah [superstitious belief in bird omens] and no ham [refers to a Jāḥili 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]. If there were any (omen), it would be in a woman, a horse or a house. And if you hear of the plague in a land, do not go there, and if it is in the land where you are, do not flee from it."

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

**1555.** It was narrated that Mus'ab bin Sa'd said: Sa'd said: O Messenger of Allah, which of the people are most severely tested? He said: "The Prophets, then the next best, then the next best. And a person will be tested according to the level of his religious commitment. If his religious commitment is solid, he will be tested accordingly - and on one occasion he said: his test will be more severe - and if there is some weakness in his religious commitment, he will be tested accordingly - and on one occasion he said: according to his level of religious commitment -. And trials will never disappear from (the life of) a person until he walks on the earth with not even one sin on him."

**Comments:** [Its isnad is hasan]
1556. It was narrated that Sa‘d bin Abi Waqqas said: On the day of Badr my brother ‘Umar was killed and I killed Sa‘eed bin al-‘As and took his sword, which was called Dhul-Kateefah, and brought it to the Prophet of Allah (ﷺ). He said: “Go and put it with the seized booty.” I went back, feeling distress such as no one knows except Allah because of the killing of my brother and the taking of my booty. It was not long before Soorat al-Anfal was revealed and the Messenger of Allah (ﷺ) said to me: “Go and take your sword.”

Comments: [Hasan because of corroborating evidence and its isnad is da‘eef]

1557. It was narrated that Jabir bin Samarrah complained about Sa‘d to ‘Umar, and said: He does not pray properly. ‘Umar mentioned that to him and he said: The way the Messenger of Allah (ﷺ) prayed is how I lead them in prayer; I make it longer in the first two (rak‘ahs) and shorter in the last two. He said: That is what I thought of you, O Abu Ishaq.

Comments: [Its isnad is saheeh, al-Bukhari (775) and Muslim (453)]

1558. Abu ‘Abdullah al-Qarraz said: I heard Sa‘d bin Malik say: I heard the Messenger of Allah (ﷺ) say: “Whoever wishes for major
calamity for - or wills ill towards - the people of Madinah, Allah will cause him to melt as salt dissolves in water."

Comments: [Its isnad is saheeh, Muslim (1387)]

1559. It was narrated from Sa'd bin Malik that the Prophet (ﷺ) said: "The best of dhikr is that which is silent, and the best of provision is that which is just enough."

Comments: [Its isnad is da'eef because of the weakness of Muhammad bin Abdur Rahman, then it is interrupted]

1560. It was narrated that Usamah said: Muhammad bin 'Amr bin 'Uthman told me that Muhammad bin 'Abdur-Rahman bin Labeebah told him... and he narrated [the same report].

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

1561. Mus'ab bin Sa'd narrated from his father that a Bedouin came to the Prophet (ﷺ) and said: Teach me some words to say. He said: "Say: 'There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty Most Wise,' five times." He said: This is for my
Lord; what is there for me? He said: “Say: ‘O Allah, forgive me, have mercy on me, grant me provision, guide me and pardon me.’”

Comments: [Its isnad is saheeh, Muslim (2696)]

1562. Yahya - i.e., bin Sa’eed al-Ansari - narrated: I heard Sa’eed bin al-Musayyab say: I heard Sa’d say: The Messenger of Allah ( ﷺ ) mentioned both of his parents together for me on the day of Uhud.

Comments: [Its isnad is saheeh, al-Bukhari (3725) and Muslim (2412)]

1563. Mus’ab bin Sa’d narrated: My father told me that the Messenger of Allah ( ﷺ ) said: “Will one of you be incapable of earning one thousand hasanahs in one day?” One of the people who were sitting with him said: Who is able to do that? He said: “He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] or it will erase one thousand sayy'ahs [bad deeds].”

Comments: [Its isnad is saheeh, Muslim (2698)]

1564. It was narrated from ‘Amir bin Sa’d, that his father Sa’d bin Malik said: The Prophet ( ﷺ ) used to say salam to his right and to his left (at the end of the prayer, turning his head) so much that the whiteness of his cheeks could be seen.
1565. It was narrated from ‘Amir bin Sa’d bin Abi Waqqas, from his father Sa’d, that the Messenger of Allah (ﷺ) said: “Whoever says when he hears the mu’ahdhin: ‘And I bear witness that there is no God but Allah alone, with no partner or associate, and that Muhammad is His slave and His Messenger; I am content with Allah as my Lord, Muhammad as my Messenger and Islam as my religion,’ his sins will be forgiven him.

Comments: [Its isnad is saheeh, Muslim (386)]

1566. Qais told us: I heard Sa’d bin Malik say: I was the first of the Arabs to shoot an arrow for the sake of Allah. There was a time when we would go out on campaign with the Messenger of Allah (ﷺ) and we would have no food except the leaves of al-hublah and as-samur (desert trees), and one of us would produce stools like a sheep, so dry that nothing would stick to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

Comments: [Its isnad is saheeh, al-Bukhari (3728) and Muslim (2966)]
1567. It was narrated that Mus’ab bin Sa’d said: Four verses were revealed concerning my father. My father said: I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: “Put it down.” I said: O Messenger of Allah, shall I be treated like one who is of no use (in war)? He said: “Put it back where you got it from.” Then this verse was revealed: “They ask you (O Muhammad ﷺ) about the spoils of war. Say: The spoils are for Allah and the Messenger” [al-Anfal 8:1] - it is like that in the recitation of Ibn Mas’ood: “Say: The spoils”. My mother said to me: Didn’t Allah command you to uphold ties of kinship and honour your parents? By Allah, I shall not eat any food or drink anything until you disbelieve in Muhammad. And she did not eat until they opened her mouth with a stick and poured water into it - Shu’bah said: And I think he said: and food - then this verse was revealed: “And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, he recited until reached what you used to do” [Luqman 31:14, 15]. The Prophet (ﷺ) entered upon me when I was sick. I said: O Messenger of Allah, should I
bequeath all my wealth (to charity)? He told me not to do that. I said: Half? He said: “No.” I said: One third? And he remained silent, so the people followed that. A man of the Ansar made some food and they ate and drank and got drunk. That was before it was prohibited. We gathered at his place and started boasting to one another. The Ansar said: The Ansar are better. The Muhajireen said: The Muhajireen are better. A man threw the jawbone of a camel at him and cut his nose, and Sa’d’s nose was left with a mark. Then this verse was revealed: “O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, up to So, will you not then abstain?” [al-Ma’idah 5:90, 91].

Comments: [Its isnad is hasan]

1568. Ghunaim narrated: I asked Sa’d bin Abi Waqqas about tamattu’ [in Hajj]. He said: We did that when this one was still a disbeliever living in Makkah - referring to Mu’awiyah.

Comments: [Its isnad is saheeh, Muslin (1225)]

1569. It was narrated from Muhammad bin Sa’d that his father said: The Messenger of Allah (ﷺ) said: “If the belly of one of you were to be filled with pus, that would be better than filling [his mind] with poetry.”
Comments: [Its isnad is saheeh, Muslim (2258)]

1570. It was narrated that Mus'ab bin Sa'd said: I prayed with Sa'd and I did this with my hands - Yahya described putting the two hands together between the knees. He struck my hand and said: We used to do that, then we were instructed to lift our hands to the knees.

Comments: [Its isnad is saheeh, al-Bukhari (790) and Muslim (535)]

1571. It was narrated that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven 'ajwah dates in the morning, no poison or witchcraft will harm him that day."

Comments: [Its isnad is saheeh, al-Bukhari (5445) and Muslim (2047)]

1572. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, from Sa'd... He quoted a similar hadith. 'Abdullah said: And my father said: Abu Badr told us from Hashim from 'Amir bin Sa'd.

Comments: [Its isnad is saheeh, al-Bukhari (5445) and Muslim (2047)]

1573. 'Amir bin Sa'd narrated that his father said: The Messenger of Allah (ﷺ) said: "I declare sacred what is between the two lava fields
of Madinah, (and I forbid) cutting of its thorny shrubs or killing of its game.” And he said: “Madinah is better for them, if only they knew. No one leaves it out of dislike for it but Allah will replace him with someone better than him, and no one bears its hardships and difficulties with patience, but I will intercede for him, or be a witness for him, on the Day of Resurrection.”

Comments: [Its isnad is saheeh, Muslim (1363,1387)]

1574. ‘Amir bin Sa’d narrated from his father that the Messenger of Allah (ﷺ) came one day from al-A‘liyah, and when he passed by the mosque of Banu Mu‘awiyah, he went in and prayed two rak‘ahs, and we prayed with him. Then he called upon his Lord for a long time, then he turned to us and said: “I asked my Lord for three things, and He granted me two and withheld from me one. I asked Him not to let my ummah be destroyed by famine, and He granted me that; I asked Him not to let my ummah be destroyed by drowning, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me.”

Comments: [Its isnad is Saheeh, Muslim (2890)]

1575. It was narrated from ‘Umar bin Sa’d that his father said: The Messenger of Allah (ﷺ) said: “I am amazed at [the situation of] the
believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he seeks reward with his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his mouth.”

Comments: [Its isnad is Hasan]

1576. It was narrated that Mus'ab bin Sa'd said: When I bowed, I would put my hands between my knees. My father Sa'd bin Malik saw me; he told me not to do that, and said: We used to do that and were told not to do it.

Comments: [Its isnad is saheeh, al-Bukhari (790) and Muslim (535)]

1577. It was narrated that Sa'd bin Malik, Khuzaimah bin Thabit and Usamah bin Zaid said: The Messenger of Allah (ﷺ) said: “This plague is a punishment or the remainder of a punishment with which people who came before you were punished. If it occurs in a land where you are, do not leave it, fleeing from it. And if you hear that it is in some land, do not enter it.”

Comments: [Its isnad is saheeh, al-Bukhari (3473) and Muslim (2218)]

1578. It was narrated from Dawood bin 'Amir bin Sa'd bin Malik, from his father, that his
grandfather said: The Messenger of Allah (ﷺ) said: "I shall certainly describe the Da’ijal in a way in which no one before me described him. He is one eyed and Allah, may He be glorified and exalted, is not one eyed."

Comments: [Saheeh because of corroborating evidence; it is repeated (1526) and its isnad is da’eeef]

1579. It was narrated from ‘Amir bin Sa’d bin Malik, from his father, from the Prophet (ﷺ) that some people came to him and asked him (for help), and he gave to them except one man among them. Sa’d said: I said: O Messenger of Allah, you gave to them and you left out So and so; by Allah I think he is a believer. The Prophet (ﷺ) said: "Or a Muslim." Sa’d repeated that three times, saying that he was a believer, and the Prophet (ﷺ) replied: "Or a Muslim." Then the Prophet (ﷺ) said, the third time: "By Allah, I give something to a man although someone else is dearer to me than him, for fear that Allah may throw him on his face in Hell."

Comments: [Its isnad is saheeh, al-Bukhari (27) and Muslim (150)]

1580. Abu Nu’aim said: I met Sufyan in Makkah, and the first one he asked me about was when he said: How is Shuja’ [the brave one]? - meaning Abu Badr.

Comments: [This is not a hadeeth; rather it is a report]
1581. It was narrated from Muhammad bin Sa’d that his father said: 'Umar bin al-Khattab entered upon the Messenger of Allah (ﷺ) when some women of Quraish were with him, asking too much of him and raising their voices. When they heard the voice of 'Umar, they stopped talking and fell silent, and the Messenger of Allah (ﷺ) smiled. 'Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah (ﷺ)? They said: You are harsher and tougher than the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "O 'Umar, the Shaitan never meets you on a road but he takes a different road."

Comments: [Its isnad is saheeh, al-Bukhari (3294) and Muslim (2396)]

1582. It was narrated that Sa’d bin Malik said: We used to rent out farmland at the time of the Messenger of Allah (ﷺ) in return for what grew by the streams and what was irrigated with water from them, but the Messenger of Allah (ﷺ) forbade us to do that and permitted us to lease it for gold or silver.

Comments: [Hasan because of corroborating evidence; this is a da’eeef isnad]
1583. It was narrated that Sa’d bin Abi Waqqas said: The Messenger of Allah (ﷺ) left ‘Ali bin Abi Talib in charge [of Madinah] during the campaign to Tabook. ‘Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophet after me."

Comments: [Its isnad is saheeh, al-Bukhari (4416) and Muslim (2404)]

1584. Qais bin ‘Abayah al-Qaisi narrated from a freed slave of Sa’d bin Abi Waqqas, from a son of Sa’d, that he was praying and saying in his supplication: O Allah, I ask You for Paradise and I ask You for its delights and blessings and so on, and I seek refuge in You from the Fire and its chains and fetters, and so on. Sa’d kept quiet, then when he had finished praying, Sa’d said to him: You have sought refuge from a great deal of evil and you have asked for a great deal of good - or he said: [Your supplication] was long winded; Shu’bah [one of the narrators] was not certain. - The Messenger of Allah (ﷺ) said: "There will be people who will overstep the mark in du’ā'.” And he recited this verse: “Call on your Lord with humility and in private: for Allah loves not those who
tresspass beyond bounds" [al-A'raf 7:55]. Shu'bah [one of the narrators] said: I do not know whether the words "Call on your Lord with humility and in private" were spoken by Sa'd or by the Prophet (ﷺ). And Sa'd said to him: Say: O Allah, I ask You for Paradise and the words and deeds that will bring me close to it, and I seek refuge in You from the Fire and the words and deeds that will bring me close to it.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the freed slave of Sa'd is unknown]

1585. It was narrated from Sa'd bin Abi Waqqas that he used to enjoin reciting these five and he narrated them from the Messenger of Allah (ﷺ): "O Allah, I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from being sent back to senility (cf. 16:70), I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave."

Comments: [Its isnad is saheeh, al-Bukhari (6370)]

1586. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "Whoever humiliates Quraish, Allah (may He be glorified and exalted) will humiliate him."

Comments: [A hasan hadeth; this is a hasan isnad]

تخريج: حديث حسن، وهذا إسناد حسن في الشواهد.
1587. It was narrated from Muhammad bin Sa'd that his father Sa'd said: I heard the Messenger of Allah (ﷺ) say: “Whoever wants to humiliate Quraish, Allah will humiliate him.”

Comments: [A hasan hadith]

1588. It was narrated from Sa'eed bin al-Musayyab said: I heard Sa'd bin Abi Waqqas say: The Messenger of Allah (ﷺ) refused to let 'Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its isnad is saheeh; al-Bukhari (5073) and Muslim (1402)]

1589. It was narrated from Muhammad bin Sa'd bin Malik, that his father said: The Messenger of Allah (ﷺ) said: “It is not permissible for a Muslim to forsake his brother for more than three days.”

Comments: [Its isnad is saheeh]

1590. It was narrated from Mus'ab bin Sa'd that his father said: I swore an oath by al-Lat and al-'Uzza, and my companions said: You have said something unseemly. So I went to the Prophet (ﷺ) and said: I am newly Muslim, and I swore an oath by
al-Lat and al-'Uzza. The Messenger of Allah said: “Say La ilaha illallah wahdahu (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Him, and do not do it again.”

Comments: [Its isnad is saheeh]

1591. It was narrated from Mus'ab bin Sa'd, from his father, that a platter of thareed was brought to the Prophet (ﷺ) and he ate, and there was some left over. He said: “A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers.” Sa'd said: I had left my brother `Umair bin Abi Waqqas getting ready to come to the Prophet (ﷺ) and I hoped that he would be the one. Then `Abdullah bin Salam came and ate it.

Comments: [Its isnad is saheeh; it is repeated (1458)]

1592. `Abdus-Samad told us: Aban told us: `Asim told us... and he mentioned a similar report, except that he said: I passed by `Uwaimir bin Malik.

Comments: [Its isnad is hasan]

1593. Usamah - meaning bin Zaid - told us: Abu `Abdullah al-Qarraz told us that he heard Sa'd bin Malik and Abu Hurairah say: The Messenger of Allah (ﷺ) said: “O Allah, bless the people of Madinah in their city, bless them in their sa's, bless them in their mudds [weights...
غداً، وبارك لهم في مدد، اللهم إن بإبراهيم عبديك وخليلك، وإني عبدي، ورسلك، وإن بإبراهيم سائل لأهل مكة، وإني أسأل لأهل المدينة كننا سألن بإبراهيم لأهل مكة، ومؤثرة مكة (184/1) إن المدينة مشابكة بالملاكين، على كل تقب منها ملكان يحرسانها، لا يدخلها الطاعون، ولا الدجال، من أرادها يسوى، أذن الله كننا يذوب البلح في النار. [راجع: 1457]

تفريج: حديث صحيح، م: (1363)
وهو إسناد حسن.

1594. It was narrated from Muhammad bin Sa'd that his father Sa'd said: The Messenger of Allah (ﷺ) came out to us, striking one hand against the other and saying: "The month is like this and like this," then he held one finger down the third time.

Comments: [Its isnad is saheeh, Muslim (1086)]

1595. It was narrated from Muhammad bin Sa'd, from his father, that the Prophet (ﷺ) said: "The month is like this and like this," ten and ten, and nine once.

Comments: [See the previous report]

1596. It was narrated from Muhammad bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "The month is
like this and like this and like this" - meaning twenty-nine.

Comments: [This is a qawi isnad, Muslim (1086)]

1597. It was narrated that Sa‘d bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "The Hour will not begin until some people emerge who will eat with their tongues (words) as cattle eat with their tongues."

Comments: [Hasan because of corroborating evidence and its isnad is da‘eeef]

1598. It was narrated from Abu Bakr - i.e., bin Hafs - and he narrated a story. Sa‘d said: I heard the Messenger of Allah (ﷺ) say: "What a good death if a man dies defending his right."

Comments: [Its isnad is da‘eeef because it is interrupted]

1599. It was narrated from ‘Amir bin Sa‘d bin Abi Waqqas, that his father Sa‘d said: I said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: "No." I said: Two thirds of it? He said: "No." I said: Half of it? He said: "No." I said: One third? He said: "One third, and one third is a lot. If one of you leaves his family in a good state, that is better for [99]
him than leaving them dependent on what people give them.”

Comments: [Its isnad is qawi, al-Bukhari (2744) and Muslim (1628)]

1600. It was narrated from Hamzah bin ‘Abdullah, from his father, that Sa’d said: When the Messenger of Allah (ﷺ) set out on the campaign to Tabook, he left ‘Ali in charge. ['Ali] said to him: Are you leaving me behind? He said: “Does it not please you to be to me as Haroon was to Moosa? Except that there is no prophet after me.”

Comments: [Saheeh because of corroborating evidence]

1601. Isma’eel bin Muhammad narrated from ‘Amir bin Sa’d that Sa’d said when he was sick: If I die, make a lahd (niche) for me and do what was done for the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (966)]

1602. It was narrated that Sa’d said: Make a lahd (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: See the previous report; it is repeated (1450)]
1603. It was narrated that Sa’d bin Malik said: We did tawaf with the Messenger of Allah (ﷺ). Some of us did seven circuits, some of us did eight and some others did more than that, and the Messenger of Allah (ﷺ) said: "It does not matter."

Comments: [Its isnad is da’eeef because it is interrupted]

1604. It was narrated that a son of Sa’d bin Abi Waqqas said: I heard my father say: I heard the Messenger of Allah (ﷺ) say: "Faith began as something strange and will go back to being as it began, so glad tidings to the strangers when the people become corrupt. By the One Whose hand is the soul of Abul-Qasim, faith will retreat between these two mosques as a snake retreats into its hole."

Comments: [Its isnad is ja’ayf]

1605. It was narrated from Sa’d bin Abi Waqqas that he heard the Messenger of Allah (ﷺ) say: One prayer in this mosque of mine is better than a thousand prayers elsewhere, except al-Masjid al-Haram.”

Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]
1606. 'Amir bin Sa'd narrated that his father said: The Messenger of Allah (ﷺ) said: I declare sacred what is between the two lava fields of Madinah as Ibraheem declared his sanctuary sacred. Its leaves are not to be cut down and its game is not to be killed. Nobody leaves it for lack of interest in it, but Allah will replace him with someone better than him. Madinah is better for them if they but knew. No one wishes ill to them (people of Madinah) but Allah will cause him to melt as lead melts in the fire and as salt dissolves in water."

Comments: [Its isnad is saheeh, Muslim (1363)]

1607. It was narrated from Mus'ab bin Sa'd, that his father said: I said to the Messenger of Allah (ﷺ): Which people are most severely tested? He said: "The Prophets, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment he will be tested in accordance with his level of religious commitment. Tests will continue to befall a slave [of Allah] until he walks upon the face of the earth with not a single sin on him."

Comments: [Its isnad is hasan]

1608. It was narrated from 'Amir bin Sa'd that his father said: I heard the Messenger of Allah (ﷺ) say to ['Ali], when he left him in charge...
[of Madinah] during one of his campaigns. ‘Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: “Does it not please you to be to me as Haroon was to Moosa, except there will be no Prophet after me?” And I heard him say on the day of Khaybar: “I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him.” We all hoped for it, but he said: “Call ‘Ali for me.” He was brought, and he had a sore eye. [The Prophet (ﷺ)] spat in his eye and gave the banner to him, and Allah granted victory to his hands. And when this verse was revealed: “let us call our sons and your sons” [Al-Imran 3:61], the Messenger of Allah (ﷺ) called ‘Ali, Fatimah, Hasan and Husain ( 접 ) and said: “O Allah, these are my family.”

Comments: [Its isnad is qawi, al-Bukhari (3706) and Muslim (2404)]

1609. It was narrated from Busr bin Sa’eed that Sa’d bin Abi Waqqas said, at the time of the turmoil surrounding ‘Uthman bin ‘Affan: “There will be turmoil in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. He said: How about if he enters upon me in my house and stretches out his hand wanting to kill me? He said: “Be like the son of Adam.”
1610. It was narrated that Sa‘d bin Abi Waqqas said: The Messenger of Allah (ﷺ) said to al-‘Abbas: “This is al-‘Abbas bin ‘Abdul-Muttalib, the most generous of Quraish and the one who most upholds ties of kinship.”

Comments: [Its isnad is saheeh]

1611. It was narrated from Mus‘ab bin Sa‘d that his father said: A Bedouin came to the Prophet (ﷺ) and said: O Prophet of Allah, teach me some words to say. He said: “Say: There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty, Most Wise.” He said: This is for my Lord; what is there for me? He said: “Say: O Allah, forgive me, have mercy on me, guide me and grant me provision.”

Comments: [Its isnad is saheeh, Muslim (2696)]

1612. It was narrated from Mus‘ab bin Sa‘d: My father told me: We were sitting with the Messenger of Allah (ﷺ) and he
said: "Will one of you be incapable of earning one thousand hasanahs every day?" One of the people sitting with him asked him: O Prophet of Allah, how could one of us earn one thousand hasanahs? He said: "He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] or will erase one thousand sayyi’ahs [bad deeds]."

Comments: [Its isnad is saheeh, Muslim (2698)]

1613. It was narrated from Mus’ab bin Sa’d that his father said: We were sitting with the Messenger of Allah (ﷺ) and he said: "Will one of you be incapable of earning one thousand hasanahs every day?" One of the people sitting with him asked him: O Messenger of Allah, how could one of us earn one thousand hasanahs every day? He said: "He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] or will erase one thousand sayyi’ahs [bad deeds]."

Comments: [Its isnad is saheeh like the previous report]

1614. It was narrated from Mus’ab bin Sa’d that his father said: Four verses were revealed concerning me. One the day of Badr, I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: "Put it down." Then he stood up and said: O Messenger of Allah, give it to me, and he said: "Put it down." Then he..."
stood up and said: O Messenger of Allah, give it to me; shall I be treated like one who is of no use (in war)? He said: "Put it back where you got it from." Then this verse was revealed: "They ask you (O Muhammad (ﷺ)) about the spoils of war. Say: The spoils are for Allah and the Messenger' [al-Anfal 8:1]. A man of the Ansar made some food and invited us, and we drank wine until we got drunk. Then the Ansar and Quraish began to boast to one another. The Ansar said: We are better than you. Quraish said: We are better than you. An Ansari man picked up the jawbone of a camel and struck the nose of Sa’d with it, and Sa’d’s nose was cut. Then this verse was revealed: "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansab (stone altars for sacrifices to idols etc), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan’s (Satan’s) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salah (the prayer). So, will you not then abstain?" [al-Ma’idah 5:90, 91]. The mother of Sa’d said: Didn’t Allah command you to honour your parents? By Allah, I shall not eat any food or drink anything until I die or you disbelieve in Muhammad.

[Re: 1587]

Tahreem: Erahad -C: (1428).
When they wanted to feed her, they opened her mouth with a stick and poured (food or water) into it. Then this verse was revealed: “And We have enjoined on man to be good and dutiful to his parents” [al-' Ankaboot 29:8]. The Messenger of Allah (ﷺ) entered upon Sa‘d to visit him when he was sick. He said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: “No.” He said: Two thirds of it? He said: “No.” He said: One third? And he remained silent.

Comments: [Its isnad is hasan, Muslim (1748)]

1615. It was narrated from Sa‘d bin Malik that the Messenger of Allah (ﷺ) said on the day of Uhud: “Shoot him, may my father and mother be sacrificed for you!”

Comments: [Saheeh because of corroborating evidence; this is a munqati’ (interrupted) isnad]

1616. It was narrated from Sa‘d bin Malik that the Messenger of Allah (ﷺ) said on the day of Uhud: “Shoot him, may my father and mother be sacrificed for you!”

Comments: [Saheeh because of corroborating evidence; this is a munqati’ (interrupted) isnad]

1617. It was narrated from Yahya bin ‘Ubaid al-Bahraini that Muhammad bin Sa‘d used to do wudoo’ in az-Zawiyah. One day
Muhammad bin Sa’d came out to us from the washroom, and he did wudoo’ and wiped over his khuffai. We were surprised and said: What is this? He said: My father told me that he saw the Messenger of Allah (ﷺ) do what I have done.

Comments: [A hasan hadeeth]

1618. It was narrated that Qais said: I heard Sa’d bin Malik say: By Allah, I was the first of the Arabs to shoot an arrow for the sake of Allah. We used to go out on campaign with the Messenger of Allah (ﷺ) and we would have no food except the leaves of al-hublah and as-samur (desert trees), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

Comments: [Its isnad is saheeh, al-Bukhari (3728) and Muslim (2966)].

1619. It was narrated from ‘Amir bin Sa’d that his father said: I saw the Messenger of Allah (ﷺ) say salam to his right and to his left.

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad because of the weakness of Abu Ma’shar]

1620. It was narrated from ‘Amir bin Sa’d that his father said: On the day of al-Khandaq, there was
a man who was shielding himself with his shield, doing something like this with it; he would put it over his nose, then do something like this, and then put it down. I stretched my hand out towards my quiver and took out a blood-stained arrow, which I placed on the string of my bow. When he did something like this, and lowered his shield, I shot the arrow. I have never forgotten how it hit the shield, and he (the man) fell and started kicking with his foot. The Prophet of Allah (ﷺ) smiled - I [the narrator] think he said: so broadly that his eyeteeth could be seen- I said: Why? He said: Because of what that man did.

Comments: [Its isnad is da'eef because Muhammad bin Muhammad bin al-Aswad is unknown]

1621. It was narrated that 'Abdul-Malik bin 'Umar said: I heard Mus'ab bin Sa'd bin Abi Waqqas that he used to enjoin this supplication and narrate it from the Prophet (ﷺ): “O Allah, I seek refuge with You from misery, I seek refuge with You from cowardice, I seek refuge with You from becoming senile, I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave.”

Comments: [Its isnad is saheeh, al-Bukhari (2822)]

1622. It was narrated from Mus'ab bin Sa'd bin Abi Waqqas, from his father, that he swore by al-Lat and al-'Uzza, and his
companions said to him: You have said something unseemly. So he went to the Prophet (ﷺ) and said: I am newly Muslim, and I swore an oath by al-Lat and al-Uzza. The Prophet (ﷺ) said to him: “Say La ilaha illallah wadadhu (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Allah from the Shaitan, and do not do it again.”

Comments: [Its isnad is saheeh]

1623. It was narrated from Muhammad bin 'Abdur-Rahman bin Labeelah that Sa'd bin Malik said: I heard the Prophet (ﷺ) say: “The best of dhikr is that which is silent, and the best of provision is that which is just enough.”

Comments: [Its isnad is da'eef]

1624. It was narrated from Muhammad bin Sa'd that his father said: ‘Umar asked permission to enter upon the Messenger of Allah (ﷺ), and there were some women with him whose voices had drowned out his voice. He gave him permission to enter, and they hastened to leave. ‘Umar came in and the Messenger of Allah (ﷺ) was smiling. ‘Umar said: May Allah make you happy all your life, O Messenger of Allah; may my father and mother be sacrificed for you. He said: “I wonder at these women who were with me. When they heard your voice they
hastened to leave.’’ ‘Umar turned to them and said: O enemies of your souls, by Allah you should have feared the Messenger of Allah (ﷺ) more than me. The Messenger of Allah (ﷺ) said: ‘‘Let them be, O ‘Umar. By Allah, the Shaitan never meets you on a road but he takes a different road.’’

Comments: [Its isnad is saheeh, al-Bukhari (3294) and Muslim (2396)]

أخذ حديث سعد بن أبي وقاص ﷺ

End of the hadeeth of Sa’d bin Abi Waqqas ﷺ
1625. It was narrated from Sa‘eed bin Zaid bin ‘Amr bin Nufail that the Prophet of Allah (ﷺ) said: “Truffle are a kind of manna, and its water is a healing for the eyes.”

Comments: [Its isnad is saheeh, al-Bukhari (4478) and Muslim (2049)]

1626. It was narrated from Sa‘eed bin Zaid, from the Prophet (ﷺ): “Truffle are a kind of manna, and its water is a healing for the eyes.”

Comments: [See the previous report]

1627. It was narrated that ‘Amr bin Huraith said: My father told me that the Prophet (ﷺ) said: “Truffle are a kind of manna, and its water is a healing for the eyes.”

Comments: [Saheeh]

1628. It was narrated from Sa‘eed bin Zaid bin ‘Amr bin Nufail, that the Messenger of Allah (ﷺ) said:
"Whoever is killed defending his property is a martyr and whoever wrongs another with regard to a handspan of land, his neck will be encircled with it down through seven earths."

Comments: [Its isnad is saheeh]

1629. It was narrated from Sadaqah bin al-Muthanna: ‘Riyah bin al-Harith told me, that al-Mugheerah bin Shu’bah was in the Great Mosque, and the people of Koofah were with him, to his right and to his left. A man called Sa’eed bin Zaid came to him and al-Mugheerah greeted him and seated him by his feet on the couch. Then a man of Koofah came and turned to al-Mugheerah, and started spouting insults. Sa’eed said: Who is this man reviling, O Mugheerah? He said: He is reviling ‘Ali bin Abi Talib. He said: O Mugheer bin Shu’b, O Mugheer bin Shu’b - three times - why do I hear the Companions of the Messenger of Allah (ﷺ) being reviled in your presence and you do not object or try to stop it? I bear witness about the Messenger of Allah (ﷺ), that my ears heard and my heart understood it from the Messenger of Allah (ﷺ), and I have never narrated any lie about him that he would hold against me if I met him; (I bear) witness that he said: ‘Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Ali will be in Paradise, ‘Uthman will be in Paradise, Talhah will be in
Paradise, az-Zubair will be in Paradise, ‘Abdur-Rahman will be in Paradise and Sa‘d bin Malik will be in Paradise.’ And the ninth of the believers who will be in Paradise - if you want me to name him, I shall name him. The people in the mosque started urging him, raising their voices, adjuring him: O Companion of the Messenger of Allah (ﷺ), who is the ninth? He said: As you have adjured me by Allah, and Allah is Almighty, I am the ninth of the believers, and the Messenger of Allah (ﷺ) is the tenth. Then he followed that with an oath: By Allah, one action of one of them who went out on campaign once and got his face dusty when he was with the Messenger of Allah (ﷺ) is better than all the actions of one of you, even if he were to live as long as Nooh (ﷺ).

Comments: [Its isnad is saheeh]

1630. It was narrated from Sa‘eedy bin Zaid that the Prophet (ﷺ) said: “Be still, O Hira’, for there is no one on you but a Prophet, a Siddeeq or a martyr.” And on the mountain were the Prophet (ﷺ), Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, Talhah, az-Zubair, Sa‘d, ‘Abdur-Rahman bin ‘Awf and Sa‘eedy bin Zaid, may Allah be pleased with them.

Comments: [Saheeh because of the corroborating evidence]
1631. It was narrated that 'Abdur-Rahman bin al-Akhasn said: al-Mugheerah bin Shu‘bah addressed us and criticized ‘Ali (...). Sa‘e’ed bin Zaid stood up and said: I heard the Messenger of Allah (ﷺ) say: “The Prophet will be in Paradise, Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Uthman will be in Paradise, ‘Ali will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, ‘Abdur-Rahman bin ‘Awf will be in Paradise and Sa‘d will be in Paradise.” And if you wish, I shall name the tenth one.

Comments: [A Saheeh Hadeeth and its isnad is hasan when other isnads are taken into consideration]

1632. It was narrated that Sa‘e’ed bin Zaid said: I heard the Prophet (ﷺ) say: “Truffle are a kind of manna, and its water is a healing for the eyes.”

Comments: [Its isnad is saheeh, al-Bukhari (4478) and Muslim (2049)]

1633. It was narrated from Sa‘e’ed bin Zaid that the Prophet (ﷺ) - Ibn Numair said: I heard the Messenger of Allah (ﷺ) - said: “Whoever takes a handspan of land unlawfully, his neck will be encircled with it on the Day of Resurrection down through seven earths.”

Comments: [Its isnad is saheeh, al-Bukhari (2452) and Muslim (1610)]
1634. It was narrated that Sa’eed bin Zaid said: The Messenger of Allah (ﷺ) came out to us with some truffle in his hand and he said: “Do you know what this is? This is a kind of manna, and its water is a healing for the eyes.”

Comments: [Its isnad is saheeh, al-Bukhari (4478) and Muslim (2049)]

1635. It was narrated that ‘Abdul-Malik bin ‘Umair said: I heard ‘Amr bin Hurailah say: I heard Sa’eed bin Zaid say: I heard the Messenger of Allah (ﷺ) say: “Truffle is a kind of manna, and its water is a healing for the eyes.”

Comments: [See the previous report]

1636. It was narrated from Sa’eed bin Zaid, from the Prophet (ﷺ), Shu’bah said: When al-Hakam narrated it to me, I recognized it from the hadeeth of ‘Abdul-Malik, and I did not find it strange because of the hadeeth of ‘Abdul-Malik.

Comments: [See the previous report]

1637. It was narrated from ’Abdur-Rahman bin al-Akhnas that al-Mugheerah bin Shu’bah gave a speech and criticized ‘Ali (نسخ). Sa’eed bin Zaid stood up and said: I bear witness that I heard the Messenger of Allah (ﷺ) say:
"The Messenger of Allah will be in Paradise, Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Ali will be in Paradise, 'Uthman will be in Paradise, 'Abdur-Rahman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise and Sa'd will be in Paradise." Then he said: And if you wish I will tell you about the tenth. Then he mentioned himself.

Comments: [A Saheeh Hadeeth]

1638. It was narrated that 'Abdullah bin Zalim said: al-Mugheerah bin Shu'bah gave a speech and criticized 'Ali. Sa'eed bin Zaid came out and said: Are you not surprised at this one reviling 'Ali? I bear witness about the Messenger of Allah (ﷺ): we were atop Hira' or Uhud, and the Prophet (ﷺ) said: "Be still, O Hira' - or Uhud - for there is no one on you but a Siddeeq or a martyr."


Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]

1639. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that he heard the Prophet (ﷺ) say: "Whoever steals a handspan of land, his neck will be encircled with it down through seven earths." Ma'mar said: I
heard that az-Zuhri - although I did not hear it from him - added to this hadeeth: "And whoever is killed defending his property is a martyr."

Comments: [Its isnad is saheeh, al-Bukhari (2452) and Muslim (1610) ]

1640. It was narrated from Abu Salamah that Marwan said: Go and reconcile between these two, Sa’eed bin Zaid and Arwa. Sa’eed said: Do you think I took anything that belonged to her? I bear witness that I heard the Messenger of Allah (ṣa) say: "Whoever takes a handsapn of land unlawfully will be encircled with it down through seven earths. Whoever becomes the mawla of a freed slave without permission from the one who manumitted him, upon him be the curse of Allah. And whoever seizes the wealth of a Muslim by means of a false oath, may Allah not bless it for him."

Comments: [Its isnad is qawi]
1642. It was narrated that Talhah bin 'Abdullahl bin 'Awf said: Arwa bint Uwais came to me with some people of Quraish among whom was 'Abdur-Rahman bin 'Amr bin Sahl, and she said: Sa'eed bin Zaid has added to his land some of my land that is not his. I want you to go to him and speak to him. So we rode to him when he was in his land in al-'Aqeeq. When he saw us, he said: I know why you have come and I will tell you what I heard from the Messenger of Allah (ﷺ). I heard him say: “Whoever takes any land that is not his, his neck will be encircled with it down through seven earths on the Day of Resurrection, and whoever is killed defending his property is a martyr.”

Comments: [A Saheeh Hadeeth]

1643. It was narrated from Talhah bin 'Abdullahl bin 'Awf that 'Abdur-Rahman bin 'Amr bin Sahl told him that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Whoever takes land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Saheeh]

1644. It was narrated that 'Abdullahl bin Zalim al-Mazini said: When Mu'awiyah left Koofah, he appointed as his governor al-Mugheerah bin
Shu’bah. He allowed some speakers to criticise ‘Ali. I was beside Sa’eed bin Zaid bin ‘Amr bin Nufail and he got angry and stood up. He took me by the hand and I followed him, and he said: Don’t you see this man who is wronging himself, who is allowing the people to insult a man who is one of the people of Paradise? I bear witness with regard to the nine that they will be in Paradise, and if I bore witness concerning the tenth I would not be sinning, I said: How is that? He said: The Messenger of Allah (ﷺ) said: “Be still, Hira’, for there is no one on you except a Prophet or a Siddeeq or a martyr.” I said: Who were they? He said: The Messenger of Allah, Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, az-Zubair, Talhah, ‘Abdur-Rahman bin ‘Awf and Sa’ed bin Malik. Then he fell silent. I said: And who was the tenth? He said: Me.

Comments: [Saheeh because of corroborating evidence and its isnad is Hasan]

1645. It was narrated from ‘Abdullah bin Zalim at-Taimi that Sa’eed bin Zaid bin ‘Amr bin Nufail said: I bear witness that ‘Ali is one of the people of Paradise. I said: How is that? He said: He is one of the nine, and if you want me to name the tenth, I shall name him. He said: Hira’ shook, and the Messenger of Allah (ﷺ) said: “Be still, Hira’, for there is no one on you but a Prophet or a Siddeeq or a martyr.” He said: The Messenger of Allah (ﷺ), Abu Bakr, ‘Umar, ‘Ali, ‘Uthman, Talhah, az-Zubair, ‘Abdur-
Rahman bin ‘Awf, Sa’d and me - meaning Sa’eed himself.

Comments: [Saheeh because of corroborating evidence and its isnad is Hasan]

1646. ‘Abdur-Rahman bin ‘Amr bin Sahil narrated that Sa’eed bin Zaid said: I heard the Messenger of Allah (ﷺ) say: “Whoever takes any land unlawfully, his neck will be encircled with it down through seven earths.”

Comments: [Saheeh because of corroborating evidence, al-Bukhari (2452) and Muslim (1610) and its isnad is Hasan]

1647. It was narrated that Sa’eed bin Zaid said: The Messenger of Allah (ﷺ) mentioned (i.e., warned against) turmoils (fitnahs) like pieces of dark night. I think he said: “People may rush to become involved in them very quickly.” It was said: Are all of them (those who get involved in them) doomed or some of them? He said: “The killing will be enough (reason) for them (all to be doomed).”

Comments: [Its isnad is hasan]

1648. It was narrated from Nufail bin Hisham bin Sa’eed bin Zaid bin ‘Amr bin Nufail, from his father, that his grandfather said: The Messenger of Allah (ﷺ) was in Makkah along with Zaid bin Harithah, and Zaid bin ‘Amr bin
Nufail passed by them. They called him to eat some food they had with them and he said: O son of my brother, I do not eat what has been slaughtered on stone altars. After that the Prophet (ﷺ) was never seen eating anything that had been slaughtered on stone altars. I said: O Messenger of Allah, my father was as you saw and as you heard; if he had lived to see you he would have followed you; pray for forgiveness for him. He said: “Yes, I will pray for forgiveness for him. He will be resurrected on the Day of Resurrection as one nation on his own.”

Comments: [Its isnad is da’eef]

1649. It was narrated that Abu Salamah said: Marwan said to us: Go out and reconcile between these two: Sa‘eed bin Zaid and Arwa bint Uwais. We came to Sa‘eed bin Zaid and he said: Do you think I have taken any of her rights? I bear witness that I heard the Messenger of Allah (ﷺ) say: “Whoever takes a handspan of land unlawfully, his neck will be encircled with it down through seven earths. Whoever takes anybody as a mawla without the permission (of those who manumitted him), may the curse of Allah be upon him. And whoever seizes the wealth of his brother by means of his oath, may Allah not bless it for him.”

Comments: [Its isnad is qawi, al-Bukhari (2452) and Muslim (1610)]

1650. It was narrated that ‘Amr bin Hurairah said: I came to Madinah and I divided some
wealth between me and my brother. Sa’eed bin Zaid said: The Messenger of Allah (ﷺ) said: “Allah does not bless the price of land or a house if it is not put again into land or a house.”

Comments: [Its isnad is da’eef]

تخريج: إسناده ضعيف، فليس من الربيع ضعيف. وفي الباب عن حذيفة مرفوعاً وموقوفاً.

1651. It was narrated that ʿAbdullāh bin ʿAbdur-Rahman bin Abī Hūsain said: I heard that Luqman used to say: O my son, do not acquire knowledge in order to boast about what you have of knowledge when you are with scholars or to use it in argument with the foolish and to show off in gatherings... And he said: Nāw夫ī bin Musāhīq told us, from Sa’eed bin Zaid, that the Prophet (ﷺ) said: “One of the worst types of riba is to slander the honour of a Muslim with no justification. And this rahim (ties of kinship) is derived from ar-Rahman; whoever breaks ties of kinship, Allah will forbid Paradise to him.”

Comments: [Its isnad is saheeh]

1652. It was narrated that Sa’eed bin Zaid said: The Messenger of Allah (ﷺ) said: “Whoever is killed defending his property is a martyr; whoever is killed defending his family is a martyr; whoever is killed defending his religion is a martyr; whoever is killed defending his life is a martyr.”

Comments: [Its isnad is qawi]
1653. It was narrated from Talhah bin 'Abdullah bin 'Aww that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ)... and he narrated a similar hadith.
Comments: [Its isnad is qawi]

1654. It was narrated that Ibraheem bin Muhajir [said]: I was told by someone who heard 'Amr bin Huraith narrate that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ) say: "O Arabs, praise Allah Who has waived the 'ushoor' [a kind of tax or levy] from you."
Comments: [Its isnad is da'eef]

تخرج: إسناده ضعيف. إبراهيم بن المهاجر لين الحديث والراوي عن عمرو بن حريث لا يعرف.
1655. It was narrated from 'Abdur-Rahman bin 'Awf that the Prophet (ﷺ) said: "I was present at the Treaty of al-Mutawwaabun with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal)."

Az-Zuhri said: The Messenger of Allah (ﷺ) said: "Islam did not come after any alliance but it made it stronger; but there are no alliances in Islam." The Messenger of Allah (ﷺ) created a bond between Quraish and the Ansar.

Comments: [Its isnaad is Saheeh]

1656. It was narrated from Ibn 'Abbas (ﷺ) that 'Umar (ﷺ) said to him: O boy, did you hear from the Messenger of Allah (ﷺ) or from one of his Companions anything about what a man should do if he is not sure about his prayer? Whilst he was saying that, 'Abdur-Rahman bin 'Awf came and said: What are you talking about? 'Umar said: I asked this boy whether he heard anything from the Messenger of Allah (ﷺ) or from one of his Companions about what a man
should do if he is not sure about his prayer. 'Abdur-Rahman said: I heard the Messenger of Allah (ﷺ) say: "If one of you is not sure about his prayer and does not know whether he prayed one or two [rak'ahs], let him assume it is one; and if he does not know whether he prayed two or three, let him assume that it is two; and if he does not know whether he prayed three or four, let him assume that it is three; then let him prostrate twice when he finishes his prayer, whilst he is still sitting, before he says the salam."

Comments: [Hasan because of corroborating evidence]

1657. Sufyan narrated from 'Amr that he heard Bajalah say: I was a scribe for Jaz' bin Mu'awiyah, the paternal uncle of al-Ahnaf bin Qais. A letter came to us from 'Umar one year before he died, telling us to execute every male practitioner of witchcraft - and perhaps Sufyan said: and every female practitioner of witchcraft - and separate all mahrām couples among the Magians, and forbid them to murmur. We executed three practitioners of witchcraft, and we separated every Magian man from his wife who was forbidden to him in marriage according to the Book of Allah. He made a great deal of food, then he placed his sword on his thigh and called the Magians. They threw down one or two mule-loads of silver and they ate but they did not murmur. 'Umar did not take the jizya from the Magians until
‘Abdur-Rahman bin ‘Afw bore witness that the Messenger of Allah (ﷺ) had taken it from the Magians of Hajar. My father said: Bajalah did Hajj with Mus‘ab in 70 AH.

Comments: [Its isnād is saheeh, al-Bukhari (3156)]

1658. It was narrated from Malik bin Aws: I heard ‘Umar say to ‘Abdur-Rahman, Tallah, az-Zubair and Sa‘d: I adjure you by Allah, by Whose power heaven and earth exist - and he said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: “We [Prophets] are not to be inherited from; what we leave behind is charity”? They said: By Allah, yes.

Comments: [Its isnād is saheeh, al-Bukhari (3094) and Muslim (1757)]

1659. It was narrated from Ibraheem bin ‘Abdullah bin Qariz that his father told him that he entered upon ‘Abdur-Rahman bin ‘Afw when he was sick. ‘Abdur-Rahman said to him: May your relatives uphold ties of kinship with you. The Prophet (ﷺ) said: “Allah, may He be glorified and exalted, said: ‘I am ar-Rahman and I have created ar-rahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall break ties with him and cut him off.”

Comments: [Saheeh because of corroborating evidence]
1660. An-Nadr bin Shaiban said: I met Abu Salamah bin ‘Abdur-Rahman and said: Tell me of something you heard from your father, that he heard from the Messenger of Allah (ﷺ) about the month of Ramadan. He said: Yes; my father told me that the Messenger of Allah (ﷺ) said: “Allah, may He be glorified and exalted, enjoined fasting Ramadan and I have made it Sunnah to pray qiyam during it [i.e., Taraweeh]. Whoever fasts it and prays qiyam during it, out of faith and seeking reward, will emerge from sins as on the day his mother bore him.”

Comments: [Its isnad is da'eeef]

1661. It was narrated that ‘Abdur-Rahman bin ‘Awf said: The Messenger of Allah (ﷺ) said: “If a woman prays her five [daily prayers], fasts her month, guards her chastity and obeys her husband, it will be said to her: Enter Paradise by whichever of the gates of Paradise you wish.”

Comments: [Hasan because of corroborating evidence; this is a da'eeef isnad because of the weakness of Ibn Lahee’ah]

1662. It was narrated that ‘Abdur-Rahman bin ‘Awf said: The Messenger of Allah (ﷺ) went out and I followed him until he entered a grove of palm trees. Then he prostrated and remained in prostration for a long time, until I was afraid that Allah had taken his
soul. I went to look, and he raised his head and said: "What is the matter, O ‘Abdur-Rahman?" I told him what it was and he said: "Jibreel (ـ) said to me: 'Shall I not tell you the glad tidings? Allah, may He be glorified and exalted, says to you: 'Whoever sends blessings upon him, I shall send blessings upon him, and whoever sends salams upon you, I shall send salams upon him.'""

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

1663. It was narrated that ‘Abdur-Rahman bin ‘Awf said: I entered the mosque and saw the Messenger of Allah (ـ) coming out of the mosque, so I followed him. And he narrated the hadeeth...

Comments: [Hasan because of corroborating evidence; it is a repeat of the previous report]

1664. It was narrated that ‘Abdur-Rahman bin ‘Awf said: The Messenger of Allah (ـ) came out of the mosque and went towards where the zakah was kept. He went in and turned to face the qiblah, then he fell down in prostration and remained in prostration for a long time, until I thought that Allah, may He be glorified and exalted, had taken his soul. I drew close to him and sat down, and he raised his head and
said: “Who is this?” I said: ‘Abdur-Rahman. He said: “What do you want?” I said: O Messenger of Allah, you prostrated for so long that I thought Allah, may He be glorified and exalted, had taken your soul. He said: “Jibreel (as) came to me and gave me glad tidings. Allah, may He be glorified and exalted, says: Whoever sends blessings upon you, I shall send blessings upon him, and whoever sends salams upon you, I shall send salams upon him. So I prostrated to Allah, may He be glorified and exalted, out of gratitude.”

Comments: [Hasan because of corroborating evidence and its isnad is da‘eeef]

1665. It was narrated from ‘Abdullah bin al-Waleed that he heard Abu Salamah bin ‘Abdur-Rahman narrate from his father that he was with the Prophet (ﷺ) on a journey. The Prophet (ﷺ) went to relieve himself, then the time for prayer came and they got up to pray, and asked ‘Abdur-Rahman to lead them in prayer. Then the Prophet (ﷺ) came and prayed one rak‘ah with the people behind him. When he said the salam, he said: “You did the right thing” or “You did well.”

Comments: [Saheeh because of corroborating evidence. This is a da‘eeef isnad]

1666. It was narrated that Ibn ‘Abbas said: I heard ‘Abdur-Rahman bin ‘Awf say: I heard the Messenger of Allah (ﷺ) say: “If there is an epidemic in some land...
and you are not there, then do not enter it; if it is in a land where you are, do not leave it.”

Comments: [Its isnad is qaww, al-Bukhari (5729) and Muslim (2219)]

1667. It was narrated from ‘Abdur-Rahman bin ‘Awf that some people of the Arabs came to the Messenger of Allah (ﷺ) in Madinah and became Muslim, and they fell sick with the sickness (fever) of Madinah. They fell sick and left Madinah, and were met by a group of his Companions - meaning Companions of the Prophet (ﷺ) - who said to them: Why are you leaving? They said: We have got the fever of Madinah so we decided to leave Madinah. They said: Don’t you have a good example in the Messenger of Allah? Some of them (the Companions) said: They have become hypocrites and some of them said: They have not become hypocrites, they are still Muslims. Then Allah, may He be glorified and exalted, revealed the verse: “Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned” [an-Nisa’ 4:88].

Comments: [Its isnad is da’eef]

1668. It was narrated that ‘Abdullah bin ‘Amir bin Rabee’ah
said: 'Umar bin al-Khattab (ra) heard the voice of Ibn al-Mughtarif - or Ibn al-Gharif - the camel driver [one who urges camels on with his singing or chanting] in the middle of the night, when we were setting out for Makkah. 'Umar made his camel speed up until he joined the people, and found himself with 'Abdur-Rahman. When dawn broke, 'Umar said: Now keep quiet, for dawn has broken; remember Allah. Then he saw 'Abdur-Rahman wearing *khuffain* (leather slippers) and he said: Leather slippers?! He said: I wore them with someone whom was better than you, or with the Messenger of Allah (ﷺ). 'Umar said: I urge you to take them off, for I am afraid that the people will see you and follow your example.

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

1669. Ishaq bin 'Eesa told us: Shareek told us... and he narrated it with the same *isnad* and said: We wore them with the Messenger of Allah (ﷺ).

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

1670. It was narrated from 'Urwh that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) allocated the land of such and such to me and 'Umar bin al-Khattab. Az-Zubair went to the family of 'Umar and bought his share from them. Then he went to 'Uthman bin 'Affan and

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ابن عمير بن ربيعة قال: سمع عمر بن الخطاب جهلة ضعيف ابن المغتريف أو ابن الغريف الحادي في جزء الليل، وخرج متفائلًا إلى مكة، فأوضع عمر زانيةه حتى دخل مع القوم، فإذا هو مع عبد الرحمن، فلم ير تلألأل الفجر قال عمر: هيه آلن، استخف الآله، قد طلعت الفجر قال عمر: هل آلن؟ فقال: قد خشعتما مع من هو خيبر يملك، أو مع رسول الله. فقال عمر: غرتم علني إلا تزعتهما، فإني أخشى أن ينظر الناس إلينا، فبكبت

**تخرج:** إسناه ضعيف، شريك بن عبد الله ضعيف ضعيف سوء حفظه وعاصم بن عبيد الله ضعيف.

1669- قال و حدثنا إسحاق بن عيسى: حدثنا شريك، فذكرنا بإسناده وقال: ليسهما مع رسول الله.

**تخرج:** إسناه ضعيف، راجع ماقبله.

1670- حدثنا عمان: حدثنا حماد بن سلمة: أخبرنا هسان بن عروة عن عروة: أن غدروها محمدا بن عوف قال: أخبرني رسول الله وعمرو بن الخطاب أرضقت كذا، قلدنه الزبير إلى آخر عمر، فاشترى نصبه منهم، فأتي عثمان بن عفان، فقال: إن عبيد
said: 'Abdur-Rahman bin 'Awf is claiming that the Messenger of Allah (ﷺ) allocated the land of such and such to him and 'Umar bin al-Khattab, and I have bought the share of 'Umar's family. 'Uthman said: 'Abdur-Rahman is a man whose testimony is good, whether it is for him or against him.

**Comments:** [Its men are thiqaat]

**1671.** It was narrated from Ibn as-Sa‘di that the Prophet (ﷺ) said: "Hijrah (migration) will never cease so long as there is an enemy to be fought." Mu‘awiyah, 'Abdur-Rahman bin 'Awf and 'Abdullah bin 'Amr bin al-'As said: The Prophet (ﷺ) said: "Hijrah is of two types: one is forsaking (tahjur) bad deeds and the other is migrating (hijrah) for the sake of Allah and His Messenger. Hijrah will never cease so long as repentance can be accepted, for repentance will never cease to be accepted until the sun rises from its place of setting; when it rises thus, a seal will be placed on every heart with what is in it, and people will no longer have to strive."

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

**1672.** Sulaiman bin Moosa narrated that ‘Abdur-Rahman bin ‘Awf said: When the Majoosi [Magian] came out from the presence of the Messenger of Allah (ﷺ) I asked him, and he told me that the Prophet (ﷺ) had given him the choice between
paying the jizyah or execution, and he chose to pay the jizyah.

Comments: [Its isnad is da’eef]

1673. It was narrated from Salih bin Ibraheem bin ‘Abdur-Rahman bin ‘Awf, from his father, from his grandfather ‘Abdur-Rahman bin ‘Awf, that he said: Whilst I was standing in the ranks on the day of Badr, I looked to my right and my left, and I saw that I was between two boys of the Ansar who were very young. I wished that I was standing between two who were stronger than them. One of them gestured to me and said: O uncle, do you know Abu Jahl? I said: Yes; what do you want with him, O son of my brother? He said: I have been told that he reviles the Messenger of Allah (ﷺ). By the One in Whose hand is my soul, if I see him I will not leave him until the one of us who is destined to die first is dead. Then the other one gestured to me and said something similar. And I was impressed by that. It was not long before I saw Abu Jahl moving about among the people. I said: Do you not see? This is the one you were asking about. They hastened towards him and struck him with their swords until they killed him. Then they went to the Messenger of Allah (ﷺ) and told him. He said: “Which of you killed him?” Each of them said: I killed him. He said: “Have you wiped your swords yet?” They said: No. So he looked at their swords then he said: “Both
of you killed him.” And he decreed that his belongings should be taken by Mu’adh bin ‘Amr bin al-Jamooh. The two men were Mu’adh bin ‘Amr bin al-Jamooh and Mu’adh ibn ‘Afra.

Comments: [Its isnad is saheeh, al-Bukhari (3141) and Muslim (1752)]

1674. It was narrated from ‘Umar bin Abi Salamah, that his father said: The preacher of the people of Palestine told me: I heard ‘Abdur-Rahman bin ‘Awf say: The Messenger of Allah (ﷺ) said: “By the One in Whose hand is the soul of Muhammad, there are three things which I could certainly swear an oath about: no wealth decreases because of charity, so give in charity; no one forgive a wrong done to him, seeking thereby the Countenance of Allah, but Allah will raise him in status thereby - Abu Sa’eed the freed slave of Banu Hashim said: but Allah will increase him in honour thereby - on the Day of Resurrection; and no one starts asking of people but Allah will increase him in poverty.”

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

1675. It was narrated from ‘Abdur-Rahman bin ‘Awf that the Prophet (ﷺ) said: “Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Ali will be in Paradise, ‘Uthman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, ‘Abdur-Rahman bin ‘Awf will be
in Paradise, Sa'd bin Abi Waqqas will be in Paradise, Sa'eed bin Zaid bin 'Amr bin Nufail will be in Paradise and Abu 'Ubaidah bin al-Jarrah will be in Paradise."

Comments: [Its isnad is qawii]

1676. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) said: "I was present at the treaty of al-Mutayyabeen with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal)."

Comments: [Its isnad is saheeh]

1677. Makhool said: The Messenger of Allah (ﷺ) said: "If one of you prays and is uncertain about his prayer, if he is not sure whether it was one or two (rak'ahs), let him assume it was one; if he is not sure whether it was two or three, let him assume it was two; if he is not sure whether it was three or four, let him assume it was three, until he doubts only that he may have done too much, then let him prostrate twice before he says the salam, then let him say the salam." Muhammad bin Ishaq said: and Husain bin 'Abdullah said to me: Did he tell you the isnad? I said: No. He said: But he told me that Kuraib, the freed slave of Ibn
Musnad 'Abdur-Rahman bin 'Awf

1678. It was narrated from Salim, from 'Abdullah, that 'Abdur-Rahman bin 'Awf told 'Umar bin al-Khattab, when he was marching towards Syria, that the Prophet (ﷺ) said: "The people who came before you were punished with this sickness. If you hear of it in some land, do not enter it; and if it happens in a land where you are, do not leave it, fleeing from it." So 'Umar bin al-Khattab turned back from Syria.

Comments: [Its isnad is saheeh, al-Bukhari (5729) and Muslim (2219)]

1679. It was narrated that 'Abdullah bin 'Abbas said: 'Umar bin al-Khattab set out, heading
towards Syria... and he narrated the same hadeeth. He said: 'Abdur-Rahman bin 'Awf was not there, then he came and said: I know something about this. I heard the Messenger of Allah (ﷺ) say: "If you hear of it being in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it.""

Comments: [Its isnad is saheeh, al-Bukhari (5729) and Muslim (2219)]

1680. It was narrated from 'Abdur-Rahman bin 'Awf that he heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created ar-rahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

Comments: [Saheeh because of corroborating evidence]

1681. It was narrated from 'Abdur-Rahman bin 'Awf that he heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created ar-rahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"
whoever breaks ties of kinship, I shall cut him off.”

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

1682. It was narrated from 'Abdullah bin 'Amir bin Rabee'ah that 'Umar bin al-Khattab set out towards Syria. When he was in Sargh, he heard that an epidemic had broken out in Syria. 'Abdur-Rahman bin 'Awf told him that the Messenger of Allah (ﷺ) said: “If you hear of it in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it.” So 'Umar bin al-Khattab returned from Sargh.

**Comments:** [Its isnad is saheeh, al-Bukhari (5729) and Muslim (2219)]

1683. It was narrated from 'Abdullah bin 'Abbas that 'Umar bin al-Khattab set out for Syria, then when he was in Sargh, he was met by the commanders of the troops, Abu 'Ubaidah bin al-Jarrah and his companions, and they told him that an epidemic had broken out in Syria... and he narrated the same hadeeth. He said: 'Abdur-Rahman bin 'Awf came, who had been away on an errand, and said: I know something about this. I heard the Messenger of Allah (ﷺ) say: “If it [the epidemic] is in a land and you are there, do not leave it, fleeing from it; and if you hear of it in some land, do not go there.
1684. It was narrated that 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (ﷺ) say: "If you hear of it in some land and you are not there, then do not enter it (that land); if it occurs when you are there, then do not leave it fleeing from it."

Comments: [Its isnad is hasan; it is similar in meaning to the previous report]

1685. It was narrated that Bajalah said: 'Umar did not want to take the jizyah from the Magians until 'Abdur-Rahman bin 'Awf testified that the Messenger of Allah (ﷺ) had taken it from the Magians of Hajar.

Comments: [Its isnad is saheeh, al-Bukhari (3152)]

1686. It was narrated that Abu Salamah said: Abur-Raddad fell sick and 'Abdur-Rahman bin 'Awf visited him. Abur-Raddad said: The best of them and the one who most upholds ties of kinship, as far as I know, is Abu Muhammad. 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (ﷺ) say: "Allah, may He
be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created ar-rahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

Comments: [Saheeh because of corroborating evidence.]

1687. It was narrated from Ibraheem bin ‘Abdullah bin Qariz that his father told him that he entered upon ‘Abdur-Rahman bin ‘Awf when he was sick, and ‘Abdur-Rahman said to him: May your rahim uphold ties of kinship with you. The Prophet (ﷺ) said: "Allah, may He be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created ar-rahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

Comments: [A saheeh hadeeth - see 1659]
for the Muslims. Whoever fasts it out of faith and seeking reward will emerge from his sins as on the day his mother bore him.”

Comments: [Its isnad is da‘eef. See 1660]

1689. It was narrated from Ubaidullah bin Abdallah, from Ibn Abbas, that he was discussing the issue of prayer with ‘Umar. ‘Abdur-Rahman bin ‘Awf came to them and said: Shall I not tell you of a hadeeth that I heard from the Messenger of Allah (ﷺ)? They said: Yes. He said: I bear witness that I heard the Messenger of Allah (ﷺ) say: “Whoever offers a prayer and thinks that he did less than he should, let him continue praying until he thinks that he did more than he should.”

Comments: [Its isnad is da‘eef]

trans.: In the name of the most gracious, most beneficent. [1660] 

trans.: It was narrated from ‘Abdur-Rahman bin ‘Awf, that he said: I heard the Messenger of Allah (ﷺ) as saying: “Whoever prays from the twilight until the white thread of dawn is no more than the white thread of dawn, and an essential prayer is sacrificed, may his prayer be accepted.”

Comments: Its isnad is da‘eef.
Hadeeth of Abu 'Ubaidah bin al-Jarrah, whose name was 'Amir bin 'Abdullah

1690. It was narrated that 'Iyad bin 'Ghutaif said: We entered upon Abu 'Ubaidah bin al-Jarrah to visit him when he was sick, and his wife Tuhaifah was sitting by his head. We said: How is Abu 'Ubaidah? She said: By Allah, he is gaining reward. Abu 'Ubaidah said: I am not gaining reward. He was facing the wall and he turned to face the people and said: Why don't you ask me about what I said? They said: We did not like what you said, so we did not ask you about it. He said: I heard the Messenger of Allah (ﷺ) say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a shield unless he makes a hole in it. If Allah tests a person with physical sickness, it is a means of forgiveness for his sins."

Comments: [Its isnad is hasan]

1691. It was narrated that Abu 'Ubaidah said: The last words the Prophet (ﷺ) spoke were: "Expel
the Jews of the Hijaz and the people of Najran from the Arabian Peninsula. And know that the most evil of people are those who take the graves of their Prophets as places of worship."

Comments: [Its isnad is saheeh]

1692. It was narrated from 'Abdullah bin Suraqah, from Abu 'Ubaidah bin al-Jarrah, from the Prophet (ﷺ) that he mentioned the Dajjal and described him in a way I cannot remember. They said: O Messenger of Allah, how will our hearts be on that day? Will they be like they are today? He said: Or better.

Comments: [Its isnad is da’eeef]

1693. It was narrated from 'Abdullah bin Suraqah, that Abu 'Ubaidah bin al-Jarrah said: I heard the Messenger of Allah (ﷺ) say: "There was no Prophet after Nooh but he warned his people about the Dajjal, and I am warning you of him." Then the Messenger of Allah (ﷺ) described him to us and said: "Perhaps some of those who saw me or heard my words will live to see him." They said: O Messenger of Allah, how will our hearts be on that day? Will they be as they are today? He said: "Or better."

Comments: [Its isnad is da’eeef like the previous report]
1694. It was narrated from Sa’d bin Samurah, from Samurah bin Jundub, that Abu ‘Ubaidah bin al-Jarrah said: The last words the Prophet of Allah (ﷺ) spoke were: "Expel the Jews of the Hijaz from the Arabian Peninsula, and realise that the worst of people are those who take graves as places of worship."

Comments: [Its isnad is saheeh]

1695. It was narrated from al-Qasim that Abu Umamah said: A man among the Muslims granted protection to a man when Abu ‘Ubaidah bin al-Jarrah was in charge of the army. Khalid bin al-Waleed and ‘Amr bin al-‘As said: You should not acknowledge his protection. But Abu ‘Ubaidah said: We will grant him protection; I heard the Messenger of Allah (ﷺ) say: "One of the Muslims may grant protection and it is binding upon all the Muslims."

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

1696. Abu Hisbah Muslim bin Ukyas, the freed slave of ‘Abdullah bin ‘Amir, narrated from Abu ‘Ubaidah bin al-Jarrah: a man entered upon him [Abu ‘Ubaidah] and found him weeping. He said: Why are you weeping, O Abu ‘Ubaidah? He said: We are weeping because the Messenger of Allah (ﷺ) mentioned one day the victories that Allah would grant to
the Muslims and how much booty. He would grant them, and he even mentioned Syria. He said: "If you live long, O Abu ‘Ubaida, three servants will be enough for you: a servant to serve you, a servant to travel with you and a servant to serve your family and take care of them. And three mounts will be sufficient for you: a mount to carry you, a mount to carry your luggage and a mount to carry your slave." And now here I am, look at my house, it is filled with slaves, and look at my stable, it is filled with mounts and horses. How can I meet the Messenger of Allah (ﷺ) after this? The Messenger of Allah (ﷺ) advised us: "The dearest of you to me and the closest of you to me is the one who meets me in the same state as he was when he left me."

Comments: [Its isna is da‘eeef]

1697. It was narrated from Shahr bin Hawshab al-Ash’ari, from Rabbih, a man from among his people who married Shahr’s mother after his father died, that he witnessed the plague of ‘Amwas. He said: When the epidemic grew severe, Abu ‘Ubaida bin al-Jarrah stood up to address the people and said: O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet, and this is how the righteous before you died. Abu ‘Ubaida is asking Allah to give him his share of it. Then he got the plague and died, may Allah have
حة من غياب بن الجزاح

موجة عفّة: إنه عفّة الناس.

هذا الموجة، إرجأ، ودعا، ودعا إلى الله.

ومع ذلك، إنما كان يسأل الله أن يقيم أي مقام، كله.

فطمعة التالين من معاذ، فمات. قام قدمًا، رفع نفسه، فطمع في راحته، وفطمع.

رأيته نظر إلى القبة، ثم يبتسم، ثم ينزل.

ما أجب أن لي هو فين فين من الدنيا؟ قلنا: ما التاج على الناس عمو.

له الأعياد، قلنا: فين فين خطيب، قال: إنه العمون.

هذا الموجة، إذا وقع، فإنما يشتهي.

نسأل أبا رواية الهدی: كتب، واللهم لقد صحف دوسل الله، وأنى شر من جداري هذا.

قال: والله ما أرى عقلك ما يقول، وأتلم الله لا تصلب عليه، ثم خرج، وخرج الناس، تفقوا عنده ودعوا الله عنهم.

قال: فبلغ ذلك عسر من الخيال من رأي.

تخرج: إنه عفّة، وهو ابن أحمد بن حفص.

تأليف: إسحاق صعوف، شهير بن حويش.
said: Aban bin Salih was the grandfather of Abu 'Abdur-Rahman Mushkudanah.

Comments: [Its isnad is da'eef]

1698. It was narrated that 'Amir said: The Messenger of Allah (ﷺ) sent the army of Dhatus-Salasil; he appointed Abu 'Ubaidah in charge of the Muhajireen and 'Amr bin al-'As in charge of the Bedouin, and he said to them both: "Cooperate with one another." And they were instructed to raid [the tribe of] Bakr. So 'Amr set out and raided [the tribe of] Quda'ah, because Bakr were his maternal uncles. Al-Mugheerah bin Shu'bah went to Abu 'Ubaidah and said: The Messenger of Allah (ﷺ) has appointed you over us, but the son of so and so [i.e., 'Amr] is leading the people and you should have nothing to do with him [because he did the wrong thing]. Abu 'Ubaidah said: The Messenger of Allah (ﷺ) commanded us to cooperate with one another, and I shall obey the Messenger of Allah (ﷺ) even if 'Amr disobeys him.

Comments: [Its men are thiqat but it is Mursal]

1699. It was narrated that Abu 'Ubaidah bin al-Jarrah said: The last words spoken by the Prophet (ﷺ) were: "Expel the Jews of the Hijaz and the people of Najran from the Arabian Peninsula."

Comments: [Saheeh]
1700. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah to visit him when he was sick. He said: I heard the Messenger of Allah (ﷺ) say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a shield unless he makes a hole in it. If Allah tests a person with physical sickness, it is a means of forgiveness for his sins."

Comments: [Its isnad is hasan]

1701. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah... and he narrated the same hadeeth.

Comments: [Its isnad is hasan]
1702. It was narrated that 'Abdur-Rahman bin Abi Bakr said: Abu Bakr (ﷺ) came with a guest or guests, then he went to the Prophet (ﷺ) in the evening. When he came back, my mother said to him: You stayed away from your guest (or guests) since night began. He said: Didn't you give them supper? She said: No. She said: I offered it to him (or them) but they refused (or he refused). Abu Bakr got angry and swore that he would not eat, and the guest (or guests) swore that they would not eat until he ate. Then Abu Bakr said: This is from the Shaitan. So he called for the food and ate, and they ate too. They did not lift any morsel to their mouths but more than that appeared beneath it. He said: O sister of Banu Firas, what is this? She said: What a surprise, now it is more than it was before we ate! So they ate and sent some of it to the Prophet (ﷺ). And he mentioned that he ate some of it.

Comments: [Its isnad is saheeh, al-Bukhari (6141) and Muslim (2057)]

1703. It was narrated from 'Abdur-Rahman bin Abi Bakr that he said: We were one hundred
and thirty men with the Prophet (ﷺ), and the Prophet (ﷺ) said: "Does any one among you have any food?" One man had a sa' of foodstuff or the like, so he made some dough. Then a man, a tall mushrik with dishevelled hair, came along with some sheep that he was driving. The Prophet (ﷺ) said: "Will you sell one or give it as a gift?" He said: No, I will sell it. So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (ﷺ) ordered that its liver be grilled. By Allah, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allah (ﷺ); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two large bowls from which we all ate our fill, and there was some left over in the two bowls, which I loaded onto a camel.

Comments: [Its isnad is saheeh, al-Bukhari (2616) and Muslim (2056)]

1704. Abdur-Rahman bin Abi Bakr narrated that Ashhab-Suffah were poor people. The Messenger of Allah (ﷺ) said on one occasion: "Whoever has food for two, let him take a third person with him - 'Aflan said: three people; whoever has food for four, let him take a fifth and sixth person with him," or words to that effect. Abu Bakr came with three people and the Prophet (ﷺ) took ten people with him, and Abu Bakr took three.
1705. It was narrated from ‘Amr i.e., bin Dinar - that ‘Amr bin Aws ath-Thaiqfi told him: ‘Abdur-
Rahman bin Abi Bakr told me: The Messenger of Allah (ﷺ) instructed me to take ‘Aishah behind me on my mount to at-Tan‘eeq, then let her do ‘umrah.

Comments: [Its isnad is saheeh, al-
Bukhari (602) and Muslim (2057)]

1706. It was narrated from ‘Abdur-Rahman bin Abi Bakr that the Messenger of Allah (ﷺ) said:
“My Lord has granted me seventy thousand of my ummah who will enter Paradise without being brought to account.” ‘Umar said:
O Messenger of Allah, why didn’t you ask for more? He said: “I did ask for more, and He granted me with each man seventy thousand.

’Umar said: Why didn’t you ask for more? He said: “I did ask for more and He granted me with every man seventy thousand.”’

’Umar said: Why didn’t you ask for more? He said: “I did ask for more, and He granted me like this.” and ‘Abdullah bin Bakr held his hands apart, stretching out his arms and making a scooping motion. Hisham said: This is from Allah, the number of which is not known.
1707. It was narrated that 'Abdur-Rahman bin Abi Bakr said: The Messenger of Allah (ﷺ) said: “Allah, may He be glorified and exalted, will call the debtor on the Day of Resurrection and make him stand before Him, then He will say: O My slave, how did you dispose of the people’s money? He will say: O Lord, You know that I did not squander it; rather it was lost in a flood or a fire, or it was stolen or lost (in trade). Then Allah, may He be glorified and exalted, will call for something and will put it in his balance, and his good deeds will outweigh it.”

Comments: [Its isnad is da’eef, Sadaqah bin Moosa is da’eef and Qais bin Zaid is unknown]

1708. It was narrated from ‘Abdur-Rahman bin Abi Bakr that the Messenger of Allah (ﷺ) said: “Allah will call the debtor on the Day of Resurrection until he is made to stand before Him, and it will be said: O son of Adam, why did you take this debt? Why did you neglect people’s dues? He will say: O Lord, You know that I took it but I did not use it for food or drink or clothing, and I was not negligent, but what happened to me was a fire or theft or loss (in trade). Allah, may He be glorified and exalted, will say: My slave has spoken the
truth. I am the most deserving to pay it off for you today. Then Allah will call for something and will put it in the pan of his balance, and his good deeds will outweigh his bad deeds, then he will enter Paradise by grace of His mercy.”

Comments: [Its isnad is da’ef; see the previous report]

1709. It was narrated from Ibn Abu Najeef that his father told him that someone who heard ‘Abdur-Rahman bin Abi Bakr told him that [the latter] said: The Messenger of Allah (ﷺ) said: “Ride this she-camel and put your sister behind you, then when you come down from the hill of at-Tan’eeem, both of you should enter ihram and come here.” That was on the day when the pilgrims do the tawaf of farewell before leaving Makkah.

Comments: [Saheeh because of corroborating evidence, al-Bukhari (1784) and Muslim (1212)]

1710. It was narrated from Hafsah the daughter of ‘Abdur-Rahman bin Abi Bakr, from her father, that the Messenger of Allah (ﷺ) said to ‘Abdur-Rahman: “Put your sister - meaning ‘A’ishah - behind you on your mount and take her for ‘Umrah from at-Tan’eeem. When you bring her down from the hill, tell her to enter ihram, and it will be an ‘Umrah that will be accepted by Allah.”

Comments: [Its isnad is saheeh, al-Bukhari (1784) and Muslim (1212)]
1711. It was narrated from `Abdur-Rahman bin Abi Bakr that he said: We were one hundred and thirty men with the Prophet (ﷺ) and the Prophet (ﷺ) said: "Does any one among you have any food?" One man had a sa' of foodstuff or the like, so he made some dough. Then a man, a tall mushrik with dishevelled hair, came along with some sheep that he was driving. The Prophet (ﷺ) said: "Will you sell one or give it as a gift?" He said: No, I will sell it. So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (ﷺ) ordered that its liver be grilled. By Allah, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allah (ﷺ); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two large bowls from which we all ate our fill, and there was some left over, which I loaded onto a camel.

Comments: [Its isnad is saheeh, al-Bukhari (2216) and Muslim (2056)]

1712. Abdur-Rahman bin Abi Bakr narrated that the people of as-Suffah were poor people and on one occasion the Messenger of Allah (ﷺ) said: "Whoever has enough food for two people, let him take three with him, and whoever has enough food for four people, let him take a fifth or a sixth with him," or words to that effect. Abu Bakr took three people...
with him and the Prophet of Allah (ﷺ) took ten. Abu Bakr took three and he (the narrator) said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr. Abu Bakr ate dinner with the Prophet (ﷺ), then he stayed until 'Isha' prayer was offered, then he went back and stayed until the Messenger of Allah (ﷺ) became drowsy, and he came after as much of the night had passed as Allah willed. His wife said to him: What kept you away from your guests? Or she said: your guest. He said: Have you not given them dinner? She said: They refused (to eat) until you came. They brought the food to them, but they insisted on not eating. I went and hid myself, and he said: O ignorant fellow! And he reprimanded me and berated me. He said: Eat, but you may not enjoy it. And he said: By Allah, I will never eat it. By Allah, we did not take any morsel but there appeared beneath it more of it, until we had eaten our fill and there was more of it than before. Abu Bakr looked at it and saw that it was as it had been before or more than that. He said to his wife: O sister of Banu Firas, what is this? She said: No, O pleasure of my eye, now it is three times more than it was before. Abu Bakr ate some of it and said: That was from the Shaitan - meaning
his oath. Then he ate a morsel of it and took it to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) found it in the morning. He said: There was a treaty between us and some people which came to an end, and we appointed twelve men, each of whom had many men with him, and Allah knows best how many were with each man, and all of them ate from it.

Comments: [Its isnad is saheeh, al-Bukhari (6141) and Muslim (2057). See 1702]

1713. Abu ‘Uthman narrated that ‘Abdur-Rahman bin Abi Bakr told him that Ashabus-Suffah were poor people. The Messenger of Allah (ﷺ) said: “Whoever has food for two, let him take a third person with him; whoever has food for four, let him take a fifth and sixth person with him,” or words to that effect. Abu Bakr brought three people with him and the Prophet of Allah (ﷺ) took ten people with him. He said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr (ﷺ).

Comments: [See the previous report]
1714. Khalid bin Salamah said: ‘Abdul-Hameed bin ‘Abdur-Rahman invited Moosa bin Talhah when his son got married. He said: O Abu Moosa, what have you heard about sending blessings upon the Prophet (ﷺ)? Moosa said: I asked Zaid bin Kharijiah about sending blessings upon the Prophet (ﷺ) and Zaid said: I asked the Messenger of Allah (ﷺ) about that myself. I said: How should one send blessings upon you? He said: “Send blessings upon me and try your best, then say: O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibraheem, verily You are Most Praiseworthy, Most Glorious.”

Comments: [Its isnad is saheeh]

تجريج: إسناد صحيح.
1715. It was narrated from Yahya b. ‘Abbas that his father ‘Abbad b. ‘Abdullah b. az-Zubair said: al-Harith b. Khazamah brought these two verses at the end of Bara’ah [at-Tawbah]: “Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he is) full of pity, kind, and merciful. But if they turn away, say (O Muhammad ﷺ): ‘Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.’” [at-Tawbah 9:128, 129] to ‘Umar b. al-Khattab, who said: Who else will testify to this? He said: I do not know; by Allah, I bear witness that I heard them from the Messenger of Allah (ﷺ) and I understood them and memorised them. And ‘Umar said: And by Allah, I bear witness that I heard them from the Messenger of Allah (ﷺ). Then he said: If they were three verses, I would have made them a surah on its own; look for a surah of the Qur’an and put them with it. Then I put them at the end of Bara’ah [at-Tawbah].

Comments: [Its isnaad is da’eef because of tadlees of Muhammad b. Ishaq and because it is interrupted]
1716. It was narrated from al-Hasan that Sa’d, the freed slave of Abu Bakr, said: I brought some dates to the Messenger of Allah (ﷺ) and they started taking two at a time. The Messenger of Allah (ﷺ) said: "Do not take two at a time."

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

1717. It was narrated from al-Hasan concerning Sa’d, the freed slave of Abu Bakr, who used to serve the Prophet (ﷺ), that the Prophet (ﷺ) liked his service and said: "O Abu Bakr, manumit Sa’d." He said: O Messenger of Allah, we have no helper except him. The Messenger of Allah (ﷺ) said: "Manumit Sa’d; other men are coming, other men are coming." Abu Dawood said: i.e., slaves.

Comments: [Its isnad is da’eef, because of the weakness of Abu Amir Al-Khazzaz]
1718. It was narrated from Abul-Hawra that al-Hasan bin 'Ali said: The Messenger of Allah (ﷺ) taught me some words to say in Qunoot-Witr. "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You protect, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surety, he whom You protect is never abased. O our Lord, Blessed and Exalted are You."

Comments: [Its isnad is Hasan]

1719. It was narrated from Hubairah: al-Hasan bin 'Ali (ﷺ) addressed us and said: A man [i.e., 'Ali] left you yesterday whom none of the early ones surpassed in knowledge and none of the later ones will ever catch up with him. The Messenger of Allah (ﷺ) would send him with the banner, Jibreel on his right side and Mika'eel on his left, and he would not give up until victory was granted to him.
1720. It was narrated that 'Amr bin Hubshi said: al-Hasan bin 'Ali addressed us after 'Ali (¥) was killed. He said: A man left you yesterday whom none of the early ones surpassed in knowledge and none of the latter ones will ever catch up with him. The Messenger of Allah (¥) would send him and give him the banner, and he would not give up until victory had been granted to him. He did not leave behind any yellow or white (i.e., gold or silver) except seven hundred dirhams of his stipend that he was keeping to buy a servant for his family.

Comments: [Hasan]

1721. It was narrated from al-Hasan bin 'Ali that the Messenger of Allah (¥) taught him to say in Witr... and he narrated a hadeeth like that of Yoonus.

Comments: [Its isnad is saheeh; see 1718]

1722. It was narrated from Muhammad bin 'Ali, from al-Hasan bin 'Ali, that a funeral passed by them and the people stood up but he did not stand up. Al-Hasan said: Why did you do that? The Messenger of Allah (¥) only stood up because he was offended by the smell of the Jew.

Comments: [Hasan; this is a da'eef isnad]
Comments: [Its isnad is daeeef because of Tadlees of al-Hajaj bin Arsat and because it is interrupted]

1723. Yazeed bin Abi Maryam narrated that Abul-Hawra’ as-Sa’di said: I said to al-Hasan bin ‘Ali: What do you remember from the Messenger of Allah (ﷺ)? He said: I remember that I took a date from the zakah dates and put it in my mouth. The Messenger of Allah (ﷺ) took it out, with the saliva on it, and put it back with the dates. A man said to him: What is wrong if he eats this date? He said: “We do not consume charity.” And he used to say: “Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquillity but dishonesty leads to doubt.” And he used to teach us this supplication: “O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for whom You protect is never abased.” And perhaps he said: “Blessed and Exalted are You, our Lord.”

Comments: [Its isnad is saheeh]

1724. Rabee’ah bin Shaiban narrated that he said to al-Hasan bin ‘Ali (ﷺ): What do you remember from the Messenger of Allah (ﷺ)? He said: He took me into the store room where the zakah was kept,
and I took a date from it and put it in my mouth. The Messenger of Allah (ﷺ) said: “Take it out, for it is not permissible for the Messenger of Allah (ﷺ) or for any other members of his household.”

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

1725. Buraid bin Abi Maryam narrated that Abul-Hawra’ said: We were with Hasen bin ‘Ali and he was asked: What do you remember from the Messenger of Allah (ﷺ)? He said: I was walking with him and he passed by a store room for the zakah dates. I took a date and put it in my mouth, and he took it out with my saliva on it. One of the people said: What is wrong if you left it? He said: “Charity is not permissible for us, the family of Muhammad.” And I learned from him five prayers.

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

1726. Ya’zad - i.e., Ibn Ibraheem, who is at-Tustari - narrated to us: Muhammad narrated to us: I was told that a funeral passed by al-Hasan bin ‘Ali and Ibn ‘Abbas (ﷺ). Al-Hasan stood up and Ibn ‘Abbas remained sitting. Al-Hasan said to Ibn ‘Abbas: Did you not see when a funeral passed by the Prophet (ﷺ) and he stood up? Ibn Abbas said: Yes, and he sat. Al-Hasan did not object to what Ibn ‘Abbas said.

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

**Tafsir:** حسن نبئه، وهذا إسناد ضعيف، لجهالة الراوي الذي أهلهه محمد بن سرين.
1727. Buraid bin Abi Maryam narrated that Abul-Hawra’ said: I said to al-Hasan bin ‘Ali: What do you remember from the Messenger of Allah (ﷺ)? He said: I remember from the Messenger of Allah (ﷺ) that I took a date from the zakah dates and put it in my mouth. The Messenger of Allah (ﷺ) took it out, with the saliva on it, and put it with the other dates. It was said: O Messenger of Allah, what is wrong with letting this boy have this date? He said: “We are the family of Muhammad; charity is not permissible for us.” He said: And he used to say: “Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquillity but dishonesty leads to doubt.” And he used to teach us this supplication: “O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless me for that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surety, he whom You protect is never abased.” Shu’bah said: And I think he said this too: “Blessed are you, our Lord, and exalted.”

Comments: [Its isnad is saheeh; see 1723]
1728. It was narrated from Ibn Sireen that a funeral passed by Ibn ‘Abbas and al-Hasan bin ‘Ali; one of them stood up and the other remained seated. The one who stood up said: Do you not know that the Messenger of Allah (ﷺ) stood up (sometimes)? He said: Yes, and he remained seated (sometimes).

Comments: [Hasan because of corroborating evidence; and its isnad is da’eeef]

1729. It was narrated from Muhammad that al-Hasan bin ‘Ali and Ibn ‘Abbas saw a funeral; one of them stood up and the other remained seated. The one who stood up said: Didn’t the Messenger of Allah (ﷺ) stand up? The one who remained seated and said: Yes, and he remained seated (sometimes).

Comments: [Hasan because of corroborating evidence; see the previous report]
1730. It was narrated from Fatimah bint Husain that her father - 'Abdur-Rahman said: Husain bin 'Ali - said: The Messenger of Allah (ﷺ) said: “The beggar has a right, even if he comes on a horse.”

Comments: [Its isnad is da'eeef because Ya'la bin Abu Yahya is unknown]

1731. Thabit bin 'Umarah narrated that Rabee'ah bin Shaiban said: I said to al-Husain bin 'Ali (ﷺ): Do you remember anything from the Messenger of Allah (ﷺ)? He said: I climbed up to a room with him and took a date and put it in my mouth, but the Prophet (ﷺ) said: “Take it out, for charity is not permissible for us.”

Comments: [Its isnad is saheeh]

1732. It was narrated from Shu'ail bin Khalid, that Husain bin 'Ali said: The Messenger of Allah (ﷺ) said: “Part of a person’s being a good Muslim is saying little about that which does not concern him.”

Comments: [This hadeeth is hasan because of corroborating evidence; this is a da’eeef isnad because it is munqati’ (interrupted)]
1733. It was narrated from Husain and Ibn ‘Abbas, or from one of them, that he said: The Messenger of Allah (ﷺ) stood up because of the funeral of a Jew that passed by him and said, “Its smell bothered me.”

Comments: [Its isnad is da‘eef because it is munqati¨ (interrupted)]

1734. It was narrated from Fatimah, the daughter of al-Husain, from her father al-Husain bin ‘Ali, that the Prophet (ﷺ) said: “There is no Muslim, male or female, who is afflicted with a calamity, and when he remembers it, even after a long time, he says, ‘Verily we belong to Allah and unto Him is our return’ for that, but Allah will renew (the reward) for him and will give him the same reward as on the day the calamity befell him.”

Comments: [Its isnad is da‘eef jiddan (very weak)]

1735. It was narrated that al-Husain bin ‘Ali said: My grandfather - or he said: the Prophet (ﷺ) - taught me some words to say in Witr... and he narrated the hadeeth.

Comments: [Its isnad is da‘eef]
1736. It was narrated from 'Abdullah bin 'Ali bin Husain, from his father 'Ali bin Husain, from his father that the Prophet (ﷺ) said: “The miser is the one in whose presence I am mentioned and he does not send blessings upon me.”

Comments: [Its isnad is qawi; its men are thiqat, the men of as-Saheeh]

1737. It was narrated from 'Ali bin Husain that his father (ﷺ) said: The Messenger of Allah (ﷺ) said: “Part of a person’s being a good Muslim is his leaving alone that which does not concern him.”

Comments: [Hasan because of corroborating evidence; this is a da’eef hadeeth]
1738. It was narrated that ‘Abdullah bin Muhammad bin ‘Aqeel said: ‘Aqeel bin Abi Talib got married. He came out to us and we said: May you live in harmony and be given sons. He said: Stop; do not say that, because the Prophet (ﷺ) told us not to say that, and he said: “Say: May Allah bless you and bless her for you.”

Comments: [Saheeh because of corroborating evidence; this is a da’eef isnad because it is munqatil (interrupted)]

1739. It was narrated from al-Hasan that ‘Aqeel bin Abi Talib (ﷺ) married a woman from Banu Jusham. The people entered upon him and said: May you live in harmony and be given sons. He said: Do not say that. They said: What should we say, O Abu Yazeed? He said: Say: May Allah bless you and send blessings upon you. This is what we were instructed to say.

Comments: [Saheeh because of corroborating evidence; its isnad is da’eeef]
1740. It was narrated that Umm Salamah, the daughter of Abu Umayyah bin al-Mugheerah and the wife of the Prophet (ﷺ), said:

“When we came to the land of Abyssinia, we stayed there under the protection of the best of protectors, the Negus, and we felt safe to practise our religion and we worshipped Allah without being bothered or hearing anything we disliked. When news of that reached Quraish, they decided to send two tough men to the Negus concerning us and to give the Negus gifts of some of the goods of Makkah. Among the goods of Makkah that he liked best was leather, so they collected a great deal of leather and they did not leave any of his bishops without giving him a gift. Then they sent that with ‘Abdullah bin Abi Rabee’ah bin al-Mugheerah al-Makhzoomi and ‘Amr bin al’As bin Wa’il as-Sahmi, and they told them what to do. They said to them: Give to each bishop a gift before you speak to the Negus concerning them [the Muslims], then give the Negus his gifts, then ask him to hand them over to you before he speaks to them. She said: They set out and
came to the Negus, when we were in the best land and under the best protection, and they did not come to any bishop but they gave him his gift before they spoke to the Negus. And they said to each bishop: Some foolish young men of ours have come to the land of the king; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people have sent us to the king concerning them, so that we can bring them back. When we speak to the king concerning them, advise him to hand them over to us and not speak to them, for their people know best about them and how to handle them, and they know best about their faults. They [the bishops] said to them: Yes (we will do that). Then they brought their gifts to the Negus and he accepted them from them, then they spoke to him and said: O king, some foolish young men of ours have come to your land; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people, their fathers, uncles and clans, have sent us to you concerning them, to bring them back, for they know best how to handle them and they know best about their faults. Nothing was more hateful to
‘Abdullah bin Abi Rabee’ah and ‘Amr bin al-As than that the Negus should listen to what they [the Muslims] had to say. The bishops around him said: They have spoken the truth, O King; their people know best how to handle them and they know best about their faults. So hand them over to them and let them take them back to their land and their people. But the Negus got angry and said: No, by Allah, I shall never hand them over to them; I shall never expel people who came seeking my protection and settled in my land, and chose me over all others, until I summon them and ask them about what these two are saying concerning them. Then if they are as these two say, I shall hand them over to them to return them to their people, but if they are not like that, I shall keep them away from them and I shall be kind to them so long as they are under my protection. Then he sent for the Companions of the Messenger of Allah (ﷺ) and summoned them. When his messenger came to them, they met together and said to one another: What will you say to the man when you go to him? They said: By Allah, we shall say what our Prophet (ﷺ) taught us and enjoined upon us, no matter what the consequences. When they came to him, the Negus had also summoned his bishops and they had spread their books around him. He asked them: What is this religion for which you left your
people, and you did not enter my religion or the religion of any of these nations? The one who spoke was Ja'far bin Abi Talib. He said to him: O king, we were an ignorant people, worshipping idols, eating dead meat, committing immoral actions, severing ties of kinship and mistreating neighbours; the strong among us would devour the weak. We were like that until Allah sent to us a Messenger from among us; we knew of his lineage, his sincerity, his trustworthiness and his dignity. He called us to Allah, to believe in Him alone and to worship Him, and to give up what we and our fathers used to worship of rocks and idols. And he commanded us to speak the truth, render back trusts, uphold ties of kinship, treat neighbours well, and refrain from crimes and bloodshed; he forbade us to commit immoral actions, speak falsehood, consume the wealth of orphans and slander chaste women. He instructed us to worship Allah alone and not associate anything with Him; he enjoined us to pray, give zakah, and fast - and he listed the commandments of Islam - and we believed in him and followed that which he brought. So we worshipped Allah alone and did not associate anything with Him. We regarded as forbidden that which he forbade to us and we regarded as permissible that which he permitted to us. But our people turned against us: they tortured us and tried to make us give up our
religion and go back to worshipping idols instead of worshipping Allah, and so that we would regard as permissible that which we used to regard as permissible of evil things. But when they persecuted us and mistreated us, and tried to make us give up our religion, we came to your land and chose you over all others; we sought your protection and hoped that we would not be mistreated in your land, O king. The Negus said to him: Do you have with you any of that which he brought from Allah? Ja'far said to him: Yes. The Negus said to him: Recite it to me. So he recited to him the beginning of Soorat Maryam, and by Allah, the Negus wept until his beard became wet and his bishops also wept until their books became wet when they heard what he recited to them. Then the Negus said: This and what Moosa brought came from the same lamp. Go away, for we will never hand them over to you or harm them. Umm Salamah said: When they left his presence, 'Amr bin al-'As said: By Allah, tomorrow I shall tell him of something that he will regard as serious, and by means of that I will be able to eradicate them. 'Abdullah bin Abi Rabee'ah, who was the more reasonable of the two men towards us, said: Do not do it, for they have ties of kinship with us, even though they have differed from us. ['Amr] said: By Allah, I shall certainly tell him that they claim that 'Eesa Ibn Maryam is a
slave (of Allah). Then he came to him the next day and said to him: O king, they say something very serious about 'Eesa Ibn Maryam; sent for them and ask them what they say about him. So he sent for them to ask them about that. Nothing like this had happened to us before, so the people gathered and said to one another: What will you say about 'Eesa when he asks you about him? They said: By Allah, we will say about him what Allah said about him and what our Prophet said about him, no matter what the consequences. When they entered upon him, he said to them: What do you say about 'Eesa Ibn Maryam? Jafar bin Abi Talib said to him: We say about him what our Prophet taught: he is the slave of Allah and His Messenger, a Spirit created by Him and His word that He bestowed upon Maryam the Virgin. The Negus struck his hand on the ground and picked up a stick, then he said: Eesa Ibn Maryam is no different than what you said, not even as much as this stick. His bishops around him groaned when he said that, and he said: Even if you groan, by Allah! Go, for you are safe in this land. Whoever annoys you will be punished, then whoever annoys you will be punished, then whoever annoyed you will be punished. I would not like to have a mountain of gold in return for harming one of you. Give their gifts back to them; we have no need of them. By Allah, Allah did not take from me a bribe when He restored
my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He did not listen to the people concerning me, me so why should I listen to them and go against Him? So they left him, defeated and with their gifts returned to them, and we stayed in his land under the best protection. By Allah, we remained like that until some trouble befall him, i.e., someone competed with him for his kingdom, and by Allah we never knew any grief or worry worse than that which befall us for fear that (this contender) would prevail over the Negus, and there would come a man who did not recognize our status as the Negus did. The Negus marched forth, and they were separated by the Nile. The Companions of the Messenger of Allah (ﷺ) said: Who will go out and watch the battle, then bring us the news? Az-Zubair bin al-’Awwam said: I will. He was one of the youngest of the people. They inflated a waterskin and he tied it to his chest, then he swam, floating with it, until he reached the other side of the Nile, where the people had met in battle. Then he went and watched them, and we prayed to Allah to grant victory to the Negus over his enemy and make him stronger in his land and give him full control over Abyssinia. We remained with him, in the best situation, until we came to the Messenger of Allah (ﷺ) when he was in Makkah.

Comments: [Its isnad is hasan].
Hadeeth of 'Abdullah bin Ja'far bin Abi Talib

1741. It was narrated that 'Abdullah bin Ja'far said: I saw the Prophet (ﷺ) eating cucumber with fresh dates.

Comments: [Its isnad is saheeh, al-Bukhari (5440) and Muslim (2043)]

1742. It was narrated that 'Abdullah bin Abi Mulaikah said: 'Abdullah bin Ja'far said to Ibn az-Zubair: Do you remember when we met the Messenger of Allah (ﷺ), me, you and Ibn 'Abbas? He said: Yes. He said: And he carried us on his mount and left you. - Isma'eel said on one occasion: Do you remember when we met the Messenger of Allah (ﷺ), me, you, and Ibn 'Abbas? He said: Yes, and he carried us and left you.

Comments: [Its isnad is saheeh, al-Bukhari (3082) and Muslim (2427)]

1743. It was narrated that 'Abdullah bin Ja'far said: When the Messenger of Allah (ﷺ) returned from a journey, he would be met by the boys of his household. On one occasion he came from a journey, and others beat me to him. But he carried me in front of him (on his mount). Then one of the two sons of
Fatimah came, either Hasan or Husain, and he put him behind him. And we entered Madinah, three on one mount.

Comments: [Its isnad is saheeh, Muslim (2428)]

1744. Mis‘ar told us: An old man of Fahl - he said: I think he was called Muhammad bin ‘Abdur-Rahman, and I think he was from the Hijaz - told us that he heard ‘Abdullah bin Ja‘far tell Ibn az-Zubair, when a camel had been slaughtered for the people, that he heard the Messenger of Allah say, when the people were putting meat in front of him: “The best meat is the meat from the back.”

Comments: [Its isnad is da‘eeef]

1745. It was narrated that ‘Abdullah bin Ja‘far said: One day the Messenger of Allah (ﷺ) seated me behind him on his mount, then he told me something in secret that I will never tell to anyone. When he relieved himself, what the Messenger of Allah (ﷺ) liked best to conceal himself with was a small hill or a cluster of date palms. One day he entered one of the gardens of the Ansar where he found a camel that came to him, groaning with tears in its eyes. - Buhair and ‘Affan said: When it saw the Prophet (ﷺ) it groaned with tears in its eyes. - The Messenger of Allah (ﷺ) stroked its back and behind its ears and it calmed down. He said: “Who is the owner
of this camel?” A young man of the Ansar came and said: It belongs to me, O Messenger of Allah. He said: “Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work.”

Comments: [Its isnad is saheeh, Muslim (342)]

1746. Hammad bin Salamah told us: I saw Ibn Abu Rafi’ wearing a ring on his right hand. I asked him about that and he said that he saw ‘Abdullah bin Ja’far wearing a ring on his right hand, and ‘Abdullah bin Ja’far said: The Messenger of Allah (ﷺ) wore a ring on his right hand.

Comments: [Saheeh; this is a hasan isnad]

1747. It was narrated from ‘Uqbah bin Muhammad bin al-Harith - Hajaj said: ‘Utbah bin Muhammad bin al-Harith - from ‘Abdullah bin Ja’far that the Prophet (ﷺ) said: “Whoever is not sure about his prayer, let him prostrate twice whilst he is sitting.”

Comments: [Its isnad is da’eeef]

1748. It was narrated from ‘Abdullah bin Ja’far - Yahya bin Ishaq said: I heard ‘Abdullah bin
Hadeeth of ‘Abdullah bin Ja’far

Ja’far say; and one of them said: the one with the two wings - that when the Messenger of Allah (ﷺ) sneezed, he would praise Allah. It would be said to him: May Allah have mercy on you, and he would say: May Allah guide you and rectify your condition.

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

الأخيرة قال: سمعت عبد الله بن عثمان أن الملاك
بُهدَثَ عن عبد الله بن جعفر - قال يحيى

تحرير: صحيح جداً، وهذا إسناد ضعيف، ابن لهجة ضعيف وعبد بن أم كلاب لم يذكر فيه.

1749. It was narrated from ‘Abdullah bin Ja’far that he said: The last time I saw the Messenger of Allah (ﷺ), he had fresh dates in one hand and cucumber in the other, and he was eating one and taking a bite from the other. And he said: “The best part of the sheep is meat from the back.”

Comments: [Its isnad is da’eef jiddan]

1750. It was narrated that ‘Abdullah bin Ja’far said: The Messenger of Allah (ﷺ) sent out an army and appointed in charge of them Zaid bin Harithah. He said: “If Zaid is killed or martyred, then your commander is Ja’far. If he is killed or martyred, then your commander is ‘Abdullah bin Rawahah.” Zaid took the banner and fought until he was killed; then Ja’far took the banner and fought until he was killed; then ‘Abdullah bin Rawahah took the
banner and fought until he was killed. Then Khalid bin al-Waleed took the banner and Allah granted victory to him. News of that came to the Prophet (ﷺ) and he went out to the people; he praised and glorified Allah, then he said: “Your brothers met the enemy; Zaid took the banner and fought until he was killed - or martyred; then Ja'far took the banner after him and fought until he was killed - or martyred; then 'Abdullah bin Rawahah took the banner and fought until he was killed - or martyred. Then one of the swords of Allah, Khalid bin al-Waleed, took the banner and Allah granted victory to him.” He did not go to Ja'far's family for three days (letting them grieve). Then he went to them and said: “Do not weep for my brother after today. Call the two sons of my brother for me.” Then we were brought like chicks and he said: “Call the barber for me.” The barber was brought and he shaved our heads, then [the Prophet (ﷺ)] said: “As for Muhammad, he resembles our uncle Abu Talib, and as for 'Abdullah, he resembles me physically and in attitude.” Then he took my hand and held it and said: “O Allah, take care of Ja'far's family after him and bless 'Abdullah in his business dealings.” He said it three times. Then our mother came and told him about how we were now orphans. He said: “Do you fear poverty for them when I am their
guardian in this world and in the Hereafter?"

Comments: [Its isnad is saheeh]

1751. It was narrated that 'Abdullah bin Ja'far said: When news of Ja'far's death came, when he was killed, the Prophet (ﷺ) said: "Make food for the family of Ja'far, for there has come to them something that has preoccupied them."

Comments: [Its isnad is hasan]

1752. It was narrated from 'Abdullah bin Ja'far that the Messenger of Allah (ﷺ) said: "Whoever is not sure about his prayer, let him prostrate twice after he says the salam."

Comments: [Its isnad is da'eeef]

1753. It was narrated from Uqbah bin Muhammad bin al-Harith... and he narrated a similar hadeeth with the same isnad.

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

1754. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) rode on his mule, and he seated me behind him. When the Messenger of Allah (ﷺ) relieved himself, what he liked best to conceal himself with was a small hill or a
cluster of date palms. He entered a garden belonging to a man of the Ansar where he found a camel. When it saw the Prophet (ﷺ) it groaned with tears in its eyes. - The Messenger of Allah ﷺ dismounted and stroked behind its ears and on its back and it calmed down. He said: "Who is the owner of this camel?" A young man of the Ansar came and said: Me. He said: "Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work." Then the Messenger of Allah (ﷺ) went into the garden and relieved himself, then he did Ṽudū‘ and came, with the water dripping from his beard onto his chest, and he told me something secret that I shall never tell to anyone. We insisted that he tell us, but he said: I shall not disclose the secret of the Messenger of Allah ﷺ until I meet Allah.

Comments: [Its isnad is saheeh, Muslim (342)]

1755. It was narrated from Abu Rabi‘, the freed slave of the Messenger of Allah (ﷺ), that ‘Abdullah bin Ja‘far used to wear a ring on his right hand, and he said that the Prophet (ﷺ) used to wear a ring on his right hand.

Comments: [Its isnad is hasan]

1756. Al-Mas‘oodi told us: An old man who came to us from the Hijaz told us: I saw ‘Abdullah bin az-Zubair and ‘Abdullah bin
Ja'far in al-Muzdalifah, when Ibn az-Zubair was cutting meat for 'Abdullah bin Ja'far. 'Abdullah bin Ja'far said: I heard the Messenger of Allah (ﷺ) say: "The best meat is meat from the back."

Comments: [Its isnad is da'eef]

1757. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) said: "It is not right for any Prophet to say, 'I am better than Yoonus bin Matta.'"

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

1758. It was narrated that 'Abdullah bin Ja'far bin Abi Talib said: The Messenger of Allah (ﷺ) said: "I have been commanded to give glad tidings to Khadeejah of a house of pearls in which there is no noise and no exhaustion."

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

1759. 'Abdullah bin Ja'far said: Some meat was brought to the Messenger of Allah (ﷺ) and people started tossing the meat to his side of the platter. The Messenger of Allah (ﷺ) said: "The best meat is meat from the back."
1760. Abdullah bin Ja'far said: If you could have seen me with Qutham and 'Ubaidullah, the two sons of 'Abbas, when we were boys, playing. The Prophet (ﷺ) passed by on a mount and said: "Lift this one up to me." He seated me in front of him, and he said to Qutham: "Lift this one up to me." And he put him behind him. 'Ubaidullah was dearer to 'Abbas than Qutham, but he did not feel embarrassed in front of his uncle to carry Qutham and leave him. He said: Then he patted my head three times and said each time: "O Allah, take care of Ja'far's children for him [after he is gone]."" He [the narrator] said: I said to 'Abdullah: What happened to Qutham? He said: He was martyred. I said: Allah and His Messenger know best where good lies. He said: Yes indeed.

Comments: [Its isnad is hasan]

1761. It was narrated from 'Abdullah bin Ja'far that the Messenger of Allah (ﷺ) said: "Whoever is not sure about his prayer, let him prostrate twice after he says the salam."

Comments: [Its isnad is da'eef; see 1747]

1762. It was narrated from 'Abdullah bin Ja'far that he gave his daughter in marriage to al-
Hajjaj bin Yoosuf and said to her: When he enters upon you, say: There is no god but Allah, the Forbearing, the Most Kind; glory be to Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the worlds. And he said that when the Messenger of Allah (ﷺ) was worried about something, he would say these words. Hammad said: I think he said: And he could not touch her.

Comments: [Its isnad is hasan]
1763. It was narrated from 'Abdullah bin al-Harith, from al-'Abbas bin 'Abdul-Muttalib, that he said: O Messenger of Allah, your uncle Abu Talib used to protect you and he did such and such. He said: “He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths.

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)]

1764. It was narrated that al-'Abbas said: The Messenger of Allah (ﷺ) said: “When a man prostrates, seven parts of his body prostrate with him: his face, his hands, his knees and his feet.”

Comments: [Its isnad is saheeh, Muslim (491)]

1765. A similar report was narrated from al-'Abbas bin 'Abdul-Muttalib from the Prophet (ﷺ).

Comments: [Its isnad is saheeh, Muslim (491)]
1766. Hatim bin Abi Sagheerah told us: One of Banu 'Abdul-Muttalib told me: 'Ali bin 'Abdullah bin 'Abbas came to us during a Hajj season and I heard him say: My father, 'Abdullah bin 'Abbas, told me that his father al-'Abbas came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am your uncle and I have grown old and my time is near. Teach me something by means of which Allah will benefit me. He said: "O Abbas, you are my paternal uncle, but I cannot help you before Allah at all; rather ask your Lord for pardon and well-being in this world and in the Hereafter." He said it three times. Then he came to him at Qarnal-Hawl and said something similar to him.

Comments: [Hasan because of corroborating evidence; this is a da'eeef isnaad]

1767. Abu Yoonus al-Qushairi Hatim bin Abi Sagheerah told us: A man from among the descendants of 'Abdul-Muttalib told me: 'Ali bin 'Abdullah bin 'Abbas came to us, and Banu 'Abdul-Muttalib came to meet him. He said: I heard 'Abdullah bin 'Abbas narrate that his father, 'Abbas bin 'Abdul-Muttalib, said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am your paternal uncle and I have grown old... and he mentioned a similar report.

Comments: [Hasan because of corroborating evidence. This is a da'eeef isnaad like the previous report]
1768. It was narrated from ‘Abdullah bin al-Harith bin Nawfal, that ‘Abbas bin ‘Abdul-Muttalib said: I said: O Messenger of Allah, have you benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: “Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell.”

Comments: [Its isnad is saheeh, al-Bukhari (6208) and Muslim (209)]

1769. It was narrated that al-‘Abbas bin ‘Abdul-Muttalib said: The Messenger of Allah (ﷺ) said: “When the son of Adam prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet.”

Comments: [A saheeh hadith]

1770. It was narrated that ‘Abbas bin ‘Abdul-Muttalib said: We were sitting with the Messenger of Allah (ﷺ) in al-Batha’. A cloud passed and the Messenger of Allah (ﷺ) said, “Do you know what this is?” They said, Sahab (a cloud). He said, “And muzn (rain cloud)?” We said, And muzn. He said, “And ‘anan (clouds)?” And we kept quiet. He said: “Do you know how much (distance) there is between heaven and earth?” We said, Allah and His Messenger know best. He said,
“Between them there is (the distance of) five hundred years’ march, and between each heaven and another there is (the distance of) five hundred years’ march, and the thickness of each heaven is (the distance of) five hundred years. Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between heaven and earth. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between heaven and earth. Then above that is the Throne, and the distance between the bottom and the top of the Throne is like the distance between heaven and earth. Then Allah is above that, may He be blessed and exalted, and none of the deeds of the sons of Adam are hidden from Him.”

Comments: [Its isnad is da‘eej jiddan (very weak)]

1771. A similar report was narrated from al-‘Abbas bin ‘Abdul-Muttalib, from the Prophet (ﷺ).

Comments: [Its isnad is da‘eej jiddan]

1772. It was narrated that al-‘Abbas bin ‘Abdul-Muttalib said: I said: O Messenger of Allah, when Quraish meet one another, they meet with a cheerful attitude, but when they meet us, they meet us
with expressions we do not recognise. The Prophet (ﷺ) got very angry and said: “By the One in Whose hand is my soul, faith will not enter a man’s heart unless he loves you for the sake of Allah and His Messenger.”

Comments: [Its isnad is da’eef Yazeed bin Abu Ziyad is da’eef]

1773. It was narrated that ‘Abdul-Muttalib bin Rabee’ah said: al-‘Abbas entered upon the Messenger of Allah (ﷺ) and said: We go out and we see Quraish talking... and he narrated the same hadeth.

Comments: [Its isnad is da’eef because of the weakness of Yazeed bin Abu Ziyad and it is repeat of the previous report]

1774. Al-‘Abbas narrated: I said to the Prophet (ﷺ): How did you help your uncle, when he used to protect you and get angry for your sake? He said: “He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths of Hell.”

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)]

1775. Katheer bin ‘Abbas bin ‘Abdul-Muttalib narrated that his father al-‘Abbas said: I was present with the Messenger of Allah (ﷺ) on the day of Hunain. I saw the Messenger of Allah (ﷺ) and there was no one with him
الخادر بن عبد المطلب، قُلْتُا رسول الله، فَلَمْ نَفَّدُهُ، وَهُوُ على يَغْلِبُ شُهداءَ، وَرَفْمَا قال: مُعْمِر: تَبَيَّنَ، أَمَدَّاهَا نَهُوَهُ بَنََّ الْعَامِلِيَّةِ البَخْدَائِيَّةِ، فَلَمْ تَنْقُلَ السُّلْطَانُ وَالْمَكْتُورُ، وَلِيَ المُشَرِّيْكِنَّ مُمِيرينَ، وَقِينَكِرُنَّ رُسُولَ الله بُعْضٌ بَيْنَ الْكَتَابِ، قال الْعَابِسُ، وَأَنَا أَجْعَدَ بِتَخَشَّبَ بَعْلَةً رَسُولِ الله، أَكْتَبَهَا، وَهُوَ لا يَأْلَوْهُ ما أَمْرُهُ تَحْرَمُ المُشَرِّيْكِنَّ، وَأَوْلَى مَسَّوْيَانِ بَنِي الْخَادِرِ أَجْعَدَ يَلْغَرُ رُسُولَ الله، فَقَالَ رُسُولُ الله، يا عَابِسُ، نَأْدَى: أَيْ أَشْخَاصُ الْشَّهْرُ، قال: رَكَّبَ لَكَ صَوْتًا، فَقَطَّنَ يَأْلَعُ صَوْتُ: أَيْنَ أَشْخَاصُ الشَّهْرُ، قال: فَوَلَّاهُو لَكَا يَطِعُهُمْ جَيْنَ سَمِعُوا صَوْتًا عَلِيْهِ أَنْبَأُعَلَى أَوْلَادُهُ، فَقَالُوا: يَا بَلَّ، يا بَلَّ، يا بَلَّ، وَأَتْلُ الْمُشَرِّيْكِنَّ، فَأَفْتَلُوهُمْ وَالْكَتَابُ، فَقَالُوا لَبَنَانُ الأَنْضَرُ: يَأْتُوهُمْ مَعْتَشَرُ الأَنْضَارُ، فَقَالُوا: يَا بَنِي الْخَادِرِ بَنِ الْجَزَّارِ، فَقَالُوا: يَا بَنِي الْخَادِرِ بَنِ الْجَزَّارِ، فَقَالَ: يَلْزِمُهُو كَانَ رُسُولُ الله وَهُوُ على يَغْلِبُ شُهداءَ إِلَى فُتُوهُمْ، فَقَالَ رُسُولُ الله: هَذَا جَيْنُ حَمِيْنَ الْوَطَينُ، قال: فَمَا أَخْضُرُ رُسُولُ الله، حَصَابُ، فَرَمَى بِهِ، وَجَوَّهُ الْكَتَابَ، ثُمَّ قال: الْيَهُودُ وَزَرَبُ الْكَعَيْبِينَ، الْيَهُودُ وَزَرَبُ الْكَعَيْبِينَ.

[1] As-Samurah: this was the tree beneath which they swore the bai‘ah (oath of allegiance) of ar-Ridwan.
craned his neck to watch the fighting, and the Messenger of Allah (ﷺ) said: "Now the battle is raging." Then the Messenger of Allah (ﷺ) took some pebbles and flung them at the faces of the kuffar, then he said: "They are defeated, by the Lord of the Ka'bah, they are defeated by the Lord of the Ka'bah!" Then I went and looked, and saw that the fighting was as it had been before, as far as I could see. He said: By Allah, as soon as the Messenger of Allah (ﷺ) threw the pebbles at them, their force was spent and they began to retreat, until Allah defeated them. He said: It is as if I can see the Prophet (ﷺ), pursuing them on his mule.

Comments: [Its isnad is saheeh, Muslim (1577)]

1776. It was narrated that Katheer bin ‘Abbas said: ‘Abbas and Abu Sufyan were with him - meaning the Prophet (ﷺ) - when he addressed them and said, "Now the battle is raging." He said: "Call out: O people of Soorat-ul-Baqarah."

Comments: [Its isnad is saheeh, Muslim (1577)]

1777. It was narrated that ‘Abdul-Muttalib bin Rabee‘ah said: al-‘Abbas entered upon the Messenger of Allah (ﷺ) and said: O Messenger of Allah, we go out and we see Quraish talking, but when they see us, they keep quiet. The Messenger of Allah (ﷺ) got angry and a vein stood out
between his eyes. Then he said: “By Allah, faith will not enter a man’s heart unless he loves you for the sake of Allah and because you are related to me.”

Comments: [Its isnad is da’eef because of the weakness of Yazeed bin Abu Ziyad]

1778. It was narrated from ‘Abbas bin ‘Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: “He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger.”

Comments: [Its isnad is saheeh, Muslim (34)]

1779. It was narrated from al-‘Abbas bin ‘Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: “He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger.”

Comments: [Its isnad is saheeh, Muslim (34)]

1780. It was narrated from al-‘Abbas bin ‘Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: “When a person prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet.”

Comments: [Its isnad is saheeh, Muslim (491)]
1781. Malik bin Aws bin al-Hadathan an-Nasri narrated that 'Umar called him... and he narrated the hadeeth. He said: Whilst I was with him, his doorkeeper Yarfa' came and said: Will you give permission for 'Uthman, 'Abdur-Rahman, az-Zubair and Sa'd to enter? He said: Yes. So he admitted them. Then after a while he came and said: Will you give permission for 'Ali and 'Abbas to enter? He said: Yes. So he gave them permission to enter. When they came in, 'Abbas said: O Ameer al-Mu'mineen, judge between me and this one - meaning 'Ali. They were disputing about as-Sawafi (some property) which Allah had granted as booty to His Messenger from the property of Banun-Nadeer. The people said: O Ameer al-Mu'mineen, judge between them and let them settle the matter. 'Umar said: Wait a minute. I adjure you by Allah, by Whose leave heaven and earth exist, do you know that the Prophet (ﷺ) said: "We are not to be inherited from; what we leave behind is charity," referring to himself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjure you by Allah, do you know that the Prophet (ﷺ) said that? They said: Yes. He said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed upon His Messenger of this fai' that

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1781 - خدّئاً أبّو اليمان: أخبرنا شاّيع
which He did not bestow upon anyone else. And he said: "And what Allah gave as booty (Fai') to His Messenger (Muhammad ﷺ) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers whomever He wills. And Allah is Able to do all things" [al-Hashr 59:6]. That was exclusively for the Messenger of Allah (ﷺ). Moreover, by Allah, he did not take it and exclude you and he did not prefer himself over you with regard to it. He gave it to you and distributed it among you until all there was left of it was this property. The Messenger of Allah (ﷺ) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (ﷺ) did that during his lifetime, then the Messenger of Allah (ﷺ) died and Abu Bakr said: I am the successor of the Messenger of Allah (ﷺ), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (ﷺ) had done.

Comments: [Its isnad is saheeh, al-Bukhari (4033) and Muslim (1757)]

1782. Malik bin Aws bin al-Hadathan an-Nasri narrated... and he mentioned the same hadeeth. He said: Whilst we were sitting with him, his doorkeeper Yarfa’ came to him and said to ‘Umar: Will you give permission to ‘Uthman, ‘Abdur-Rahman, Sa’d and az-
Zubair to come in? He said: Yes, let them in. So they came in and greeted him and sat down. Then after a while Yarfa' said to 'Umar: Will you give permission to 'Ali and 'Abbas to enter? He said: Yes, let them in. When they came in, they sat down and Abbas said: O Ameer al-Mu'mineen, judge between me and 'Ali. The people, 'Uthman and his companions, said: Judge between them and let them settle the matter. 'Umar said: Wait a minute. I adjure you by Allah, by Whose leave heaven and earth exist, do you know that the Prophet said: "We are not to be inherited from, what we leave behind is charity," referring to himself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjure you by Allah, do you know that the Prophet said that? They said: He did say that. 'Umar said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed this fai exclusively upon His Messenger. And Allah, may He be exalted, said: "And what Allah gave as booty (fai) to His Messenger (Muhammad) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things" [al-Hasr 59:6]. This verse was only for the Messenger of Allah (saw). Moreover, by Allah, he did not keep it for himself and he did not prefer himself over you with regard to it. He gave it to you and distributed it
among you until there was left of it this property. The Messenger of Allah (ﷺ) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (ﷺ) did that during his lifetime. I adjoin you by Allah, do you know this? They said: Yes. He said to ’Ali and ’Abbas: I adjoin you by Allah, do you know this? They said: Yes. Then the Messenger of Allah (ﷺ) died, and Abu Bakr said: I am the successor of the Messenger of Allah (ﷺ), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (ﷺ) had done. And now you - and he turned to ’Ali and ’Abbas - are claiming that Abu Bakr did such and such, but Allah knows best that he was sincere, righteous and guided to the truth in the way he dealt with it.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757)]

1783. It was narrated that al-’Abbas said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, teach me something I may say in my supplication. He said: “Ask Allah for pardon and well being.” Then I came to him another time and said: O Messenger of Allah, teach me something that I may say in my supplication. He said: “O ’Abbas, O uncle of the Messenger of Allah (ﷺ), ask Allah for wellbeing in this world and in the Hereafter.”

Comments: [Hasan because of corroborating evidence; this is a da’eej isnad because of the weakness of Yazeed bin Abu Ziyad]
1784. It was narrated that al-`Abbas said: I entered upon the Messenger of Allah (ﷺ) when his wives were with him, so they covered themselves in front of me, except Maimoonah. He said: "There is no one in this house who witnesses the administration of medicine in the side of the mouth but he should be treated in the same way, but my instruction does not include al-`Abbas." Then he said: "Tell Abu Bakr to lead the people in prayer." ‘A’ishah said to Ha’fizah: Tell him that Abu Bakr is a man who, if he stands in your place, will weep. He said: "Tell Abu Bakr to lead the people in prayer." So he stood up and prayed, then the Prophet (ﷺ) felt a little better, so Abu Bakr retreated a little, wanting to move backwards, but [the Prophet (ﷺ)] sat beside him, then he started to recite.

Comments: [Saheeh because of corroborating evidence]

1785. It was narrated from al-`Abbas bin `Abdul-Muttalib that the Messenger of Allah (ﷺ) said when he was sick: "Tell Abu Bakr to lead the people in prayer. So Abu Bakr went out and said takbeer. The Prophet (ﷺ) felt a little better, so he came out, supported by two men. When Abu Bakr saw him, he stepped backwards, but the Prophet (ﷺ) gestured to him: Stay where you are. Then the Messenger of Allah (ﷺ) sat beside Abu Bakr, and carried on the recitation from where Abu Bakr (ﷺ) had reached.
1786. It was narrated that al-'Abbas said: I was with the Prophet (ﷺ) one night, and he said: "Look, do you see any stars in the sky?" I said: Yes. He said: "What do you see?" I said: I see the Pleiades. He said: "Some of your offspring, as many as these stars, will take control of the ummah, two of whom will come to power through turmoil."

Comments: [Its isnad is da'eef jiddan]

1787. It was narrated from Isma'eel bin Iyas bin 'Afee al-Kindi, from his father, that his grandfather said: I was a merchant; I came for Hajj and came to al-'Abbas bin 'Abdul-Muttalib to buy some goods from him, as he was also a merchant. By Allah, I was with him in Mina when a man came out of a tent nearby and looked at the sun. When he saw that it had passed its zenith, he stood up and prayed. Then a woman came out of that tent from which that man had come out, and she stood behind him to pray. Then a boy on the brink of adolescence came out of that tent and stood with him to pray. I said to al-'Abbas: Who is this, O 'Abbas? He said: This is Muhammad bin 'Abdullah bin 'Abdul-Muttalib, the son of my brother. I said: Who is this woman? He said: She is his wife, Khadeejah bint Khawailid. I said: Who is this youth? He said: He is 'Ali bin Abu Talib, the son of
his paternal uncle. I said: What are they doing? He said: He is praying, and he claims that he is a Prophet, but no one follows him except his wife and this cousin of his, that young man. And he claims that the treasure of Chosroes and Caesar will be granted to him. He said: 'Afeef - who was the paternal cousin of al-Ash’ath bin Qais - became Muslim after that and was a good Muslim, and he used to say: If Allah had guided me to become Muslim on that day, I would have been the third with 'Ali bin Abu Talib (رضي الله عنه).

Comments: [Its isnad is da’eef jiddan]

1788. It was narrated that al-Muttalib bin Abu Wada’ah said: al-'Abbas said: The Prophet (صلى الله عليه وسلم) heard of some of what the people were saying, so he ascended the minbar and said: “Who am I?” They said: You are the Messenger of Allah. He said: “I am Muhammad bin 'Abdullah bin 'Abdul-Muttalib. Allah created creation and He made me among the best of His creation. Then He made them into two groups, and He put me in the best group. And He created tribes, and He put me in the best tribe. And He made them families, and He put me in the best family. So I am the best of you in family and the best of you as an individual.”

Comments: [Hasan because of corroborating evidence]

1789. It was narrated that 'Abbas bin 'Abdul-Muttalib said: O Messenger of Allah, have you
benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: "Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell."

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)]

1790. It was narrated that ‘Ubaidullah bin ‘Abbas bin ‘Abdul-Muttalib, the brother of ‘Abdullah, said: Al-‘Abbas had a downspout on the route taken by ‘Umar bin al-Khattab. One Friday, ‘Umar got dressed. Two chickens had been slaughtered for al-‘Abbas, and when [‘Umar] passed by the downspout, water came out, mixed with blood of the two chickens. It landed on ‘Umar, and in it was the blood of the two chickens. ‘Umar ordered that the downspout be removed, then he went back and took off those clothes, and put on some other clothes. Then he came and led the people in prayer. Al-‘Abbas came to him and said: By Allah, the downspout is where the Prophet (ﷺ) put it. So ‘Umar said to al-‘Abbas: I insist that you should climb onto my back and put it where the Messenger of Allah (ﷺ) put it. So al-‘Abbas (ﷺ) did that.

Comments: [Hasan; this is a mungati' (interrupted) isnad]
Musnad of al-Fadl bin ‘Abbas
narrating from the Prophet

1791. It was narrated from al-Fadl bin ‘Abbas that he rode seated behind the Prophet (ﷺ) from Muzdalifah and he continued to recite the Talbiyah until he stoned the jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]

1792. It was narrated from al-Fadl that the Prophet recited the Talbiyah until he stoned the jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]

1793. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) seated al-Fadl bin ‘Abbas behind him on his mount from Muzdalifah. ‘Ata’ said: Ibn ‘Abbas told me that al-Fadl told him that the Prophet (ﷺ) continued to recite the Talbiyah until he stoned the jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]
1794. Abu Ma'bad said: I heard Ibn 'Abbas narrate that al-Fadl said: The Messenger of Allah (ﷺ) said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: “Keep calm.” And he was reining in his she-camel until he entered Mina when he came down from Muhassir. He said: “Pick up small pebbles (the size of broad beans) with which to stone the jamrah.”

Comments: [Its isnad is saheeh, Muslim (1282)]

1795. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Messenger of Allah (ﷺ) stood inside the Ka'bah and glorified Allah (tasbeeh) and magnified Him (takbeer), and he offered supplication to Allah, may He be glorified and exalted, and asked for forgiveness; and he did not bow or prostrate.

Comments: [Its isnad is saheeh]

1796. It was narrated from al-Fadl bin 'Abbas - who rode seated behind the Prophet (ﷺ) - that he said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: “Keep calm.” And he was reining in his she-camel until, when he entered Muhassir, which
is part of Mina, he said: “Pick up small pebbles (the size of broad beans) with which to stone the Jamrah.” And the Messenger of Allah (ﷺ) continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, Muslim (1282)]

1797. It was narrated from ‘Abbas bin ‘Ubaidullah bin ‘Abbas that al-Fadl bin ‘Abbas said: The Prophet (ﷺ) visited ‘Abbas in an open plain that belonged to us. We had a small female dog and a donkey that was grazing, and the Prophet (ﷺ) prayed Asr with both of them in front of him, and they were not made to move away or scolded.

Comments: [Its isnad is da’eef because Abbas bin Ubaidullah is unknown]

1798. It was narrated from Abul-Tufail, from al-Fadl bin ‘Abbas, that he rode seated behind the Prophet (ﷺ) from Muzdalifah to Mina, and he continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is Qaari, al-Bukhari (1543) and Muslim (1281)]

1799. It was narrated that al-Fadl bin ‘Abbas said: The Messenger of Allah (ﷺ) said: “The prayer is offered two [rak’ahs] by two, saying the tashahhud between each two rak’ahs, beseeching Allah, showing humility and expressing your need
of Him. Then raise your hands - he said: and raise them to your Lord - turning the palms of your hands towards your face and say, 'O Lord, O Lord.' Whoever does not do that is cursed and he said stern words concerning him.

Comments: [Its isnad is da'eeef because Abdullah bin Nafi is unknown]

1800. Hakam - i.e., Ibn Aban - narrated: I heard 'Ikrimah say: al-Fadl bin 'Abbas said: When the Messenger of Allah (ﷺ) moved on, I was with him. We reached the mountain pass and he dismounted and did wudu', then we rode on until we came to Muzdalifah.

Comments: [Its isnad is saheeh]

1801. It was narrated from 'Abdullah bin 'Abbas: My brother al-Fadl bin 'Abbas told me, and he was with him when he entered it [the Ka'bah], that the Messenger of Allah (ﷺ) did not pray inside the Ka'bah, but when he entered it he fell down in prostration between the two pillars, then he sat and offered supplication.

Comments: [Its isnad is hasan]

1802. It was narrated that Ibn 'Abbas said: al-Fadl bin 'Abbas told me that he rode seated behind the Prophet (ﷺ) when he moved on from Muzdalifah. He said: He moved on calmly, and he
recited the Talbiyah until he stoned jamratul-'Aqabah. And on one occasion he said: Ibn Abi Laila told us, from 'Ata', from Ibn 'Abbas: al-Fadl bin 'Abbas told us: I was present during the two ifadahs [moving on, i.e., from 'Arafah to Muzdalifah and from Muzdalifah to Makkah] with the Messenger of Allah (ﷺ). He moved on calmly, restraining his camel. And he recited the Talbiyah until he stoned jamratul-'Aqabah several times.

Comments: [A saheeh hadeeth; al-Bukhari (1543) and Muslim (1281) this is a dâ‘eef isnad]

1803. It was narrated that al-Fadl bin 'Abbas - who rode seated behind the Prophet (ﷺ) when he moved on from 'Arafah - said: He (the Prophet (ﷺ)) saw the people moving quickly, so he ordered his caller to call out: "It is not righteousness to move quickly with horses and camels; be calm."

Comments: [A hasan hadeeth; this is a da‘eef isnad because of the weakness of Ibn Abi Laila]

1804. Abu Bakr bin 'Abdur-Rahman bin al-Harith bin Hisham said: 'A’ishah and Umm Salamah, the wives of the Prophet (ﷺ), said: The Messenger of Allah (ﷺ) would wake up junub from intimacy with his wife, and he would do ghusl before praying Fajr, then he would fast that day. He (the narrator) said: I mentioned that to Abu Hurairah and he said: I do not know; al-Fadl bin 'Abbas (ﷺ) told me this.
1805. It was narrated from Ibn ‘Abbas that his brother al-Fadl said: I rode seated behind the Messenger of Allah (ﷺ) from Muzdalifah to Mina. Whilst he was riding, he met a Bedouin who was riding with a beautiful daughter of his seated behind him, and he was riding alongside [the Prophet (ﷺ)]. I was looking at her, and the Prophet (ﷺ) looked at me and turned my face away from her. Then I looked at her again and he turned my face away from her, until he did that three times, but I did not stop. And he continued to recite the Talbiyah until he stoned Jamrat al-Aqabah.

Comments: [Its isnad is saheeh]

1806. It was narrated from al-Fadl bin ‘Abbas that the Messenger of Allah (ﷺ) continued to recite the Talbiyah on the Day of Sacrifice until he stoned Jamrat al-Aqabah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]

1807. It was narrated from Ibn ‘Abbas, from al-Fadl, that he rode seated behind the Prophet (ﷺ), who continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]
1808. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas said: I was riding, seated behind the Prophet (ﷺ), and he continued to recite the Talbiyah for Hajj until he stoned the Jamrah on the day of sacrifice.

Comments: [A saheeh hadith; al-Bukhari (1543) and Muslim (1281) this is a da'eef isnad]

1809. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that he rode seated behind the Messenger of Allah (ﷺ), and he continued to recite the Talbiyah until he stoned the Jamrah on the day of sacrifice.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]

1810. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas was riding seated behind the Prophet (ﷺ) and he continued to recite the Talbiyah on the Day of Sacrifice until he stoned the Jamrah.

Comments: [See the previous report]

1811. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas said: The Messenger of Allah ﷺ ordered the weak ones among Banu Hashim to hasten on from Muzdalifah at night.

Comments: [Its isnad is saheeh]
1812. It was narrated from ‘Abdullah bin ‘Abbas or from al-Fadl bin ‘Abbas that a man asked the Prophet (ﷺ): O Messenger of Allah, Islam has come and my father is an old man and cannot sit firmly on his mount; can I do Hajj on his behalf? He said: “Do you think that if he owed a debt and you paid it off on his behalf, would that be acceptable?” He said: Yes. He said: “So do Hajj on behalf of your father.”

Comments: [A saheeh hadeeth]

1813. Al-Fadl narrated: I was seated behind the Prophet (ﷺ) on his mount, and a man asked him: My father or mother is very old and cannot do Hajj... and he narrated the same hadeeth.

Comments: [A saheeh hadeeth]

1814. It was narrated from Ibn ‘Abbas, from al-Fadl, that he was seated behind the Prophet (ﷺ) on his mount, and he continued to recite the Talbiyah until he stoned the jamrah on the day of sacrifice.

Comments: [Its isnad is saheeh]
1815. It was narrated from Ibn ‘Abbas, from al-Fadl bin ‘Abbas, that the Prophet (ﷺ) continued to recite the Talbiyyah until he stoned Jamratul-Aqabah. He stoned it with seven pebbles, saying takbeer with each pebble.

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

1816. It was narrated from ‘Abdullah bin ‘Abbas that al-Fadl said: The Messenger of Allah (ﷺ) moved on from ‘Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position whilst he was standing in ‘Arafat, before he moved on, when he was raising his hands, and they were no higher than his head. When he moved on, he moved slowly until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. Al-Fadl said: The Prophet (ﷺ) continued to recite the Talbiyyah until he stoned the Jamrah.

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

1817. It was narrated that al-Fadl bin ‘Abbas said: The Prophet (ﷺ) visited ‘Abbas, whilst we were in some desert land of ours. He stood up to pray - I think he said: ‘Asr - and in front of him there was a small female dog of ours and a donkey that was grazing, and there was nothing between
him and them to screen him from them.

Comments: [Its isnad is da‘eef; it is mu‘dal]

1818. It was narrated from Ibn ‘Abbas: al-Fadl bin ‘Abbas told me: A woman from Khath‘am came and said: O Messenger of Allah, Allah’s command to do Hajj has come when my father is very old and cannot sit firmly on his mount. He said: “Do Hajj on behalf of your father.”

Comments: [Its isnad is saheeh, al-Bukhārī (1513) and Muslim (1335)]

1819. ‘Amr bin Deenar narrated that Ibn ‘Abbas used to narrate that al-Fadl bin ‘Abbas told him that he entered the House with the Prophet (ﷺ) and the Prophet (ﷺ) did not pray inside the House when he entered it, but when he came out, he went down and prayed two rak‘ahs at the door of the House.

Comments: [Its isnad is saheeh]

1820. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) seated Usamah bin Zaid behind him on his mount from Arafa until he came to Muzdalifah, and he seated al-Fadl bin ‘Abbas behind him on his mount from Muzdalifah until he came to Mina. Ibn ‘Abbas said: And al-Fadl bin ‘Abbas told me that the Prophet (ﷺ) continued to recite
the Ta‘lbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1681)]

1821. It was narrated from ‘Abdullah bin ‘Abbas, from al-Fadl bin ‘Abbas, from the Messenger of Allah (ﷺ) that he said on the evening of ‘Arafah and the morning of Muzdalifah to the people when they moved on: “You should be calm.” And he was reining in his she-camel until he entered Mina when he came down from Muhassir. He said: “Pick up small pebbles (the size of broad beans) with which to stone the Jamrah.” And the Prophet (ﷺ) indicated with his hand how a person should throw (the pebbles).

Comments: [Its isnad is saheeh, Muslim (1682)]

1822. It was narrated from ‘Abdullah bin ‘Abbas, from al-Fadl, that a woman of Khath’am said: O Messenger of Allah, Allah’s command to do Hajj has come when my father is very old and cannot sit up on his camel’s back. He said: “Do Hajj on his behalf.”

Comments: [Its isnad is saheeh, al-Bukhari (1853) and Muslim (1335)]

1823. It was narrated from Ibn ‘Abbas, from al-Fadl bin ‘Abbas - Abu Ahmad said: al-Fadl bin ‘Abbas told me: I was seated behind the Prophet (ﷺ) on his mount when he moved on from
Muzdalifah, and a Bedouin was riding inside him, with a beautiful daughter of his seated behind him. Al-Fadl said: I started looking at her, and the Messenger of Allah (ﷺ) took hold of my face and turned it away from her. And he continued to recite the Ta’liyah until he stoned Jamratal-Aqabah.

Comments: [A saheeh hadeeth]

1824. It was narrated that al-Fadl bin ‘Abbas said: I went out with the Messenger of Allah one day, and there was a gazelle which was running and it turned towards us, so I caught it. I said: O Messenger of Allah, do you regard it as a good omen? He said: Rather the omen is what makes you go ahead with something or refrain.

Comments: [Its isnad is da’eeef]

1825. It was narrated from Ibnu Abbas, from al-Fadl bin ‘Abbas, that the Prophet (ﷺ) recited the Ta’liyah until he stoned Jamratal-Aqabah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]

1826. Ibnu ‘Awn told us, that Raja’ bin Haiwah said: Ya’la bin ‘Uqbah consummated his marriage in Ramadan, and the next morning he was jumuh. He met Abu Hurairah and asked him, and he said: Break
your fast. He said: Can I not fast this day, then make it up later on? [Abu Hurairah] said: Break your fast. So [Ya’la] went to Marwan and told him, and he sent Abu Bakr bin ‘Abdur -Rahman bin al-Harith to Umm al-Mu’mineen to ask her, and she said: The Prophet (ﷺ) would wake up jumub among us, not from a wet dream, and he would fast. So he went back to Marwan and told him, and he said: Go and tell Abu Hurairah about it. He said: He is my neighbour [i.e., he did not want to upset him]. But [Marwan] said: I insist that you go and tell him. So he met him and told him, and [Abu Hurairah] said: I did not hear it from the Prophet (ﷺ); rather al-Fadl bin ‘Abbas told me about it. He said: After that I met Raja’ and said: Who told you the hadeeth about Ya’la? He said: He told it to me.

Comments: [Saheeh]

1827. It was narrated from Ibn ‘Abbas, from al-Fadl, that he was seated behind the Prophet (ﷺ) on his mount on the Day of Sacrifice, and he continued to recite the Talbiyah until he stoned the Jamrah. Rawh said: During Hajj.

Comments: [Saheeh, al-Bukhari (1543) and Muslim (1218) this is a da’eeef isnad because of the weakness of Ali bin Zaid]
1828. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl bin 'Abbas, that he was seated behind the Prophet (ﷺ) on his mount on the Day of Sacrifice, and there was a young woman who was seated behind her father on his mount. I started looking at her, and the Messenger of Allah (ﷺ) started turning my face away from her. And on the way from Muzdalifah to Mina, the Messenger of Allah (ﷺ) continued to recite the Talbiyah until he stoned the Jamrah on the Day of Sacrifice.

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

1829. It was narrated from ash-Sha‘bi that al-Fadl told him that he was seated behind the Prophet (ﷺ) on his mount on the way from ‘Arafah, and his mount kept going and did not stop until he reached Muzdalifah. He [the narrator] said: And ash-Sha‘bi told me that Usamah told him that he was seated behind the Prophet (ﷺ) on his mount from Muzdalifah, and his mount kept going and did not stop until he stoned the Jamrah.

Comments: [A saheeh hadeeth; this is a da‘eeef isnad because it is munqati’ (interrupted)]

1830. It was narrated from Ibn ‘Abbas, from al-Fadl bin ‘Abbas, that the Prophet (ﷺ) stood in the Ka‘bah, and he glorified Allah and magnified Him, and he called upon Allah and asked Him for forgiveness, but he did not bow or prostrate.
Comments: [Its isnad is saheeh]

1831. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) seated Usamah behind him on his mount from ‘Arafat to Muzdalifah, and he seated al-Fadl behind him on his mount from Muzdalifah to Mina. And he told him that the Messenger of Allah (ﷺ) continued to recite the Talbiyah until he stoned Jamratal-Aqabah.

Comments: [Saheeh because of corroborating evidence; see 1791]

1832. It was narrated from Ibn ‘Abbas, from al-Fadl bin ‘Abbas, that he was seated behind the Messenger of Allah (ﷺ) on his mount, and he did not stop reciting the Talbiyah until he stoned Jamratal-Aqabah.

Comments: [Its isnad is saheeh]

1833. It was narrated from Ibn ‘Abbas or from al-Fadl bin ‘Abbas, 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 hasan hadeeth; this is a da’eef isnad]
1834. It was narrated from Ibn 'Abbas, from al-Fadl, or one of them from the other, that he said: The Messenger of Allah (ﷺ) 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 hasan hadith; see the previous report]

تخريج: حديث حسن. راجع مافى آخره.
1835. It was narrated that Abu-Zarrad said: Ja’far bin Tammam bin ‘Abbas narrated to me that his father said: They came to the Prophet (ﷺ), or someone came to him, and he said: “Why do I see you coming to me with yellow and dirty teeth? Use the siwak. Were it not that it would be too difficult for my ummah, I would have obliged them to use the siwak as I have obliged them to do wudoo’.”

Comments: [Its isnad is da’eef]

1836. It was narrated that ‘Abdullah bin al-Harith said: The Messenger of Allah (ﷺ) used to line up ‘Abdullah, ‘Ubaiddullah and Katheer, the sons of al-‘Abbas, then he would say: “Whoever reaches me first will have such and such.” Then they would race towards him and fall on his back and chest, and he would kiss them and hug them.

Comments: [Its isnad is da’eef, Yazeed bin Abu Ziyad is da’eef]
Hadeeth of 'Ubaidullah bin al-'Abbas
from the Prophet (ﷺ)

1837. It was narrated that 'Ubaidullah bin al-'Abbas said: al-Ghumaisa' - or ar-Rumaisa' - came to the Messenger of Allah (ﷺ) complaining about her husband and claiming that he was not being intimate with her. It was not long before her husband came and claimed that she was lying and that she wanted to go back to her first husband. The Messenger of Allah (ﷺ) said: "You do not have the right to do that until another man (other than your first husband) has tasted your sweetness."

Comments: [Liqat men are thiqat]
Musnad of ‘Abdullah bin al-‘Abbas bin ‘Abdul-Muttalib from the Prophet

1838. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) drank from Zamzam whilst standing.
Comments: [Its isnad is saheeh, al-Bukhari (1635) and Muslim (2027)]

1839. It was narrated from Ibn ‘Abbas that a man said to the Prophet (ﷺ): Whatever Allah wills and you will. The Prophet (ﷺ) said to him: “Are you regarding me and Allah as equal? Rather it is what Allah alone wills.”
Comments: [Saheeh because of corroborating evidence and its isnad is da’eeef]

1840. It was narrated from Ibn ‘Abbas: The Messenger of Allah (ﷺ) stroked my head and prayed for wisdom for me.
Comments: [Its isnad is saheeh, al-Bukhari (75)]
1841. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) circumambulated the Ka'bah on his camel, and touched the Black Stone with a curved stick he had with him, and he came to the place of water and said: “Give me to drink.” They said: This is used by the people; we will bring you some water from the House. He said: “I have no need of that; give me to drink from that from which the people drink.”

Comments: [A saheeh hadeth, al-Bukhari (1607) and Muslim (1272) this is a da'eef isnad]

1842. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: “Hearsay is not the same as seeing with your own eyes.”

Comments: [A saheeh hadeth; its isnad is da'eef]

1843. It was narrated that Ibn 'Abbas said: I spent the night with my maternal aunt, Maimoonah bint al-Harith and the Messenger of Allah (ﷺ) was with her as it was her night. He got up to pray in the night, and I got up and stood on his left so that I could follow his prayer. He took hold of my braid or my head and put me on his right.”

Comments: [Its isnad is saheeh, al-Bukhari (5919) and Muslim (763)]
1844. It was narrated that Ibn ‘Abbas said: When Bareerah was given the option (of divorce), I saw her husband following her in the alleyways of Madinah with tears streaming down on to his beard. Someone asked al-‘Abbas to speak to the Prophet (ﷺ) about him, and the Messenger of Allah (ﷺ) said to Bareerah: “He is your husband.” She said: Are you enjoining me (to stay with him), O Messenger of Allah? He said: “I am just interceding.” He gave her the choice, and she chose herself (i.e., divorce). He was a slave belonging to the family of al-Mugheerah and his name was Mugheeth.

Comments: [Its isnad is saheeh, al-Bukhari (5283)]

1845. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) was asked about the children of the mushrikeen (who died). He said: “Allah knows best what they would have done.”

Comments: [A saheeh hadeeth]

1846. It was narrated that Ibn ‘Abbas said: The Prophet (ﷺ) died when he was sixty-five years old.

Comments: [Its isnad is da’eeef]

1847. It was narrated that Ibn ‘Abbas said: Foodstuff is what the Messenger of Allah (ﷺ) forbade without Allah's permission, and then he (the Messenger of Allah) forbade it.
to be sold until possession has been taken of it. Ibn `Abbas said: I think everything is like that.

Comments: [Its _isnad_ is saheeh, al-Bukhari (2135) and Muslim (1525)]

1848. It was narrated that Ibn `Abbas said: The Messenger of Allah (ﷺ) delivered a speech and said: “If the _muhrim_ cannot find an _izar_ (waist wrapper), let him wear pants, and if he cannot find sandals, let him wear _khuffaain_ (leather slippers).”

Comments: [Its _isnad_ is saheeh, al-Bukhari (1841) and Muslim (1178)]

1849. It was narrated from Ibn `Abbas that the Messenger of Allah (ﷺ) was treated with cupping when he was in _ihram_ and fasting.

Comments: [Its _isnad_ is _da'eeef_ because of the weakness of Yazeed bin Abu Ziyad]

1850. It was narrated from Ibn `Abbas that a man was with the Prophet (ﷺ) and his she-camel threw him off and broke his neck when he was in _ihram_, and he died. The Messenger of Allah (ﷺ) said: “Wash him with water and lotus leaves, and shroud him in his two garments, and do not
apply any perfume to him or cover his head, for he will be raised on the Day of Resurrection reciting the *Talbiyah*."

**Comments:** [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

1851. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to me on the morning of Muzdalifah: "Pick up (pebbles) for me." I picked up for him small pebbles (the size of broad beans). When I put them in his hand, he said: "Yes, like these. And 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*]

1852. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) travelled from Madinah fearing nothing except Allah, may He be exalted, and he offered the prayers with two *rak'ahs*, until he came back.

**Comments:** [A *saheeh* *hadeeth* and its *isnad* is *da'eeef*]

1853. It was narrated that Ibn 'Abbas said: This verse was revealed when the Messenger of Allah (ﷺ) was preaching in secret in Makkah: And offer your *salah* (prayer) aloud
nor in la low voice. [al-Isra' 17:110].
When the Prophet (ﷺ) led his Companions in prayer, he would raise his voice when reciting the Qur'an, and whenever the mushrikeen heard that, they would revile the Qur'an, and they would revile the One Who revealed it and the one who brought it. So Allah, may He be glorified and exalted, said to His Prophet "And offer your Salah (prayer) neither aloud", i.e., lest the mushrikeen hear you and revile the Qur'an, "nor in a low voice", i.e., so low that your Companions cannot hear the Qur'an and learn it from you. "But follow a way between" [al-Isra' 17:110].

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

1854. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) passed by the Wadi of al-Azraq. He said: "What wadi is this?" They said: This is the wadi of al-Azraq. He said: "It is as if I can see Moosa (ﷺ), coming down from the mountain pass, raising his voice to Allah, may He be glorified and exalted, with the Talbiyah." Then he came to Thaniyyat Harsha and said: "What mountain pass (thaniyyah) is this? They said: Thaniyyat Harsha. He said: "It is as if I can see Yoonus bin Matta on his fleshy red she-camel, wearing a woollen garment, with the reins of his camel made of palm fibre, reciting the Talbiyah."
1855. It was narrated from Ibn `Abbas that the Messenger of Allah (ﷺ) 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 isna is saheeh, Muslim (1243)]

1856. It was narrated from Ibn `Abbas that as-Sa’b bin Jaththamah al-Asdi gave the Messenger of Allah the leg of an onager when he was in ihram. He gave it back and said, “We are in ihram.”

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isna because of the weakness of Yazeed bin Abu Ziyad]

1857. It was narrated from Ibn `Abbas that the Prophet (ﷺ) was asked about one who shaves his head before offering a sacrifice, and the like, and he kept saying: “No problem, no problem.”

Comments: [Its isna is saheeh, al-Bukhari (84) and Muslim (1307)]

1858. It was narrated from Ibn `Abbas (ﷺ) that the Prophet was asked about someone who put one ritual before another, and he kept saying, “No problem.”
1859. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) said: “O Allah, forgive those who shaved their heads.” A man said: And those who cut their hair? He said: “O Allah, forgive those who shaved their heads.” The man said: And those who cut their hair? And on the third or fourth time he said: “and those who cut their hair.”

Comments: [Saheeh because of corroborating evidence; this is a da‘eeef isnad]

1860. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) moved on from ‘Arafat with Usamah seated behind him on his mount, and he moved on from Muzdalifah with al-Fadl bin ‘Abbas seated behind him on his mount. And he continued to recite the Talbiyah until he stoned Jamratal-Aqabah.

Comments: [A saheeh hadith, al-Bukhari (1543) and Muslim (1286)]

1861. It was narrated from Ibn ‘Abbas that a woman travelled by sea and vowed that if Allah, may He be blessed and exalted, saved her, she would fast for a month. Allah, may He be glorified and exalted, saved her but she did not fast until she died. A relative of hers came to the Prophet (ﷺ) and told him about that, and he said: “Fast (on her behalf).”
1862. It was narrated that Moosa bin Salamah said: We were with Ibn 'Abbas in Makkah and I said: When we are with you, we pray four (rak'ahs) and when we go back to our lodgings, we pray two rak'ahs. He said: That is the Sunnah of Abul-Qasim (ṣ).

Comments: [Its isnad is hasan]

1863. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ṣ) forbade using any animate being for target practice.

Comments: [A saheeh hadeth]
Comments: [A saheeh hadeeth]

1865. It was narrated that Ibn `Abbas said: When the Prophet (ﷺ) was expelled from Makkah, Abu Bakr said: They have driven out their Prophet; verily to Allah we belong and unto Him is our return, they will certainly be destroyed. Then the verse “Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory” [al-Hajj 22:39] was revealed. Then he realised that there would be fighting. Ibn `Abbas said: This was the first verse to be revealed about fighting.

Comments: [Its isnad is saheeh]

1866. It was narrated that Ibn `Abbas said: The Messenger of Allah (ﷺ) said: “Whoever makes an image will be punished on the Day of Resurrection until he breathes a soul into it, and he will never be able to do so. Whoever tells lies about his dreams will be punished on the Day of Resurrection until he ties two grains of barley together, and he will never be able to do so. Whoever eavesdrops on people’s conversation when they are trying to avoid him listening to it, punishment will be poured into his ears on the Day of Resurrection.”

Comments: [Its isnad is saheeh, al-Bukhari (7042)]
1867. It was narrated from Ibn 'Abbas (رسول الله ﷺ) that the Messenger of Allah (رسول الله ﷺ) said: "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah, keep the Shaitan away from me and keep the Shaitan away from what You bless us with,' if it is decreed that they should have a child as a result of that, the Shaitan will never harm that child."

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1443)]

1868. It was narrated that Ibn 'Abbas (رسول الله ﷺ) said: When the Messenger of Allah (رسول الله ﷺ) came to Madinah, the people paid for dates one or two years in advance - or he said: two or three years. He said: "Whoever pays in advance for dates, let him pay for a specified measure and a specified weight."

Comments: [Its isnad is saheeh, al-Bukhari (2239) and Muslim (1604)]

1869. It was narrated from Ibn 'Abbas (رسول الله ﷺ) that the Messenger of Allah (رسول الله ﷺ) sent eighteen sacrificial animals with a man and gave him instructions concerning them. He set out, then he came back and said: What should I do if any of them becomes too exhausted to move? He said: "Slaughter it, then dip its sandals (on its garland) in its blood, then put them on its
hump, and neither you nor any of the people with you should eat from it.'

Comments: [Its isnad is saheeh, Muslim (1325)]

1870. Isma'eel told us: Ayyoob told us: I do not know whether I heard it from Sa'eed bin Jubair or someone else told me about it (narrating) from him. He said: I came to Ibn 'Abbas in 'Arafah when he was eating pomegranates. He said: The Messenger of Allah (ﷺ) did not fast in 'Arafah; Umm al-Fadl sent some milk to him and he drank it. And he said: May Allah curse So and so; they looked at the greatest days of Hajj and erased their adornment; the adornment of Hajj is the Talbiyah.

Comments: [A saheeh hadeeth]

1871. It was narrated from Ikrimah that 'Ali burned some people who apostatized from Islam. News of that reached Ibn 'Abbas and he said: I would not have burned them with fire. The Messenger of Allah (ﷺ) said: "Do not punish people with the punishment of Allah." I would have executed them, because the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him." News of that reached 'Ali (ﷺ) and he said: Woe to the son of the mother of Ibn 'Abbas.
1872. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) said: “The evil description is not for us; the one who takes back his gift is like the dog that takes back its vomit.”

Comments: [Its isnad is saheeh, al-Bukhari (2622) and Muslim (1622)]

1873. It was narrated that Ibn ‘Abbas 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, the Messenger of Allah (ﷺ) said: “I have been given news of my own death,” meaning that he would die in that year.

Comments: [Its isnad is da’eeef]

1874. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) used to put two prayers together when travelling: Maghrib and ‘Isha’, and Zuhur and ‘Asr.

Comments: [A saheeh hadeeth]

1875. It was narrated that Ibn ‘Abbas said: The Prophet (ﷺ) 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 but Allah, cursed be the one who changes boundary
markers, cursed be the one who misleads a blind man from the road, cursed be the one who commits bestiality, cursed be the one who does the deed of the people of Loot.'

Comments: [Its isnad is hasan]

1876. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent his daughter back to her husband Abul-'Asn ar-Rabee' on the basis of their original marriage contract and he did not do a new marriage contract.

Comments: [Its isnad is hasan]

1877. It was narrated from Ibn 'Abbas that he circumambulated the Ka'bah with Mu'awiyah and Mu'awiyah touched all four corners. Ibn 'Abbas said to him: Why did you touch these two corners? The Messenger of Allah (ﷺ) did not touch them. Mu'awiyah said: No part of the House is to be forsaken. Ibn 'Abbas said: "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow" [al-Ahzab 33:21]. Mu'awiyah said: You are right.

Comments: [Hasan because of corroborating evidence]

1878. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) forbade a man to be married to a paternal aunt and a
maternal aunt[1] at the same time, or two paternal aunts [i.e., they are aunts of one another], or two maternal aunts.

Comments: [Its isnad is da'ef]

1879. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) only forbade garments that were made entirely of silk; as for markings and the warp, there is nothing wrong with that.

Comments: [A hasan hadeeth]

1880. It was narrated that Ibn 'Abbas said: He only forbade what is made entirely of silk; as for markings, they are not forbidden.

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

1881. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to pray two rak'ahs at night, then when he finished he would use the siwak.

Comments: [Its isnad is saheeh]

1882. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) was sitting with a group of his Companions - 'Abdur-Razzaq

[1] i.e., one is the paternal aunt of the other, who is her maternal aunt.
said: of the Ansar - and a shooting star appeared and shone brightly. The Messenger of Allah (ﷺ) said to them: "What did you used to say during the Jahiliyyah if you saw something like this (i.e., a shooting star)?" They said: We used to say that a great man will be born, or that a great man will die. - I [the narrator] said to az-Zuhri: Were there shooting stars during the Jahiliyyah? He said: Yes, but they became bigger when the Prophet (ﷺ) was sent. - The Messenger of Allah (ﷺ) said: "It does not appear for the death or life of anyone, but when our Lord, may His name be blessed and exalted, decrees some matter, the bearers of the Throne glorify Him, then the people of heaven who are closest to them glorify Him, until the tasbeeh reaches the people of the lowest heaven. Then the people of heaven who are nearest to the bearers of the Throne ask (about what Allah decreed); those who are nearest to the bearers of the Throne say to the bearers of the Throne: 'What did your Lord say?' And they tell them. Then the people of each heaven tell the people of the next heaven, until the news reaches this (the lowest) heaven. Then the eavesdropping jinn snatch what they can, and (these shooting stars) are thrown at them. What they narrated as they heard it is true, but they add lies to it."

Comments: [Its isnad is saheeh, Muslim (2229)]

1883. It was narrated from Ibn 'Abbas: Some men from among
the Ansar, Companions of the Messenger of Allah (ﷺ), told me that they were sitting with the Messenger of Allah (ﷺ) one night when a shooting star appeared... and he mentioned the hadeeth, except that he said: "When our Lord decrees some matter, the bearers of the Throne glorify Him, then those who are closest to them glorify Him, then those who are next closest, until the tasbeeh reaches the lowest heaven. Then those who are nearest to the bearers of the Throne say to the bearers of the Throne: 'What did your Lord say?' They say: 'The truth; and He is the Most High, the Most Great' (cf. 34:23). And they say: 'Such and such.' And the people of the heavens tell one another the news, until the news reaches the lowest heaven, and the devils come and try to listen to the news so they can convey it to their familiars and throw it to them. Whatever they narrate as they heard it is true, but they add to it and mix lies with it and omit from it.'"

Comments: [Saheeh, Muslim (2229)]

1884. It was narrated from 'Abdullah bin 'Abbas and from 'A'ishah that they said: When the Messenger of Allah (ﷺ) became very sick, he covered his face with a cloth, then when he got distressed we removed it from him, and he was saying: "May Allah curse the Jews and the Christians; they took the graves of their Prophets as places of worship." 'A'ishah said:
He was warning them [the Muslims] against doing what they [the Jews and Christians] did.

Comments: [Its isnad is saheeh, al-Bukhari (435) and Muslim (531)]

1885. It was narrated from Ibn ‘Abbas that Jibreel (as) came to the Prophet (ﷺ) and said: “The month is complete with twenty-nine days.”

Comments: [Its isnad is saheeh,]

1886. It was narrated that ‘Ikrimah said: I said to Ibn ‘Abbas: I prayed Zuhr in al-Batha’ behind a foolish old man and he said twenty-two takbeers, saying takbeer when he prostrated and when he raised his head. Ibn ‘Abbas said: That is the prayer of Abul-Qasim (as).

Comments: [A saheeh hadeeth; and its isnad is da'eeef]

1887. It was narrated that Ibn ‘Abbas said: The Prophet of Allah (ﷺ) recited (aloud) in some prayers and remained silent in others, so we should recite (aloud) where he recited (aloud) and we should keep quiet where he kept quiet. It was said to him: Perhaps he recited it to himself quietly? He got angry at that and said: Is the
Messenger of Allah (ﷺ) being accused. Ibn Ja'far and 'Abdur-Razzaq said: Are you accusing the Messenger of Allah (ﷺ)?

Comments: [A saheeh hadITH]

فَمَسَّنَّعِبْدَاللَّهِبِنَالْمُهَابِسِ،
كانا بقراً في نفسي، فقضب جنبها وقال: أنتمُ رسل الله (11/219)؟ وقال ابن جعفر: وعند الزواج: أنتمُ رسل الله؟ [أنظر: 1888]

تخريج: حديث صحيح، ابن أبي عدي ومحمد بن جعفر رواه عن ابن أبي عروبة بعد الاختلاط، وقد رواه عنه يزيد بن زريع، وهو مسن صمع منه قبل الاختلاط، ثم إنه قد نوبى.

1888. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself than her guardian, and the virgin should be consulted concerning her marriage, and her permission is her silence."

Comments: [Its isnad is saheeh, Muslim (1421)]

1889. Al-Muttalib bin 'Abdullah bin Hantab narrated that Ibn 'Abbas used to do wudoo' washing each part once and he attributed that to the Messenger of Allah (ﷺ).

Comments: [Saheeh, its isnad is da'eef]

1890. It was narrated from Ibn 'Abbas that a woman of Khath'am asked the Messenger of Allah (ﷺ) on the morning of Muzdalifah, when al-Fadl bin 'Abbas was seated behind him on his mount: Allah has made Hajj obligatory for His slaves when my father is an old
man and cannot stay on his mount; do you think that I can do Hajj on his behalf? He said: "Yes."

Comments: [Its isnad is saheeh, al-Bukhari (4399)]

1891. It was narrated that Ibn 'Abbas said: al-Fadl and I came, riding on a female donkey, when the Messenger of Allah (ﷺ) was leading the people in prayer in 'Arafa. We passed in front of part of the row, then we dismounted and let (the donkey) graze, and we joined the row, and the Messenger of Allah (ﷺ) did not say anything to me.

Comments: [Its isnad is saheeh, al-Bukhari (4412) and Muslim (504)]

1892. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) set out on the day of the conquest and he was fasting; then when he was in al-Ka'eb, he broke his fast, and it is only what the Messenger of Allah (ﷺ) did last that is to be followed. It was said to Sufyan: With regard to the words, it is only what the Messenger of Allah (ﷺ) did last that is to be followed, are these the words of az-Zuhri or of Ibn 'Abbas? He said: This is how it appears in the hadeeth.

Comments: [Its isnad is saheeh, al-Bukhari (1944) and Muslim (1113)]

1893. It was narrated from Ibn 'Abbas that Sa'd bin 'Ubadah asked the Prophet (ﷺ) about a
vow that his mother had made, but she had died before she fulfilled it. He said: "Fulfil it on her behalf."

Comments: [Its isnad is saheeh, al-Bukhari (2761) and Muslim (1638)]

1894. It was narrated from Ibn ‘Abbas that Abu Bakr urged the Prophet (ﷺ) to do something by swearing an oath, and the Prophet (ﷺ) said to him: "Do not swear oaths."

Comments: [Its isnad is saheeh, al-Bukhari (7046) and Muslim (2269)]

1895. It was narrated that Ibn ‘Abbas said: I heard the Prophet (ﷺ) say: "Any animal skin that is tanned is pure."

Comments: [Its isnad is saheeh, Muslim (366)]

1896. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) said: "Keep away from the interior of Muhassir, and you should pick up stones the size of broad beans."

Comments: [Its isnad is saheeh]

1897. It was narrated from Ibn ‘Abbas, who attributed it to the Prophet (ﷺ): "The previously married woman has more right to decide concerning herself than her guardian, and in the case of the virgin, the father should consult
her about her marriage, and her consent is her silence."

**Comments:** [Its isnad is saheeh, Muslim (1421)]

1898. It was narrated that Ibn ‘Abbas said: The Prophet (ﷺ) was in ar-Rawha’, and he met some riders and greeted them with *salam*. He said: “Who are the people?” They said: Muslims. They said: Who are you? He said: “The Messenger of Allah (ﷺ)” A woman rushed to grab the upper arm of a boy and she brought him out of the howdah and said: O Messenger of Allah, is there Hajj for this one? He said: “Yes, and you will be rewarded.”

**Comments:** [Its isnad is saheeh according to the conditions of Muslim]

1899. A similar report was narrated from Kuraib, the freed slave of Ibn ‘Abbas.

**Comments:** [See the previous report]

1900. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) drew back the curtain and the people were lined up in rows behind Abu Bakr. He said: “O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. But I have been forbidden to recite the Qur’an when bowing or prostrating. As for bowing, glorify your Lord therein, and as for
prostrating, strive in *du'a*, for it is more likely to receive a response (from your Lord).”

**Comments:** [Its isnad is saheeh, Muslim (479)]

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**1901.** It was narrated that Ibn `Abbas said: The Messenger of Allah (ﷺ) said: “Do not punish with the punishment of Allah, glorified and exalted.”

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

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**1902.** It was narrated from Ibn `Abbas: I bear witness that the Messenger of Allah (ﷺ) prayed before the *khutbah* on *Eid*, then he delivered the *khutbah*. And he thought that the women had not heard, so he went over to them and reminded them (of Allah) and exhorted them and enjoined them to give in charity, and the women started giving their earrings, rings and things.

**Comments:** [Its isnad is saheeh, al-Bukhari (1449) and Muslim (884)]

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**1903.** It was narrated from Ibn `Abbas that the Prophet (ﷺ) drank from a bucket of Zamzam whilst standing. Sufyan said: That is what I thought.

**Comments:** [Its isnad is saheeh, al-Bukhari (1637) and Muslim (2027)]
1904. It was narrated from Ibn 'Abbas: The Prophet (ﷺ) drank with Ibn 'Abbas on his right and Khalid bin al-Waleed on his left. The Prophet (ﷺ) said to him [Ibn 'Abbas]: "The drink is yours, but if you want you can give precedence to Khalid." He said: I will not give precedence to anyone with regard to the leftover water of the Messenger of Allah (ﷺ).

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

1905. It was narrated that Ibn Abi Mulaikah - in sha Allah - said: Ibn 'Abbas asked for permission to enter upon 'A'ishah, and her brother's sons kept on at her [to let him in]. She said: I am afraid that he will praise me. When he was given permission to enter, he said: There is nothing between you and your meeting your loved ones except the departure of your soul from your body. You were the dearest of the wives of the Messenger of Allah (ﷺ) to him and the Messenger of Allah (ﷺ) would not hold anything dear but that which is good. Your necklace fell from you on the night of al-Abwa' and verses of Allah were revealed concerning you; there is none of the mosques of the Muslims but verses stating your innocence are recited in them night and day. She said: Spare me your praise, O Ibn 'Abbas, for by Allah I wish...
Comments: [Its isnad is qawi, al-Bukhari (4753)]

1906. It was narrated from Ibn ‘Abbas that he said to her: You were called the Mother of the Believers so that you would be blessed, and that was your title before you were born.

Comments: [Its isnad is da‘eeef]

1907. It was narrated from Ibn ‘Abbas - in sha Allah - that the Prophet (ﷺ) forbade breathing into the vessel or blowing into it.

Comments: [Its isnad is saheeh]

1908. It was narrated from Ibn ‘Abbas, who attributed it to the Prophet (ﷺ): “If one of you says, when he has intercourse with his wife, ‘In the Name of Allah, O Allah, keep the Shaitan away from me and keep the Shaitan away from what You bless us with,’ if it is decreed that they should have a child as a result of that, the Shaitan will never harm him.”

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1434)]

1909. ‘Abdul-Azeez bin Rufai told us: Shaddad bin Ma‘qil and I entered upon Ibn ‘Abbas, and Ibn ‘Abbas said: The Messenger of Allah (ﷺ) did not leave anything except what is between these two covers. We entered upon Muhammad bin ‘Ali and he said something similar. And al-Mukhtar used to say: the Revelation.

Comments: [Its isnad is saheeh al-Bukhari (5019)]
1910. Ibn ‘Abbas said: When Qur’an was revealed to the Prophet (ﷺ), he would want to memorize it. Allah said: “Move not your tongue concerning (the Qur’an, O Muhammad (ﷺ)) 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). And when We have recited it to you [O Muhammad (ﷺ) through Jibreel] then follows its (the Qur’an’s) recital’ [al-Qiyamah 75:16-18].

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

1911. It was narrated from Ibn ‘Abbas that he said: When he prayed Fajr he would lie down until he began to breathe deeply, and we used to say to ‘Amr: The Messenger of Allah (ﷺ) said: “My eyes sleep but my heart does not.”

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

1912. It was narrated from Ibn ‘Abbas: I stayed overnight with my maternal aunt Maimoonah. The Prophet (ﷺ) got up to pray at night. He did a light wudoo’, then he stood (to pray), and Ibn ‘Abbas did the same as he did, then he came and stood (to pray), and he (the Prophet (ﷺ)) moved him to make him stand on his right. Then he prayed with the Prophet (ﷺ), who then lay down until he breathed deeply. Then the mu‘addudhun came to him and he
got up to pray and did not do wudoo'.

Comments: [See the previous report]

1913. It was narrated that Ibn 'Abbas said: I heard the Prophet (ﷺ) deliver a speech and say: "Verily you will meet Allah barefoot, naked and uncircumcised."

Comments: [Its isnad is saheeh, al-Bukhari (6524) and Muslim (2860)]

1914. It was narrated that Ibn 'Abbas said: We were with the Messenger of Allah (ﷺ) and a man fell from his camel and broke his neck, and he died when he was in ihram. The Messenger of Allah (ﷺ) said: "Wash him with water and lotus leaves, and bury him in his two garments, but do not cover his head, for Allah will resurrect him on the Day of Resurrection reciting the Talbiyyah."

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

1915. It was narrated from Ibn 'Abbas: "And do not apply perfume to him."

Comments: [Its isnad is saheeh, see the previous report]

1916. It was narrated from Ibn 'Abbas concerning the words of Allah, "And 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], that he said: It is something that the Prophet (ﷺ) saw with his own eyes on the night on which he was taken on the Night Journey (Isra’).

**Comments:** [Its isnad is saheeh, al-Bukhari (3888)]

**1917.** It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said - and on one occasion he said: I heard the Prophet (ﷺ) deliver a speech and say -: “Whoever cannot find sandals, let him wear khuffain (leather slippers), and whoever cannot find an izar (waist wrapper), let him wear pants.”

**Comments:** [Its isnad is saheeh, al-Bukhari (1841) and Muslim (1178)]

**1918.** Jabir bin Zaid narrated that he heard Ibn ‘Abbas say: I prayed with the Prophet (ﷺ) eight (rak’ahs) together and seven (rak’ahs) together. I [the narrator] said: O Abush-Sha’tha’, I think he delayed Zuhr and hastened ‘Asr, and he delayed Maghrib and hastened ‘Isha’. He said: I think so too.

**Comments:** [Its isnad is saheeh, al-Bukhari (1147) and Muslim (705)]

**1919.** ‘Amr said: Abush-Sha’tha’ said: Who is she? I said: They say she is Maimoonah. He said: Ibn ‘Abbas told me that the Prophet (ﷺ) married Maimoonah when he was in ihram.

**Comments:** [Its isnad is saheeh, al-Bukhari (1841) and Muslim (1147), M: (705), (v7).]
1920. It was narrated from Ibn 'Abbas that he said: I was one of those whom the Prophet (ﷺ) sent on ahead on the night of Muzdalifah with the weak ones among his family. And on one occasion he said: The Messenger of Allah (ﷺ) sent on ahead the weak ones among his family.

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

1921. It was narrated from Ibn 'Abbas: The Messenger of Allah (ﷺ) only trotted (ranil) around the Ka'bah in order to show the mushrikeen his strength.

Comments: [Its isnad is saheeh, al-Bukhari (1678) and Muslim (1293)]

1922. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was treated with cupping when he was in ihram.

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

1923. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was treated with cupping when he was in ihram.

Comments: [See the previous report]
1924. It was narrated from Ibn Abbas that the Prophet (ﷺ) said: “When one of you eats, let him not wipe his hand until he has licked it or it is licked for him.”

Comments: [Its isnad is saheeh, al-Bukhari (5456) and Muslim (2031)]

1925. It was narrated that Ibn Abbas said: Al-Muhassab is not of any significance; it is just a place where the Messenger of Allah (ﷺ) halted.

Comments: [Its isnad is saheeh, al-Bukhari (1766) and Muslim (1312)]

1926. It was narrated from Ibn Abbas that the Messenger of Allah (ﷺ) delayed 'Isha' until as much of the night as Allah willed had passed. Then 'Umar said to him: O Messenger of Allah, the women and children have gone to sleep. He came out and said: “Were it not that it would be too difficult for my ummah, I would have enjoined them to pray at this hour.”

Comments: [Its isnad is saheeh, al-Bukhari (7239) and Muslim (642)]

1927. It was narrated that Ibn Abbas said: The Messenger of Allah (ﷺ) was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and garment.

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]
1928. It was narrated that Tawoos said: I heard Ibn ‘Abbas say: As for what the Messenger of Allah (ﷺ) forbade to be sold before possession was taken of it, that is food. And Ibn ‘Abbas stated his opinion: I think everything is like that.

Comments: [Its isnad is saheeh, al-Bukhari (1235) and Muslim (1525)]

1929. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) prayed in Madinah, when he was a resident and not travelling, seven [rak‘ahs] and eight [rak‘ahs].

Comments: [Saheeh because of corroborating evidence, al-Bukhari (1174) and Muslim (705) and its isnad is da‘eeef]

1930. It was narrated from Ibn ‘Abbas: A man died at the time of the Messenger of Allah (ﷺ), leaving behind no heir except a slave whom he had already manumitted, so he gave his estate to him.

Comments: [Its isnad is da‘eeef, and Awsajah is unknown]

1931. It was narrated from Ibn ‘Abbas: I am surprised at those who anticipate the month when the Messenger of Allah (ﷺ) said: “Do not fast until you see it” or he said “Fast when you see it.”

Comments: [Saheeh because of corroborating evidence]
1932. It was narrated from Sa'eed bin al-Huwairith, who heard Ibn 'Abbas (say): We were with the Prophet (ﷺ) and he went to the outhouse, then he came out and called for food - on one occasion he said: food was brought - and it was said: O Messenger of Allah, aren't you going to do wudu? He said: “I am not going to pray such that I needed to do wudu.”

Comments: [Its isnad is saheeh, Muslim (374)]

1933. It was narrated from 'Amr, from Ibn Ma'bad, that Ibn 'Abbas said: I only knew that the prayer of the Messenger of Allah (ﷺ) had ended from the takbeer.

Comments: [Its isnad is saheeh, al-Bukhari (841) and Muslim (583)]

1934. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: “No man should be alone with a woman and no woman should travel unless she has a mahram with her.” A man came and said: My wife has gone out for Hajj and I have enlisted in such and such a campaign. He said: “Go and do Hajj with your wife.”

Comments: [Its isnad is saheeh, al-Bukhari (1862) and Muslim (1341)]
1935. Ibn 'Abbas said: Thursday and what a Thursday! Then he wept until his tears wetted the pebbles. We said: O Abu 'Abbas, what about Thursday? He said: The Messenger of Allah (ﷺ) took a turn for the worse, and he said: "Come to me and I will write for you a document, so you will not go astray after I am gone." But they argued (about that), and it is not appropriate to argue in the presence of a Prophet. They said: What is the matter with him? Is he delirious? Try to find out from him. So they kept repeating that to him, but he said: "Let me be. The state in which I am now is better than that which you want me to do."

And he enjoined three things - Sufyan said: He gave instructions to do three things - and said: "Expel the mushrikeen from the Arabian Peninsula, and honour the delegations as I used to." And Sa'eed did not mention the third thing, and I do not know if he omitted it deliberately, or on another occasion he said that he forgot it. And Sufyan said on one occasion: Either he omitted it or forgot it.

Comments: [Its isnad is saheeh, al-Bukhari (3053) and Muslim (1637)]

1936. It was narrated from Ibn 'Abbas: People used to depart from all points and the Messenger of Allah (ﷺ) said: "No one should leave until the last thing he has done is to circumambulate the House."

[The speaker was reminding the people that it is impossible for a Prophet to become delirious because he ma'soom (infallible), and they should have tried to ask him for clarification because he was still able to speak clearly. [Translator]
1937. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) came to Madinah, the people used to pay two or three years in advance for dates. He said: "Whoever pays in advance, let him pay in advance for a specified measure and a specified weight, for a specified time."

Comments: [Its isnad is saheeh, al-Bukhari (1755) and Muslim (1327)]

1938. Sufyan said: 'Ubaidullah bin Abu Yazeed told me seventy years ago: I heard Ibn 'Abbas say: I did not see the Messenger of Allah (ﷺ) fast any day, seeking its virtue and superiority over other days, apart from the day of 'Asheer'ah' - and on one occasion Sufyan said: Except this day, meaning 'Asheer'ah' - and this month, the month of Ramadan.

Comments: [Its isnad is saheeh, al-Bukhari (2240) and Muslim (1604)]

1939. 'Ubaidullah narrated that he heard Ibn 'Abbas say: I am one of those whom the Prophet (ﷺ) sent on ahead with the weak ones of his family on the night of Muzdalifah.

Comments: [Its isnad is saheeh, al-Bukhari (1856) and Muslim (1293)]

1940. It was narrated from Ibn 'Abbas: The Messenger of Allah...
was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and garment.

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

1941. It was narrated from Salīm that Ibn ‘Abbas was asked about a man who killed a believer, then he repented and believed and did righteous deeds, then followed true guidance. He said: Woe to you, how could he follow true guidance? I heard your Prophet (ﷺ) say: “The slain one will come, holding on to his killer, saying: ‘O Lord, ask this one why he killed me.’” By Allah, Allah revealed it to your Prophet (ﷺ) and He did not abrogate it after He revealed it. Woe to you, how can he follow true guidance?

Comments: [Its isnad is saheeh]

1942. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) was shrouded in three pieces of cloth: his chemise in which he died and a Najrani hulla (a kind of suit), and the hulla is two pieces of cloth.

Comments: [Its isnad is da’eeef, because Yazeed bin Abu Ziyad is da’eeef]

1943. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) was treated with cupping between Makkah and Madinah, when he was fasting and in ihram.

Comments: [Its isnad is da’eeef, because of the weakness of Yazeed bin Abu Ziyad]
1944. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said with regard to the muqatāb [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments]: "A portion of the diyah of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the diyah of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its isnad is saaeheh]

1945. 'Ammar, the freed slave of Banu Hashim, said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) died when he was sixty-five years old.

Comments: [Its men are reliable]

1946. It was narrated that Ibn 'Abbas said: The last hardship the believer faces is death. And he said concerning the verse, “The Day that the sky will be like al-muhil” [al-Ma’arij 70:8]: [This means] the filth of oil. And he said concerning the verse, “during the hours of the night” [Al- 'Imran 3:113]: [This means] in the depths of the night. And he said: Do you know what the disappearance of knowledge is? He said: It is the disappearance of the scholars from the earth.

Comments: [Its isnad is da’eeef]
1947. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The man in whose heart there is nothing of the Qur'an is like a ruined house."

Comments: [Its isnad is da'eef]

1948. It was narrated from Ibn 'Abbas: The Prophet (ﷺ) was in Makkah, then he was commanded to migrate and the verse was revealed to him: "And say (O Muhammad (ﷺ)): My Lord! Let my entry (to the city of Al-Madina) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof" [al-Isra' 17:80].

Comments: [Its isnad is da'eef]

1949. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "There cannot be two qiblas in one land, and the Muslim does not have to pay jizyah."

Comments: [Its isnad is da'eef]

1950. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "The people will be gathered barefoot, naked and uncircumcised, and the first one to be clothed will be Ibraheem (intree)." Then he recited: "As We began the first creation, We shall repeat it" [al-Anbiya' 21:104].

Comments: [Its isnad is saheeh, al-Bukhari (3349)]
1951. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) drank some milk and rinsed his mouth after that, and he said: “It is somewhat greasy.”

Comments: [Its isnad is saheeh, al-Bukhari (211) and Muslim (358)]

1952. Qatadah said: I heard Jabir bin Zaid narrate that Ibn 'Abbas said: The daughter of Hamzah was mentioned to the Prophet (ﷺ) [as a potential bride] but he said: “She is the daughter of my brother through breastfeeding.”

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

1953. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) put Zuhur and 'Asr, and Maghrib and 'Isha', together in Madinah when there was no state of fear or rain. It was said to Ibn 'Abbas: What was the purpose of that? He said: He did not want to cause any hardship for his ummah.

Comments: [Its isnad is saheeh, Muslim (705)]

1954. It was narrated that Ibn 'Abbas said: A man from Banu 'Amir came to the Prophet (ﷺ) and said: O Messenger of Allah, show me the Seal that is between your shoulders, for I know the most about medical matters. The Messenger of Allah (ﷺ) said to
him: "Shall I not show you a sign?" He said: Yes. He looked at a palm tree and said: "Call this bunch of dates." So he called it, and it came jumping until it stopped in front of him. Then the Messenger of Allah (ﷺ) said to it: "Go back," and it went back to its place. The 'Amiri man said: O Banu 'Amir, I have never seen any man more skilled in magic than I have seen today.

Comments: [Its isnad is saheeh]

1955. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I have been supported with the east wind, and 'Ad were destroyed by the west wind."

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

1956. It was narrated that Ibn 'Abbas said, concerning the verse "The (Prophet's) heart lied not in what he (Muhammad (ﷺ)) saw" [an-Najm 53:11]: Muhammad saw his Lord, may He be glorified and exalted, with his heart, twice.

Comments: [Its isnad is saheeh, Muslim (176)]

1957. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever has a daughter born to him and does not bury her alive or humiliate her or prefer his sons over her, Allah will admit him to Paradise because of her."
1958. It was narrated that Ibn `Abbas said: The Messenger of Allah (ﷺ) went on a journey and stayed for nineteen days, offering the prayers two [rak`ahs] by two. Ibn `Abbas said: When we travelled and stayed for nineteen days, we offered the prayers two [rak`ahs] by two, but if we stayed longer than that, we offered the prayers with four [rak`ahs].

Comments: [Its isnad is da`eeef and Ibn Hudair is unknown]

1959. It was narrated that Ibn `Abbas said: On the day of at-Ta`if, the Messenger of Allah (ﷺ) freed all the slaves of the mushrikeen who came out to him.

Comments: [Hasan because of corroborating evidence; this is a da`eeef isnad]

1960. It was narrated that Ibn `Abbas said: The Messenger of Allah (ﷺ) forbade muhaqalah and muzabanah[1], and `Ikrimah regarded it as makrooh to sell wheat or barley harvested when it is green.

Comments: [Its isnad is saheeh, al-Bukhari (2187)]

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[1] Muhaqalah means selling the field for a known measure of grain. Muzabanah means selling the palm tree for some wasq of dried dates.
1961. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) wrote to the people of Jurash, forbidding them to mix raisins with dried dates.

Comments: [Its isnad is saheeh]

1962. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) offered the funeral prayer for the occupant of a grave after he was buried.

Comments: [Its isnad is saheeh, al-Bukhari (1247) and Muslim (954)]

1963. It was narrated that Ibn 'Abbas said: Raisins would be soaked for the Messenger of Allah (ﷺ) and he would drink it for one day, then the next, then the next, until the evening of the third day. Then he would order that it be given to others to drink or be poured away.

Comments: [Its isnad is saheeh, Muslim (2004)]

1964. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) heard a man say, Whatever Allah wills and you will. He said: "Rather, what Allah alone wills."

Comments: [Saheeh because of corroborating evidences]
1965. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed in an open space with nothing in front of him.

Comments: [Hasan because of corroborating evidence].

1966. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent 'Abdullah bin Rawahah on an expedition, and that happened to be a Friday. He sent his companions on ahead and said: I will stay behind and pray Jumu'a with the Prophet (ﷺ), then I will catch up with them. When the Messenger of Allah (ﷺ) had prayed, he saw him and said: "What kept you from going out early with your companions?" He said: I wanted to pray Jumu'a with you, then catch up with them. The Messenger of Allah (ﷺ) said: "If you were to spend everything on earth (in charity) you would never be able to match the reward of their leaving in the morning."

Comments: [Its isnad is da'eej]

1967. It was narrated that Ibn 'Abbas wrote to Ibn 'Abbas to ask him about killing boys; who the khumus belongs to; when a child is no longer to be regarded as an orphan; whether women accompanied any campaign or took part in fighting; and whether slaves had any share of the booty. Ibn 'Abbas wrote to him (saying): As for boys, if you are al-Khadir and could tell

١٩٦٦٥ - حديث أبي معاوية: حدَّثنا الحجاج عن الحجَّم، عن يحيى بن الجزار، عن ابن عباس: أن رسول الله ﷺ صلى الله عليه وسلم لا يقتات في غداة، ليس بين يديه شيء. [راجع: ١٧٩٧]

تخريج: حسن لغيره، الحجاج بن أرطاة مدرس وقد عتم.


تخريج: إسحاء ضعيف، فيه عنفة الحجاج، والحكم لم يسمعه من مقدم، إنما هو كتاب.

١٩٦٧٧ - حديث أبي معاوية: حدَّثنا الحجاج عن عطاء، عن ابن عباس قال: كنت نجلة الحريجوري إلى ابن عباس يسأل عنه عن قط العصابة، وعن الحمص لمن هو؟ وعن القشيقي من ينظم عن الله ﷺ؟ وعن العشاء هل كان يتخرج بهم، أو يخصرن الفيال؟ وعن العيد هل له في المعتم نصيب؟ قال: فكنت إليه ابن
disbelievers apart from believers, then (go ahead) and kill them; as for the *khums*, we used to say that it is for us but our people said that it is not for us; as for women, the Messenger of Allah (ﷺ) used to take women with him so they could treat the sick and take care of the wounded, but they did not take part in fighting; as for the child, he is no longer regarded as an orphan when he reaches puberty; as for slaves, they had no share of the booty but they would be given something.

Comments: [A saheeh hadeeth]

1968. It was narrated that Ibn `Abbas said: The Messenger of Allah (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. They said: O Messenger of Allah, 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]

1969. Al-A’mash narrated a similar report from Mujahid - and it does not say from Ibn `Abbas - from the Prophet (ﷺ), i.e., "There are no days on which righteous deeds..."
Comments: [Its men are thiqat but it is mursal. See the previous report]

1970. It was narrated that Ibn 'Abbas said: A woman came to the Prophet (ﷺ) and said: O Messenger of Allah, my mother has died and she owed the fasting of one month; can I make it up on her behalf? He said: “Do you think that if your mother owed a debt, would you pay it off?” She said: Of course. He said: “The debt owed to Allah is more deserving of being paid off.”

Comments: [Its isnad is saheeh, al-Bukhari (1953) and Muslim (1148)]

1971. It was narrated from 'Abdullah bin 'Umair, the freed slave of Ibn 'Abbas, that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: “If I live till next year, I will certainly fast the ninth day [of Muharram].”

Comments: [Its isnad is qawi]

1972. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) trotted (raml) in both his Hajj and his 'Umrah, as did Abu Bakr, 'Umar, 'Uthman and the caliphs.

Comments: [Its isnad is saheeh]

1973. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: “Whoever wants...
to do Hajj, let him hasten to do it.”

Comments: [A hasan hadeth; this is a da’eef isnad]


Comments: [It is repeat of the previous report]

1975. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) prayed when the sun was eclipsed, bowing eight times and prostrating four times.

Comments: [Its isnad is da’eef]

1976. It was narrated from ‘Ikrimah that ‘Umar used to say concerning declaring one’s wife to be haram: It is an oath for which expiation must be offered. Hisham said: Yahya wrote to me, narrating from Ya’la bin Hakeem, from Sa’eed bin Jubair, that Ibn ‘Abbas used to say concerning declaring one’s wife to be haram: It is an oath for which expiation must be offered. And Ibn ‘Abbas said: “Indeed in the Messenger of Allah (Muhammad (ﷺ)) you have
a good example to follow for him” [al-Ahzab 33:21].

Comments: [Its isnad is munqati’]

1977. ‘Abdullah bin ‘Ubaidullah bin ‘Abbas narrated that he heard Ibn ‘Abbas say: The Messenger of Allah (ﷺ) was an obedient slave; he conveyed - by Allah - what he was sent with and he did not tell us anything in exclusion to the people, except for three things: He instructed us to do wudu’ properly, not to consume charity and not to breed a donkey with a mare. Moosa said: I met ‘Abdullah bin Hasan and said: ‘Abdullah bin ‘Ubaidullah told me such and such. He said: Horses were few among Banu Hashim, and he wanted to increase their numbers.

Comments: [Its isnad is saheeh]

1978. It was narrated that Ibn ‘Abbas said: Khalid bin al-Waleed and I entered upon Maimoonah bint al-Harith with the Messenger of Allah (ﷺ). She said: Shall we give you some food that was given to us by Umm ’Ufaiq? Two grilled lizards were brought, and the Messenger of Allah (ﷺ) spat. Khalid said to him: I think you find it off-putting? He said: “Yes.” She said: Shall I give you some milk that was given to us? He said: “Yes.” A vessel of milk was brought and the Messenger of Allah (ﷺ) drank. I was on his right and Khalid was on his left,
and he said to me: "The drink is yours, but if you want you can give precedence to Khalid." I said: I will not give precedence to anyone with regard to your leftover drink. Then he said: "If Allah provides food for anyone, let him say: 'O Allah, bless it for us and give us something better than it.' If Allah provides milk for anyone, let him say: 'O Allah, bless it for us and give us more.' And there is nothing that takes the place of food or drink except milk."

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

1979. It was narrated from Ibn 'Abbas, from Umm 'Ufaiq who gave two (grilled) lizards to her sister Maimoonah... a similar report.

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

1980. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) passed by two graves, and he said: "They are being punished, but they are not being punished for anything that was difficult to avoid. One of them did not protect himself from urine - Wakee' said: from his urine - and the other used to walk around spreading malicious gossip." He called for a palm branch, split it in two, then planted one piece on each grave. Then he said: "Perhaps it will be reduced for them so long as this does not dry out."
1981. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) passed by one of the gardens of Madinah and he heard the sound of two people being punished in their graves... and he quoted the same report. And he said: "... until this dries out" or "... so long as this does not dry out."

Comments: [Its isnad is saheeh, al-Bukhari (216) and Muslim (292)]

1982. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) cursed effeminate men and women who imitate men. He said: "Expel them from your houses." And the Messenger of Allah (ﷺ) expelled So and so, and 'Umar expelled So and so.

Comments: [Its isnad is saheeh, al-Bukhari (5886)]
throwing - and Ayyoob [one of the narrators] pointed to his ears and his throat, as if indicating earrings and necklaces.

Comments: [Its isnad is saheeh, al-Bukhari (1449) and Muslim (884)]

1984. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said with regard to the mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments]: “A portion of the diyah of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the diyah of a slave should be paid, commensurate with the extent to which he was still a slave.”

Comments: [Its isnad is saheeh]

1985. It was narrated that Ikrimah said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: “Fast when you see it and break the fast when you see it. And if it is too cloudy, complete the number [of days in the month] as thirty. And do not anticipate the month.” Hatim said: i.e., the number of days in Sha'ban.

Comments: [Saheeh]

1986. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) moved on from 'Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position when
he was raising his hands, and they were no higher than his head. Then he moved on at a measured pace until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. And he continued to recite the Talbiyah until he stoned Jamratal-'Aqabah.

Comments: [Its isnad is saheeh]

1987. It was narrated from Habeeb bin Shihab: My father told me: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said, on the day he addressed the people in Tabook: “There is no one among the people who is better than a man who holds on to his horse's head and wages jihad for the sake of Allah, may He be glorified and exalted. And avoid the evil that people do. And there is no one is who is better than one who is out in the desert and enjoying the blessings of Allah, honouring his guest and giving him his due.”

Comments: [Its isnad is saheeh]

1988. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) ate some meat from the shoulder (of an animal), then he prayed and did not do wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (207) and Muslim (354)]

1989. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade the milk of a...
sheep that feeds on filth, (the meat of) an animal that has been used for target practice, and drinking from the mouth of a waterskin.

Comments: [Its isnad is saheeh]

1990. It was narrated that Tawoos said: I was with Ibn ‘Abbas, when Zaid bin Thabit said: Are you ruling that a menstruating woman may leave before the last thing she does is to circumambulate the House? Ibn ‘Abbas said: Yes. Thabit said: Do not do that. Ibn ‘Abbas said: Why not? Go and ask So and so, the Ansari woman, whether the Messenger of Allah (ﷺ) told her to do that? Zaid came back to Ibn ‘Abbas smiling and said: I see that you were telling the truth.

Comments: [Its isnad is saheeh, Muslim (1328)]

1991. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “There is no migration after the conquest, but there is jihād and good intentions, and if you are asked to mobilize then do so.”

Comments: [Its isnad is saheeh, al-Bukhari (2783) and Muslim (1383)]

1992. It was narrated from Ibn ‘Abbas - Sufyan said: I think it must be from the Prophet (ﷺ) - “Bring me a Book (revealed before this), or some trace of knowledge” [al-Ahzaf 46:4]. He said: “The calligraphy.”
1993. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to recite in Fajr prayer on Fridays “Alif lam meem Tanzeel” (i.e., Soorat as-Sajdah) and “Hal ata” [i.e., Soorat al-Insan]; and in Jumu'ah prayer (he used to recite Soorat) al-Jumu'ah and “Idha ja’akal-Munafigoon” [i.e., Soorat al-Munafigoon].

Comments: [Its isnad is saheeh]

1994. ‘Umar bin ‘Ata’ bin Abul-Khuwar narrated: I heard Ibn ‘Abbas say: The Messenger of Allah (ﷺ) ate food that had been changed by fire, then he prayed and did not do wudoo’.

Comments: [Its isnad is saheeh]

1995. It was narrated that Ibn ‘Abbas said: We travelled with the Messenger of Allah (ﷺ) between Makkah and Madinah, and he prayed two rak’ahs, not fearing anyone but Allah.

Comments: [A saheeh hadeeth; its isnad is da’eef]

1996. It was narrated that Moosa bin Salamah said: I said to Ibn ‘Abbas: If you do not catch up with...
the prayer in the mosque, how many (rak’ahs) do you pray in al-Batha’? He said: Two rak’ahs. That is the way of the Prophet (ﷺ).

Comments: [Its isnad is saheeh, Muslim (688)]

1997. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) used to say in his du’ā: “O Lord, help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me. O Lord, make me grateful to You, make me remember You much, make me fearful of You, obedient to You, humble before You and turning to You. O Lord, accept my repentance and wash away my sins, answer my supplication, make my proof firm, guide my heart, make my tongue speak the truth, and remove resentment from my heart.

Comments: [A saheeh hadeeth]

1998. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) would fast until we thought that he would never break his fast, and he would not fast until we thought that he would never fast. And he never fasted any month in full since he came to Madinah except Ramadan.
1999. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: “This and this are the same [with regard to diyah]” - the pinkie finger and the thumb.”

Comments: [Its isnad is saheeh, al-Bukhari (6895)]

2000. It was narrated from Ibn 'Abbas that the Prophet (صلى الله عليه وسلم) said: “No man ever learns anything about astrology but he also learns a branch of witchcraft; whoever learns more (of the former) learns more (of the latter).”

Comments: [Its isnad is saheeh]

2001. Ibn 'Abbas narrated that the Prophet (صلى الله عليه وسلم) said: “If [a person] thinks of doing a good deed then does it, it will be recorded as ten, and if he does not do it, it will be recorded as one hasanah. If he thinks of doing a bad deed and does it, it will be recorded as one sayyai’ah, and if he does not do it, it will be recorded as one hasanah.”

Comments: [A saheeh hadeeth]

2002. It was narrated from Ibn 'Abbas that the Messenger of Allah (صلى الله عليه وسلم) ate some meat or a bone with meat on it, then he prayed and did not touch water [do wudu’].
2003. It was narrated from Ibn ‘Abbas that a sheep belonging to Maimoonah died, and the Messenger of Allah (ﷺ) said: “Why don’t you make use of its skin? Why don’t you tan it, because that will purify it?”

Comments: [Its isnad is saheeh, Muslim (364)]

2004. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) offered the Eid prayer with no adhan or iqamah.

Comments: [Its isnad is saheeh]
Comments: [Its isnad is saheeh, al-Bukhari (1953) and Muslim (1148)]

2006. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) cursed women who imitate men and effeminate men, and he said: “Expel them from your houses.” The Messenger of Allah (ﷺ) expelled So and so, and ‘Umar expelled So and so.

Comments: [Its isnad is saheeh, al-Bukhari (5886)]

2007. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) drank some milk then he rinsed out his mouth and said: “It is somewhat greasy.”

Comments: [Its isnad is saheeh, al-Bukhari (211) and Muslim (358)]

2008. It was narrated that Ibn ‘Abbas said: Abu Talib fell sick; Quraish came to visit him, as did the Messenger of Allah (ﷺ). There was a place by his head for a man to sit, and Abu Jahl went and sat there. They said: The son of your brother is criticizing our gods. He said: Why are your people complaining about you? He said: “O uncle, I want them to affirm one word by means of which the Arabs will submit to them and the non-Arabs will pay the jizyah to them.” He said: What is it? He said: “La ilaha illallah.” They stood up and said: Has he made the gods all into One God? Then the verse “‘Has he made
the alrhah (gods) (all) into One ilah (God - Allah). Verily, this is a curious thing!” [Sad 38:5] was revealed.

Comments: [Its isnad is da'eef and Yahya bin Umarah is unknown]

2009. It was narrated from 'Uyainah bin 'Abdur-Rahman: My father told me: A man came to Ibn 'Abbas and said: I am a man from Khurasan, and our land is a cold land. He mentioned different types of drinks. He [Ibn 'Abbas] said: Avoid that which intoxicates of raisins, dates or anything else. He said: What do you say about drinks [nabeedh] made in earthenware vessels? He said: The Messenger of Allah (ﷺ) forbade nabeedh made in earthenware vessels.

Comments: [Its isnad is saheeh]

2010. Ibn Abi Mulaikah narrated that Ibn 'Abbas told him that the Prophet (ﷺ) said: “It is as if I can see him, a pigeon-toed black man, dismantling it stone by stone,” meaning the Ka'bah.

Comments: [Its isnad is saheeh, al-Bukhari (1595)]

2011. It was narrated that Abu Ghatafan said: I saw Ibn 'Abbas doing wuroo' and he said: The Prophet (ﷺ) said: “Rinse your nose thoroughly twice or three times.”
Comments: [Its isnad is qawi]

2012. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) 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.”

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

2013. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) said: “I have been supported with the east wind and ‘Ad were destroyed by the west wind.”

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

2014. ‘Amr bin Deenar narrated that Abush-Sha’tha’ told him that Ibn ‘Abbas told him, that the Prophet (ﷺ) got married when he was in ihram.

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

2015. ‘Amr bin Deenar narrated that Abush-Sha’tha’ told him that Ibn ‘Abbas told him that he heard the Messenger of Allah (ﷺ) deliver a speech in which he said: “Whoever cannot find an izar but can find pants, let him put them on, and whoever cannot find
sandals but can find leather slippers (khuffain), let him put them on.” I said: Did he not say to cut them down? He said: No.

Comments: [Its isnad is saheeh, al-Bukhari (1841) and Muslim (178)]

2016. It was narrated from ‘Abbas that the Messenger of Allah (ﷺ) defecated, then ate, and he did not touch water (i.e., do wudoo’).

Comments: [Its isnad is saheeh, Muslim (374)]

2017. It was narrated from Ibn ‘Abbas: Revelation came to the Prophet (ﷺ) when he was forty-three; he stayed in Makkah for ten years and in Madinah for ten years, and he died when he was sixty-three.

Comments: [Its isnad is saheeh]

2018. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) enjoined this zakah, such and such, and half a sa’ of wheat.

Comments: [Its isnad is da’eef]

2019. It was narrated that Abu Jamrah said: I heard Ibn ‘Abbas say: The Prophet (ﷺ) prayed thirteen rak‘ahs at night.
2020. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas say: The delegation of 'Abdul-Qais came to the Messenger of Allah (ﷺ) and the Messenger of Allah (ﷺ) said: “Who is this delegation?” or: “Who are these people?” They said: Rabee’ah. He said: “Welcome to the delegation - or: to the people - who were neither humiliated nor do they have any regrets.” They said: O Messenger of Allah, we have come to you from a far-off land, and between us and you there is this tribe of the kuffar of Mudar. We can only come to you during a sacred month, so give us a clear command by which we may enter Paradise and which we can tell to those whom we have left behind. And they asked him about drinks. He enjoined four things upon them and forbade them to do four. He enjoined them to believe in Allah alone and said, “Do you know what believing in Allah alone means?” They said: Allah and His Messenger know best. He said: “(It means) testifying that there is no god but Allah alone and that Muhammad is the Messenger of Allah (ﷺ), establishing regular prayer, paying zakah, fasting Ramadan and giving one-fifth (khumus) of the war booty.” And he forbade them to use gourds, green glazed pitchers, hollowed-out stumps or varnished jars - perhaps he said [another type of] varnished jars - and he said:
“Remember this and tell it to those whom you have left behind.”

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

2021. It was narrated that Ibn ‘Abbas said: A red velvet cloth was placed in the grave of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (967)]

2022. It was narrated that Ibn ‘Abbas said: It was said to the Messenger of Allah (ﷺ), when he had finished with Badr: You should go after the caravan [of Quraish]; there is nothing to prevent you getting it. Then al-‘Abbas bin ‘Abdul-Muttalib called out to him, saying: You cannot have it. He said: “Why not?” He said: Allah only promised you one of the two parties (cf. al-Anfal 8:7), and He has given you what He promised you.

Comments: [At-Tirmidhi said: A saheeh hasan hadith, Al-Hakim said: Its isnad is saheeh]

2023. It was narrated that Ibn ‘Abbas said: A man of Banu Sulaim passed by a group of the Companions of the Messenger of Allah (ﷺ), driving some sheep of his, and greeted them with salam. They said: He only greeted us with salam so as to protect himself
from us. So they went and killed him, and brought his sheep to the Messenger of Allah (ﷺ). Then this verse was revealed: "O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth).” [an-Nisa’ 4:94].

Comments: [Saheeh because of corroborating evidence]

2024. It was narrated that Tawoos said: A man came to Ibn ‘Abbas and asked him - Sulaiman bin Dawood said: Shu‘bah told us: ‘Abdul-Malik told us: I heard Tawoos say: A man asked Ibn ‘Abbas about the meaning of the verse in which Allah says: “Say (O Muhammad (ﷺ)): ‘No reward do I ask of you for this except to be kind to me for my kinship with you’” [ash-Shoora 42:23]. Sa‘eed bin Jubair said: [It refers to] the relatives of Muhammad (ﷺ). Ibn ‘Abbas said: You have been too hasty (to understand the meaning). There was no clan of Quraish but the Messenger of Allah (ﷺ) had ties of kinship with them. Then this verse was revealed: “Say (O Muhammad (ﷺ)): ‘No reward do I ask of you for this except to be kind to me for my kinship with you’” [ash-Shoora 42:23], [meaning], will you not uphold ties of kinship between me and you?

Comments: [Its isnad is saheeh, al-Bukhari (3497)]

2025. ‘Ata’ said: I heard Ibn ‘Abbas say: The Messenger of Allah (ﷺ) said to a woman of the
Ansar - Ibn 'Abbas named her but I have forgotten her name - “What kept you from doing Hajj with us this year?” She said: O Prophet of Allah, we only have two camels. Abu So and so and his son - meaning her husband and son - rode one camel and left us a camel to bring water. The Prophet (ﷺ) said: “When Ramadan comes, do 'Umrah, because 'Umrah in [Ramadan] is equivalent to Hajj.”

Comments: [Its isnad is saheeh, al-Bukhari (1782) and Muslim (1256)]

2026. It was narrated from 'A’ishah and Ibn ‘Abbas that Abu Bakr kissed the Prophet (ﷺ) after he died.

Comments: [Its isnad is saheeh, al-Bukhari (4455)]

2027. It was narrated from Ibn ‘Abbas from the Prophet (ﷺ): “The people will be gathered naked, barefoot and uncircumcised, and the first one to be clothed will be Ibraheem (ﷺ). Then he recited: “As We began the first creation, We shall repeat it” [al-Anbiya’ 21:104].

Comments: [Its isnad is saheeh, al-Bukhari (3349) and Muslim (2860)]

2028. Salamah bin Kuhail said: I heard Abul-Hakam say: I asked Ibn ‘Abbas about nabeedh made in earthenware vessels and he said:
The Messenger of Allah (ﷺ) forbade nabeedh made in earthenware vessels and gourds. And he said: Whoever would like to regard as haram what Allah and His Messenger forbade, let him regard nabeedh as haram.

Comments: [Its isnad is saheeh]

2029. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (ﷺ) trotted (raml) around the House and that it 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: The Messenger of Allah (ﷺ) trotted around the House but it is not Sunnah. The Messenger of Allah (ﷺ) and his Companions came [to Makkah] when the mushriikeen were on Mount Qu’aiq’i’an and he heard that they were saying that they [the Muslims] were emaciated, so he told them to trot in order to show them [the mushriikeen] that they had strength.

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

2030. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) cursed women who visit graves and those who build mosques over them and set up lamps on them.

Comments: [Hasan because of corroborating evidence; this is a da’eeef isnad]
2031. Abu Hasan, the freed slave of Abu Nawfal, narrated that he asked Ibn `Abbas about a slave woman who is married to a slave man and divorces her twice (two *talaqs*), then they are both manumitted: can he propose to her? He said: Yes, the Messenger of Allah (ﷺ) passed a verdict to that effect.

**Comments:** [Its *isnad* is *da`eef* and Umar bin Mu`attib is *da`eef*]

2032. It was narrated from Ibn `Abbas, from the Prophet (ﷺ) about one who has intercourse with his wife when she is menstruating: “Let him give a dinar or half a dinar in charity.” `Abdullah said: My father said: And neither `Abdur-Rahman nor Bahz attributed it to the Prophet (ﷺ).

**Comments:** [Saheeh *ma`qoof*]

2033. It was narrated that Ibn `Abbas said: The Messenger of Allah (ﷺ) said: “If a person speaks on a Friday when the *imam* is delivering the *khutbah*, he is like a donkey carrying books (without understanding them). And the one who tells him, ‘Be quiet,’ has no *jumu`ah*.”

**Comments:** [Its *isnad* is *da`eef* and Mujalid is *da`eef*]
2034. It was narrated that Ibn ‘Abbas said: People should reduce it [the bequest] from one third to one quarter [of the estate], because the Messenger of Allah (ﷺ) said: “One third is a lot.”

Comments: [Its isnad is saheeh, al-Bukhari (2743) and Muslim (1629)]

2035. It was narrated from Sa‘eed bin Jabir that a man came to Ibn ‘Abbas and said: The Prophet (ﷺ) received Revelation for ten years in Makkah and ten years in Madinah. He said: Who is saying that? He received Revelation in Makkah for fifteen years and in Madinah for ten years and sixty-five days or more.

Comments: [Perhaps this report is the abominable action of al-Ala bin Salih]

2036. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said in his Farewell Sermon: “O people, what day is this?” They said: This is a sacred day. He said: “What land is this?” They said: This is a sacred land. He said: “What month is this?” They said: This is a sacred month. He said: “Your wealth, your blood and your honour are sacred to you, as sacred as this day of yours, in this land of yours and in this month of yours.” Then he repeated it several times, then he looked up to the heavens and said: “O Lord, have I conveyed (the message)?” several times. And Ibn ‘Abbas said: By Allah,
this is advice for the sake of Allah. Then he said: “Let those who are present convey it to those who are absent. Do not go back to being disbelievers after I am gone, striking one another’s necks.”

Comments: [Its isnad is saheeh, al-Bukhari (1739)]

2037. Moosa bin Muslim at-Tahhan as-Sagheer narrated: I heard ‘Ikrimah attributing the hadeeth, as I think, to Ibn ‘Abbas. He said: The Messenger of Allah (ﷺ) said: “Whoever leaves snakes alone out of fear of their pursuit is not one of us. We have not made peace with them since we fought them.”

Comments: [Its isnad is saheeh]

2038. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) used to recite in the first rak‘ah of Fajr prayer: “We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham)...” [al-Baqarah 2:136] to the end of the verse; and in the second rak‘ah he would recite: “we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)” [Al’Imran 3:52].

Comments: [Its isnad is saheeh, Muslim (727)]

2039. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) went out humbly, beseeching, with humbleness, wearing shabby clothes and walking at a measured pace, then he led the people in praying two
rak'ahs, like the Eid prayer, and he did not deliver a khutbah like this khutbah of yours.

Comments: [Its isnad is hasan]

2040. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) left Makkah, 'Ali took the daughter of Hamzah with him; 'Ali, Ja'far and Zaid disputed concerning her (i.e., who would take care of her) and referred their dispute to the Messenger of Allah (ﷺ). 'Ali said: She is the daughter of my paternal uncle and I brought her with me. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me. Zaid said: She is the daughter of my brother - Zaid had become the brother of Hamzah when the Messenger of Allah (ﷺ) established bonds of brotherhood [among the believers, after the Hijrah to Madinah]. The Messenger of Allah (ﷺ) said to Zaid: "You are my mawla and her mawla." He said to 'Ali: "You are my brother and my Companion." And he said to Ja'far: "You resemble me physically and in attitude. And she should stay with her maternal aunt."

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

2041. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas about selling wine and he said: The Messenger of Allah (ﷺ) had a friend from Thaqeef, or from Daws. He met
him in Makkah during the year of the conquest, and brought a skin of wine to give him as a gift. The Messenger of Allah (ﷺ) said: “O Father of So and so, don’t you know that Allah has forbidden it?” The man turned to his slave and said: Go and sell it. The Messenger of Allah (ﷺ) said: “O Father of So and so, what did you tell him to do?” He said: I told him to sell it. He said: “The One Who forbade drinking it also forbade selling it.” So he instructed that it be poured away in al-Batha’.

Comments: [A saheeh hadeeth]

2042. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) used to review the Qur’an with Jibreel (_asc) every Ramadan, and the morning after the night in which he reviewed it, he would be more generous than the blowing wind; he was not asked for anything but he gave it. In the month (of Ramadan) after which he died, he reviewed it with him twice.

Comments: [A saheeh hadeeth, al-Bukhari (6) and Muslim (2308)]

2043. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said to Jibreel (_asc): “What kept you from visiting us more than you visited us? Then the
verse “And we (angels) descend not except by the Command of your Lord...” [Maryam 19:64] was revealed.

Comments: [Its isnad is saheeh, al-Bukhari (3218)]

2044. It was narrated that ‘Ata’ said: We attended the funeral of Maimoonah, the wife of the Prophet (ﷺ), in Sarif, with Ibn ‘Abbas. Ibn ‘Abbas said: This is Maimoonah, so when you lift up the bier, do not shake it or make it wobble, because the Messenger of Allah (ﷺ) had nine wives and he used to divide his time between eight, and did not give a share of his time to one. ‘Ata’ said: The one to whom he did not give a share of his time was Safiyyah.

Comments: [Its isnad is saheeh, al-Bukhari (5067) and Muslim (1465)]

2045. It was narrated that Ibn ‘Abbas said: What the Messenger of Allah (ﷺ) mostly recited in the two rak’ahs before Fajr was: “We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham) Isma’il (Ishmael)...” [al-Baqarah 2:136] to the end of the verse, and: “we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)” [Al ‘Imran 3:52].

Comments: [Its isnad is saheeh, Muslim (727)]

2046. ‘Uthman bin al-Hakam said: I asked Sa’eed bin Jubair about fasting in Rajab: what do
you think about it? He said: Ibn ‘Abbas told me: The Messenger of Allah (ﷺ) would fast until we thought that he would not break his fast, and he would refrain from fasting until we thought that he would not fast.

Comments: [Its isnad is saheeh]

2047. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “The best of your kohl is antimony: it makes the vision clear and causes hair to grow.”

Comments: [Its isnad is qawwi]

2048. It was narrated that Sa‘eed bin Jubair said: Ibn ‘Abbas met me and said: Have you got married? I said: No. He said: Get married. Then he met me after that and said: Have you got married? I said: No. He said: Get married, for the best of this ummah is the one who has the most wives.

Comments: [Saheeh because of corroborating evidence]

2049. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “If you send out the (hunting) dog and it eats some of the prey, do not eat it for he only caught it for himself. But if you send him out and he kills (the prey) but does not eat any of it,
then eat it, for he killed it for his master.”

Comments: [Saheeh because of corroborating evidence; its isnad is da’eeef]

2050. It was narrated that Ibn ‘Abbas said: I heard the Messenger of Allah (ﷺ) say: “There are three things that are obligatory for me and are voluntary for you: Witr prayer, offering sacrifice and Duha prayer.”

Comments: [Its isnad is da’eeef, Abu Janab al-Kalbi is da’eeef]

2051. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) moved on from Muzdalifah before the sun rose.

Comments: [Its isnad is saheeh]

2052. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “Seek it [Lailatal-Qadr] in the last ten days, on the twenty-ninth or the twenty-fifth or the twenty-seventh.”

Comments: [Its isnad is saheeh, al-Bukhari (2021)]

traction: صحيح لم يسمع من ابن عباس.

خلاف: صحيح لغيره، وهذا إسناد ضعيف، إبراهيم نغفي لم يسمع من ابن عباس.

2050- حَدَّثَنَا أَبُو جَالِدٍ شَجَاعُ بْنُ الْوَلِيدٍ عَنْ أَبِي جَابِرَ الكَلْبِي، عَنْ عُبَيْدٍ، عَنْ أَبِي عُبَاسِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "فَلَا تُخْلَفُنَّ عَلَيْكُمْ نِيَاتُكُمْ، وَهُنَّ لَكُمْ تَرَكُّ النِّيَاتُ، وَالْخَلْفُ." [الясر: 2916] 2916, 2917 [1981]

traction: إسناد ضعيف، أبو جابر الكلبي ضعيف.

2051- حَدَّثَنَا أَبُو خَالِدٍ سَهْيَانُ بْنُ خِيَانَ، عَنْ أَبِي عُبَاسِ، عَنْ يَعْيَةٍ، عَنْ أَبِي عُبَاسِ، أَنَّ النَّبِيَّ ﷺ أَفَاضَ بِنِمْ مُذْقَاءٍ قَالَ طَلَّعُ السُّنَّمِ. [رَاجَعُ: 84]

traction: إسناد صحيح.

2052- حَدَّثَنَا إِسْحَاَبُ بْنُ إِبْرَاهِيمِ، أَخْبَرَنَا أَبُو جَالِدٍ عَنْ عُبَيْدٍ، عَنْ أَبِي عُبَاسِ، قَالَ: رَسُولُ اللَّهِ ﷺ قَالَ: "نَحْيَةٌ لِي فِي الْوَارِجِ، فِي نَاسِيَةٍ، أُذْهِبُهَا فِي نَفْسِي، أُذْهِبُهَا فِي نَفْسِي." [رَاجَعُ: 3456, 2524, 2520, 2541, 2961, 2981]
2053. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) did not fight any people until he called them [to Islam first].

Comments: [A saheeh hadith]

2054. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to enjoin his daughters and wives to go out on the two Eids.

Comments: [Saheeh because of corroborating evidence]

2055. It was narrated that Ibn 'Abbas said: When the Prophet (ﷺ) fell sick, he instructed Abu Bakr to lead the people in prayer. Then he felt a little better so he came out, and when Abu Bakr realised he was there, he wanted to step back. But the Prophet (ﷺ) gestured to him and sat down to the left of Abu Bakr, and he started to recite from where Abu Bakr had left off.

Comments: [Its isnad is saheeh]

2056. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) stoned the Jamrah, Jamratal-'Aqabah, on the Day of Sacrifice, riding.

Comments: [Saheeh because of corroborating evidence]
2057. It was narrated that Ibn ‘Abbas said: Do not criticize the one who fasts when travelling or the one who does not fast, for the Messenger of Allah (ﷺ) fasted whilst travelling and did not fast.

Comments: [Its isnad is saheeh, Muslim (1113)]

2058. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) sent word to the people of a village four parasangs away - or he said: two parasangs - on the day of ‘Asa’urah, telling everyone who had eaten not to eat for the rest of the day, and telling those who had not eaten to complete the day fasting.

Comments: [Saheeh, because of corroborating evidence; this is a di’eef isnad]

2059. It was narrated from Ibn ‘Abbas that a man came as a Muslim at the time of the Messenger of Allah (ﷺ), then his wife came as a Muslim after him, and he said: O Messenger of Allah, she became Muslim with me. So the Prophet (ﷺ) told her to go back to him.

Comments: [Its isnad is da’eef]

2060. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) commanded us to do wudoo’ properly.
2061. It was narrated from Ibn `Abbas that the Messenger of Allah (ﷺ) prayed on a reed mat.

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

2062. It was narrated that `Abdur-Rahman bin `Abis said: I said to Ibn `Abbas: Were you present on Eid with the Messenger of Allah (ﷺ)? He said: Yes; were it not for my being close to him, I would not have been present because I was too young. He said: The Messenger of Allah (ﷺ) came out and prayed two rak'ahs at Dar Katheer bin as-Salt, then he delivered the khutbah. And he did not mention any adhan or iqamah.

Comments: [Its isnad is saheeh]

2063. It was narrated that Ibn `Abbas said: The Messenger of Allah (ﷺ) offered the fear prayer in Dhu Qarad - land belonging to Banu Sulaim. The people formed two rows behind him: one row facing the enemy and one row behind him. He led the row that was behind him in praying one rak'ah, then they moved back to where the others were and the others took their places, then he
led them in praying another rak‘ah.

Comments: [Its isnad is saheeh]

2064. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) enjoined prayer when travelling and not travelling. Just as (nafl) prayers are offered when not travelling, before and after (the obligatory prayer), they should also be offered when travelling, before and after (the obligatory prayer).

Comments: [Its isnad is hasan]

2065. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “I was commanded to pray two rak‘ahs of Duha and Witr, but that is not obligatory for you.”

Comments: [Its isnad is da‘eeef]

2066. It was narrated from Ibn ‘Abbas that when the Prophet (ﷺ) recited “Glorify the Name of your Lord, the Most High” [al-A‘la 87:1], he would say: “Glory be to my Lord, the Most High.”

Comments: [Saheeh mawqoof]

2067. It was narrated that Ibn ‘Abbas said: When the Messenger of Allah (ﷺ) passed by Wadi
‘Usfan, when he went for Hajj, he said: “O Abu Bakr, what wadi is this?” He said: Wadi ‘Usfan. He said: “Hood and Salih passed through it on red camels, with reins of palm fibres. Their izars were woollen striped cloaks and their rida’s were woollen garments. They were reciting the Talbiyah, performing pilgrimage to the Ancient House.”

Comments: [Its isnad is da’eeef]

2068. It was narrated from Ibn ‘Abbas that dates would be soaked for the Prophet (ﷺ) on the night before Thursday, and he would drink it on Thursday and Friday. - [The narrator] said: And I think he said: on Saturday. - Then when the time for ‘Asr came, if any of it was left over, he would give it to the servants or order that it be poured away.

Comments: [Its isnad is saheeh, Muslim (2004)]

2069. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “Whoever speaks about the Qur’an without knowledge, let him take his place in Hell.”

Comments: [Its isnad is da’eeef because of the weakness of Abdul-A’la ath-Thanlabi]

2070. It was narrated that Ibn ‘Abbas said: When this verse was revealed: “... 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], their hearts were filled with distress as never before. The Prophet (ﷺ) said: "Say: We hear and we obey and submit." Then Allah instilled faith in their hearts and He revealed: The Messenger (Muhammad (ﷺ)) believes in what has been sent down to him from His Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).’ 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. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawla (Patron, Supporter and Protector) and give us victory over the disbelieving people’’ [al-Baqarah 2:285, 286].

Comments: [Its isnad is saheeh, Muslim (126)]

2071. It was narrated from Ibn ‘Abbas that when the Messenger
of Allah (ﷻ) sent Mu‘adh bin Jabal to Yemen, he said: "You are going to some of the People of the Book. Call them to bear witness that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them five prayers each day and night. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them charity (zakah) to be taken from their rich and given to their poor. If they obey you in that, beware of taking the best of their wealth, and fear the supplication of one who has been wronged, for there is no barrier between it and Allah, may He be glorified and exalted."
2074. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) addressed the people wearing a large turban.

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

2075. It was narrated from Muhammad bin ‘Abdullah bin ‘Amr bin ‘Uthman, from his mother Fatimah bint Husain, that she heard Ibn ‘Abbas say: The Messenger of Allah (ﷺ) said: “Do not keep staring at lepers.”

Comments: [Its isnad is da’eeef]

2076. It was narrated that Ibn ‘Abbas said: I wish that the people would reduce one-third to one-quarter when making bequests, because the Prophet (ﷺ) said: “One third is a lot.”

Comments: [Its isnad is saheeh, al-Bukhari (2743) and Muslim (1629)]

2077. It was narrated that ‘Amir bin Wathilah said: I said to Ibn ‘Abbas: Your people are saying that the Messenger of Allah (ﷺ) trotted (raml- around the Ka’bah) and that it is Sunnah. He said: My people are telling the truth and they are lying. The Messenger of Allah (ﷺ) trotted (around the
Ka’bah) but it is not Sunnah. He came [to Makkah] when the mushrikeen were on Mount Qu’aqi’an and saying that they [the Muslims] were emaciated and exhausted, so he told them to trot around the House in order to show them [the mushrikeen] that they were not exhausted.

Comments: [Its isnad is saheeh]

2078. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said to Jibreel (ـ): “What kept you from visiting us more than you visited us? Then the verse “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.” [Maryam 19:64] was revealed.

Comments: [Its isnad is saheeh, al-Bukhari (3218)]

2079. It was narrated from Ibn ‘Abbas that among the animals that the Prophet (ﷺ) sacrificed was a camel that had belonged to Abu Jahl, and it had a nose ring of silver.

Comments: [Hasan]

2080. It was narrated from Ibn ‘Abbas that some cheese was brought to the Prophet (ﷺ) and his Companions started hitting it with sticks. The Messenger of Allah (ﷺ) said: “Put the knife through it, mention the name of Allah, and eat.”
Comments: [Hasan because of corroborating evidence. This is a da’eef isnad because of the weakness of Jabir]

2081. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “I have been commanded to pray Duha and Witr, but it is not obligatory [for you].”

Comments: [Its isnad is da’eef because of the weakness of Jabir al-Ju’fi]

2082. It was narrated that Ibn ‘Abbas said: We, the young ones of the clan of Banu ‘Abdul-Muttalib, came to the Messenger of Allah (ﷺ), riding red camels of ours, from Muzdalifah - Sufyan said: at night - and he started to pat our thighs and say: “My young ones, do not stone the Jamrah until the sun rises.” Sufyan added: Ibn ‘Abbas said: I do not think that anyone with any sense would stone the Jamrah until the sun has risen.

Comments: [A saheeh hadeeth, and its isnad is interrupted]

2083. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) got up at night and relieved himself, then he washed his face and hands and went back to sleep.

Comments: [Its isnad is saheeh, al-Bukhari (138) and Muslim (763)]
2084. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) slept until he breathed deeply, then he got up and prayed and did not do wudoo’.

Comments: [See the previous report]

2085. It was narrated that al-Hasan - i.e., al-Urani - said: Ibn ‘Abbas said: We do not know whether the Messenger of Allah (ﷺ) recited Qur’an in Zuhr and ‘Asr, but we recite it.

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

2086. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) said: “I looked into Paradise and saw that most of its people are the poor. And I looked into Hell and saw that most of its people are women.”

Comments: [Its isnad is saheeh]

2087. It was narrated that ‘Amr bin Deenar said: I heard Ibn ‘Umar say: We used to lease land in return for a share of the crop (mukhabarah), and we did not see anything wrong with that, until Rafi’ bin Khadeej said that the Messenger of Allah (ﷺ) had forbidden that. ‘Amr said: I mentioned that to Tawoos and Tawoos said: Ibn ‘Abbas said: Rather the Messenger of Allah (ﷺ) said was: “For one of you to give land to his brother is better for him
than if he were to take a set amount (of the produce) in rent for it.”

Comments: [Its isnad is saheeh, al-Bukhari (2330) and Muslim (1550)]

2088. It was narrated that Ibn ‘Abbas said: When the prohibition on khamr (alcohol) was revealed, they said: O Messenger of Allah, what about our brothers who died, and they used to drink it? Then the verse “Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)...” [al-Ma’idah 5:93 - to the end of the verse] was revealed.

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad]

2089. It was narrated that Ibn ‘Abbas said: We, the young ones of the clan of Banu ‘Abdul-Muttalib, came to the Messenger of Allah (ﷺ) from Muzdalifah at night, riding red camels of ours. He started to pat our thighs and say: “My young ones, do not stone the Jamraah until the sun rises.”

Comments: [Saheeh because of corroborating evidence. It is a repeat of 2082].

2090. It was narrated that Ibn ‘Abbas said: When you have stoned the Jamraah, 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?

، 2088 - حذَّنا وَكَبِيعَ: حَذَّنا إِسْرَائِيلٌ عَن مِّلَامٍكِ، عَن حوْكَمٍ، عَن ابْنِ عَبَّاسٍ قَالَ: لَمَّا زَرَّ عِرْقَمَ الْلَّهِ، قَالُوا: يَا رَسُولُ اللَّهِ، كُفِّفْ بِإِخْوَاتِنَا الْذِّيْنَ مَاتَنَا وَهُمْ يَرْبِدُونَهَا، فَزَرَّتْ أَهْلُ الْأَلْبَيْنَاءِ عَلَى الْبَارِيَةِ، كَأَسْتَرَكَنَّهَا وَكَسِيَّةُ الْعُفَّ، مَعَانٍ فِي أَنَّهَا لَمْ تُعْجَبْهَا إِلَّا أَهْلُ الْأَلْبَيْنَاءِ (السَّانِدَةِ): 93. [انظر: 2774، 2652، 2496]}

تخريج: صحيح صحيح، وهو رواية سماك عن حكمة فيها اضطراب.

2089 - حذَّنا وَكَبِيعَ: حَذَّنا زَفَانٍ عَنْ سَلَيْلَةٍ، عَنَ الحَنْسِ الْعَلْقِي، عَن ابْنِ عَبَّاسٍ قَالَ: قَدْحَنَ نَزَّ رَسُولُ اللَّهِ ﷺ، أَسْتَرَكَنَّهَا أَهْلُ الْأَلْبَيْنَاءِ، مِنْ يُحْمِرُ بِالْبَلْدَةِ عَلَى حَمْرَائِتِهَا، فَزَرَّلَّ فِي طُثْرِ أَخْذَانِ وَتَرْكُ: أَذْمَهُ، لَا تُؤْمِنُوا الْجَمْرَةَ حَتَّى تُطَلَّعَ النَّمْسُ (رامع: 2087)。

تخريج: حديث صحيح، وهذا إسnad الحسن الصريح لم يدرك ابن عباس.

2090 - حذَّنا وَكَبِيعَ: حَذَّنا زَفَانٍ عَنْ سَلَيْلَةٍ، عَنَ الحَنْسِ الْعَلْقِي، عَن ابْنِ عَبَّاسٍ قَالَ: قَدْحَنَ نَزَّ رَسُولُ اللَّهِ ﷺ، إِذَا زَرَّ مِنْ لَمَّا كَفَّرَ، فَقَالَ خَلَفْتُمْ أَلْمَانِي إِلَّا النَّسَاءَ، فَقَالَ رَجُلٌ وَطَبِيبٌ قَالَ: ابْنِ عَبَّاسٍ: أَنَا، فَقَالَ رَأَايَتُ رَسُولُ اللَّهِ ﷺ، بَحْضُرُ رَأْسُهُ.
2091. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) was treated with cupping in the two veins on the neck, and between his shoulders.

Comments: [Hasan, because of corroborating evidence and its isnad is da’eef because of the weakness of Jabir al-Jur‘fi]

2092. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) forbade mating a donkey with a mare.

Comments: [Its isnad is saheeh]

2093. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: A caravan came to Madinah and the Prophet (صلى الله عليه وسلم) bought something from it and earned a few Oqiqiyah (by selling it), which he shared out among the widows of Banu ‘Abdul-Muttalib, and he said: “I shall never buy anything for which I do not have the price.”

Comments: [Its isnad is da’eef]

2094. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) forbade the fee of a prostitute, the price of a dog and the price of alcohol.
2095. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) was praying and two young girls from Banu 'Abdul-Muttalib came and held onto his knees, and he separated them (the two girls).

Comments: [Its isnad is hasan; its men are thiqat, the men of al-Bukhari and Muslim]

2096. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) stood before us, exhorting us, and he said: "You will be gathered unto Allah barefoot, naked and uncircumcised. 'As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it" [al-Anbiya' 21:104]. The first of mankind to be clothed will be Ibrahim, the Close Friend of the Most Merciful (Khaleelur-Rahman). Then some of you will be taken to the left - Ibn Ja'far said; Some men of my ummah will be brought and taken to the left - and I shall say: 'My Lord, my companions!' but it will be said to me: 'You do not know what they introduced after you were gone; they kept turning on their heels since you left them.' And I shall say the same as the righteous slave
[Eesa] said: ‘And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise’ [al-Ma’idah 5:117].

Comments: [Its isnad is saheeh, al-Bukhari (3349) and Muslim (2860)]

2097. It was narrated that Ibn ’Abbas (ﷺ) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, things cross my mind, that I would rather fall from heaven than speak of them. The Prophet (ﷺ) said: “Allahu Akbar, Allahu Akbar, Allahu Akbar, praise be to Allah Who has reduced his (the Shaitan’s) plots to whispers.”

Comments: [Its isnad is saheeh]

2098. It was narrated that Ibn ’Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “If you have a dispute concerning the road, then make it seven cubits, and whoever builds a structure let him support it with his neighbour’s wall.”

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad]

2099. It was narrated from Ibn ’Abbas (ﷺ) that when the Prophet (ﷺ) moved on from ’Arafah, the people began to rush and he said -
or it was called out to them -: "It is not righteousness to make the horse or camel rush." He said: And I did not see any of these mounts raising its feet and rushing, until we reached Muzdalifah.

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

2100. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Nothing makes water najis."

Comments: [Saheeh because of corroborating evidence]

2101. It was narrated from Ibn ‘Abbas (ﷺ) that one of the wives of the Prophet (ﷺ) did ghusl for janabah and the Prophet (ﷺ) did ghusl or wudu’ with her left-over water.

Comments: [Saheeh because of corroborating evidence]

2102. It was narrated from Ibn ‘Abbas (ﷺ) that one of the wives of the Prophet (ﷺ) did ghusl from janabah, and the Prophet (ﷺ) did wudu’ with her left-over water. She said something about that to him and he said: "Nothing makes water najis (impure)."

Comments: [Saheeh because of corroborating evidence]

2103. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) kept away from his
wives for a month. When twenty-nine days had passed, Jibreel came to him and said: Your oath has been fulfilled; the month is over.

Comments: [Its isnad is saheeh]

2104. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) said: “Whoever has two sisters and is kind to them whilst they are with him, will enter Paradise because of them.” Muhammad bin ‘Ubaid said: “Anyone who has two daughters and treats them kindly so long as they are with him, Allah, may He be exalted, will admit him to Paradise.”

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

2105. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) did not fight any people until he had called them (to Islam).

Comments: [Its isnad is saheeh]

2106. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: “If I live - Rawh said: If I am still sound - until next year, I will definitely fast the ninth,” meaning the day before ‘Asha‘ura’.

Comments: [Its isnad is qawi]
2107. It was narrated that Ibn ‘Abbas (As) said: It was said to the Messenger of Allah (SAW): Which religion is dearest to Allah? He said: “Easy monotheism.”

Comments: [Saheeh because of corroborating evidence]

2108. It was narrated that Ibn ‘Abbas (As) said: The Messenger of Allah (SAW) was treated with cupping when he was in ihram; he was treated with cupping on his head. Yazeed said: Because of a pain he felt.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

2109. It was narrated that Ibn ‘Abbas (As) said: When the Prophet (SAW) died, his shield was being held in pledge by a Jewish man for thirty sa’s of barley that he took as provision for his family.

Comments: [Its isnad is saheeh]

2110. It was narrated that Ibn ‘Abbas (As) said: The Messenger of Allah (SAW) was sent - or the Qur'an was revealed to him - when he was forty years old, and he remained in Makkah for thirteen years and in Madinah for ten years. He said: And the Messenger of Allah (SAW) died when he was sixty-three years old.
2111. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to manumit any slaves who came to him, if they became Muslim before their masters, and on the day of at-Ta’if he manumitted two men.

Comments: [Its isnad is saheeh]

2112. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to seek refuge for Hasan and Husain, saying: “I seek refuge in the perfect words of Allah, from every devil and every poisonous reptile, and from every bad eye.” And he used to say: “Ibraheem used to seek refuge for Isma’eel and Ishaq with these words.”

Comments: [Its isnad is saheeh, al-Bukhari (3371)]

2113. It was narrated that Ibn ‘Abbas (ﷺ) said: A man saw a dream and came to the Prophet (ﷺ) and said: I dreamt that there was a cloud dripping with honey and ghee, and the people were picking it up and taking it: some took a lot, some took a little and some were in between that. And there was a rope connected to the sky - and on one occasion Yazeed said: As if it was let down from the sky - You took hold of it and
wanted to rise, and Allah lifted you up. Then a man came after you and took hold of it, wanting to rise, and Allah lifted him up. Then another man came after both of you and took hold of it, wanting to rise, and Allah lifted him up. Then a man came after you and took hold of it, but it was cut, then it was put back together for him and he wanted to rise, and Allah lifted him up. Abu Bakr said: Let me interpret it, O Messenger of Allah. He gave him permission, so he said: As for the cloud, it is Islam, and the honey and ghee are the sweetness of the Qur'an, some people read more, some less and some in between. The rope is the path you are on; you want to rise and Allah will lift you up. Then after you are gone there will be a man who follows your path; he will want to rise and Allah will lift him up. Then after the two of you are gone, there will be another man, who will hold on to the same (rope) as you did; he will want to rise and Allah will lift him up. Then after you there will be a man for whom it will be cut, then it will be put back together for him; he will want to rise and Allah will lift him up. He said: Did I get it right, O Messenger of Allah? He said: “You got some right and you got some wrong.”

He said: I swear that you should tell me. He said: “Do not swear.”

**Comments:** [A saheeh hadeeth, al-Bukhari (7046) and Muslim (2269)]
2114. It was narrated from Ibn ‘Abbas (رضي الله عنهم) that a man came to the Messenger of Allah (صلى الله عليه وسلم) ... and he narrated a similar report.

Comments: [Its isnad is saheeh, al-Bukhari (7046) and Muslim (2269)]

2115. It was narrated from Ibn ‘Abbas (رضي الله عنهم) that the Prophet (صلى الله عليه وسلم) 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 incorporated into Hajj until the Day of Resurrection.”

Comments: [Its isnad is saheeh, Muslim (1241)]

2116. It was narrated from Ibn ‘Abbas (رضي الله عنهم) that the Messenger of Allah (صلى الله عليه وسلم) came out to them when they were sitting, and said: “Shall I not tell you of the best of people in status?” They said: Yes, O Messenger of Allah. He said: A man who holds on to his horse’s head for the sake of Allah, until he dies or is killed. And shall I not tell you of the next best?” They said: Yes, O Messenger of Allah. He said: “A man who stays away in a mountain pass, establishing prayer and paying zakah, avoiding people’s evil. And shall I not tell you of the worst of people in status?” They said: Yes, O Messenger of Allah. He said: “The one who is urged for the sake of Allah to give, but he does not give.”
نفي كتاب الله ﷺ عن الخناص

2117. It was narrated from Ibn 'Abbas (®,) from the Prophet (ﷺ), that he said regarding the skins of dead animals: “Tanning takes away their badness, filth or impurity.”

Comments: [Hasan]

2118. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) circumambulated the Ka'bah on his camel, touching the Black Stone with his crooked stick, and he [did sa'y] between as-Safa and al-Marwah. And on one occasion Yazeed said: On his mount, touching the Black Stone.

Comments: [A saheeh hadith]

2119. Ibn 'Umar and Ibn 'Abbas attributed to the Prophet (ﷺ) the words: “It is not permissible for a man to give something then take it back, except a father with regard to what he gives to his son. The likeness of the one who gives something then takes it back is that of a dog that eats until it is full, then it vomits, then it goes back to its vomit.”

Comments: [Its isnad is hasan]
2120. It was narrated from Ibn 'Umar and Ibn 'Abbas (r) from the Prophet (ﷺ) that he said... and he narrated a similar report.
Comments: [Its isnad is hasan]

2121. It was narrated that Ibn 'Abbas (r) said: The Messenger of Allah (ﷺ) ordered 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]

2122. A similar report was narrated from Ibn 'Abbas (r), from the Prophet (ﷺ). A similar report with the same isnad was narrated by 'Abdul-Kareem Abu Umayyah.
Comments: [It is a repeat of the previous report]

2123. It was narrated from Ibn 'Abbas (r) that the Prophet (ﷺ) cursed effeminate men and women who imitate men, and he said: "Expel them from your houses." The Prophet (ﷺ) expelled So and so, and 'Umar expelled So and so."
Comments: [Its isnad is saheeh, al-Bukhari (5886)]

2124. It was narrated from Ibn 'Abbas (r) that Allah (may He be glorified and exalted) enjoined the
duty of prayer on the lips of your Prophet, four (rak'ahs) for the non-traveller, two rak'ahs for the traveller, and one rak'ah for the one who is in a state of fear.

Comments: [Its isnad is saheeh, Muslim (687)]

2125. It was narrated that Ibn ‘Abbas (may Allah have mercy upon him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “I was commanded to use the siwak until I thought - or I expected - that Qur'an would be revealed to me concerning it.”

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

2126. It was narrated that Ibn ‘Abbas (may Allah have mercy upon him) said: The Messenger of Allah (peace and blessings of Allah be upon him) entered the Ka’bah, in which there were six pillars. He stood by each pillar, but he did not pray.

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

2127. It was narrated that Ibn ‘Abbas (may Allah have mercy upon him) said: When ‘Uthman bin Maz’oona died, a woman said: Congratulations, Paradise is yours, ‘Uthman bin Maz’oona. The Messenger of Allah (peace and blessings of Allah be upon him) looked at her and said angrily: “How do you know?” She said: O Messenger of Allah, [he was] your horseman and your companion. The Messenger of Allah (peace and blessings of Allah be upon him) said: “By Allah, I am the
Messenger of Allah, but I do not know what will happen to me.” The people were worried about ‘Uthman. Then when Zainab, the daughter of the Messenger of Allah (ﷺ), died, the Messenger of Allah (ﷺ) said: “Join the one who went ahead of us, ‘Uthman bin Maz’oon.”

The women wept and ‘Umar started striking them with his whip, but the Messenger of Allah (ﷺ) took him by the hand and said: “Take it easy, O ‘Umar.” Then he said (to the women): “Weep, but beware of the wailing of the Shaitaan.” Then he said: “Whatever comes from the eye and the heart is from Allah, may He be glorified and exalted, and is a sign of compassion, but whatever comes from the hand and the tongue is from the Shaitaan.”

Comments: [Its isnad is da’eeef]

2128. It was narrated that Ibn ‘Abbas (ﷺ) said: 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 Yemen as Yalamlam; and that of the people of Najd as Qarn. 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 whoever is living within these boundaries can enter ihram from the place he sets out, and so on, and the people of Makkah can enter ihram from where they start.”

تخريج: إسحاق صحيح خ: (1526) م: (1181) (1643) 3065 2772
2129. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said to Ma'īz bin Malik, when he came and confessed to him that he had committed zina: “Perhaps you kissed or touched [her]?” He said: No. He said: “Did you have intercourse with her?” He said: Yes. So he ordered that he be stoned.

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

2130. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The iqamah was given for Fajr prayer and a man stood up to pray the two rak'ahs. The Messenger of Allah (صلى الله عليه وسلم) took hold of his garment and said: “Are you praying Fajr with four rak'ahs?”

Comments: [Its isnad is hasan]

2131. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the verse “And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever” [an-Noor 24:4] was revealed, Sa'd bin 'Ubada, who was the leader of the Ansar, said: Is this how it was revealed, O Messenger of Allah? The Messenger of Allah (صلى الله عليه وسلم) said: “O Ansar, don’t you hear what your leader is saying?” They said: O Messenger of Allah, do not blame
him, for he is a man of protective jealousy; by Allah, he has never married any woman but a virgin and he never divorced any wife of his but no man among us would dare to marry her because of his strong protective jealousy. Sa'd said: By Allah, O Messenger of Allah, I know it is true and that it is from Allah, may He be exalted, but I was surprised that if I were to find this stupid woman with a man on top of her, I should not disturb him or make him move until I bring four witnesses; by Allah, I would not be able to bring them before he finishes what he is doing. A short while later, Hilal bin Umayyah, who was one of the three whose repentance was accepted, came back from his land at night and found a man with his wife; he saw with his own eyes and heard with his own ears, but he did not disturb him until morning came, then he went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I came to my wife last night and found a man with her; I saw with my own eyes and heard with my own ears. The Messenger of Allah (ﷺ) disliked what he said and was very distressed. The Ansar gathered and said: Now we are facing the problem that Sa'd bin 'Ubadah expected; the Messenger of Allah (ﷺ) will beat Hilal bin Umayyah and declare his testimony invalid among the
Muslims. Hilal said: By Allah, I hope that Allah will grant me a way out. Hilal said: O Messenger of Allah, I can see that you are very distressed because of what I told you, but Allah knows that I am telling the truth. By Allah, when the Messenger of Allah (ﷺ) was about to order that he be beaten, Revelation came to the Messenger of Allah (ﷺ). When Revelation came to him, they could tell because his colour changed, so they left him alone until the Revelation was over. And this verse was revealed: “And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth” [an-Noor 24:6]. The Messenger of Allah (ﷺ) recovered and said: Be of good cheer, O Hilal, for Allah has granted you a way out.” Hilal said: I hoped for that from my Lord, may He be glorified and exalted. The Messenger of Allah (ﷺ) said: “Send for her.” So they sent for her, and she came. The Messenger of Allah (ﷺ) recited the verse to them both, and reminded them of Allah, and told them that punishment in the Hereafter is more severe than punishment in this world. Hilal said: By Allah, O Messenger of Allah, I spoke the truth about her. She said: He is lying. The Messenger of Allah (ﷺ) said:
"Invoke curses upon one another (li‘an)." It was said to Hilal: Bear witness. He bore witness four times by Allah that he was one of those who speak the truth. And when it came to the fifth time, it was said: O Hilal, fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. He said: By Allah, Allah will not punish me for it, just as He did not cause me to be flogged for it. And the fifth time he bore witness that the curse of Allah should be upon him if he was one of those who tell a lie. Then it was said to her: Bear witness four times by Allah that he is one of those who tell a lie. And when it came to the fifth time, it was said to her: Fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. She hesitated for a while, then she said: By Allah, I shall not bring disgrace upon my people. And she bore witness the fifth time that the wrath of Allah should be upon her if he was one of those who speak the truth. Then the Messenger of Allah (ﷺ) separated them and ruled that her child should not be named after any father; she was not to be accused (of adultery) and he (the child) was not to be accused (of being illegitimate), and anyone who accused her or her child would be
subjected to the **hadd** punishment. And he ruled that she had no right to accommodation or maintenance (food) from him, because they had been separated by means of something other than **talaq** (divorce) and he had not died and left her a widow. And he said: "If she gives birth to a child with a reddish complexion, small buttocks and thin legs, then he is the child of Hilal, and if she gives birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks, then he is the child of the one with whom she was accused of committing adultery." And she gave birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks. The Messenger of Allah (ﷺ) said: "Were it not for the oaths, I would have something to settle with her." ‘Ikrimah said: After that, he became the governor of a city. He was named after his mother, and not after any father.

**Comments:** [A hasan hadeth].

2132. It was narrated from Ibn ‘Umar and Ibn ‘Abbas that they testified that the Messenger of Allah (ﷺ) said, when he was on the **minbar**: "People should stop neglecting **Jumu’ah** or Allah will put a seal on their hearts and they will be recorded as being among the negligent."

**Comments:** [A saheeh hadeth]

تخريج: حديث صحيح. وإن كانت رواية يحيى بن أبي كثير عن أبي سلام من كتاب، وقد توجّب.
2133. It was narrated from Ibn 'Abbas (安宁) that a woman brought her child to the Messenger of Allah (安宁) and said: O Messenger of Allah, he is possessed; it affects him when we are eating and spoils our meals. The Messenger of Allah (安宁) wiped his chest and prayed for him, and he vomited, then something like a little black dog came out of his mouth, and he recovered.

Comments: [Its isnad is da'eeef because Farqad as-Sabah as is also da'eeef]

2134. It was narrated from Ibn 'Abbas (安宁) that 'Uqbah bin 'Amir asked the Prophet (安宁), saying that his sister had vowed to walk to the Ka'bah, and that she was too weak. The Prophet (安宁) said: "Allah has no need of your sister's vow; let her ride and offer a sacrifice."

Comments: [Its isnad is saheeh]

2135. Hajib bin 'Umar narrated: My paternal uncle al-Hakam bin al-A'raj told me: I came to Ibn 'Abbas (安宁) when he was reclining beside Zamzam, and I sat with him and what good company he was. I said: Tell me about the day of 'Ashoora.' He said: What do you want to know about it? I said: About fasting it; on what day should I fast? He said: When you see the new moon of Muharram, then count, and on the ninth day, fast that day. I said:
2136. It was narrated from Ibn 'Abbas (radi) that the Prophet (saw) said: “Teach and make things easy; do not make things difficult. If one of you gets angry, let him keep quiet.”

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

2137. It was narrated from Ibn 'Abbas (radi) that the Prophet (saw) said: “There is no Muslim who visits a sick person whose time has not yet come, and says seven times, ‘I ask Allah the Almighty, Lord of the Mighty Throne, to heal you,’ but he will be healed.”

Comments: [A saheeh hadeeth]

2138. It was narrated that Ibn 'Abbas (radi) - Abu Mu'awiyah said: I think he attributed it to the Prophet (saw) - said: “Whoever visits a sick person and says, ‘I ask Allah the Almighty, Lord of the Mighty Throne, to heal you,’ seven times, Allah will heal him if his time [of death] is delayed.”

Comments: [A saheeh hadeeth]
2139. It was narrated from Ibn 'Abbas (ماه) that 'Uqbah bin 'Amir came to the Prophet (صلى الله عليه وسلم) and said that his sister had vowed to walk to the Ka'bah. He said: "Tell your sister to ride, and to offer a sacrifice."

Comments: [Its isnad is saheeh]

2140. It was narrated from Ibn 'Abbas (ماه) that a woman vowed to do Hajj, then she died. Her brother came to the Prophet (صلى الله عليه وسلم) and asked him about that, and he said: "Do you think that if your sister owed a debt, would you pay if off for her?" He said: Yes. He said: "So pay off what is due to Allah, for He is more deserving that what is due to Him should be paid."

Comments: [Its isnad is saheeh, al-Bukhari (6699)]

2141. It was narrated that Muslim al-Qurri said: I heard Ibn 'Abbas (ماه) say: The Messenger of Allah (صلى الله عليه وسلم) entered ihram for 'Umrah, and his Companions entered ihram for Hajj - Rawh said: The Messenger of Allah (صلى الله عليه وسلم) and his Companions entered ihram for Hajj - and those who did not have sacrificial animals with them exited ihram. Among those
who did not have sacrificial animals with them were Talhah and another man, so they exited ihram.

Comments: [Its isnad is saheeh, Muslim (1239)]

2142. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man came to him and said: What do you think of a man who kills another man deliberately? He said: "his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him" [an-Nisa' 4:93]. He said: It was one of the last verses to be revealed, and nothing abrogated it, until the Messenger of Allah (ﷺ) died, and no revelation came down after the Messenger of Allah (ﷺ) died. He said: What do you think if he repents, believes and does righteous deeds, then follows true guidance? He said: How can his repentance be accepted, when I heard the Messenger of Allah (ﷺ) say, "May his mother be bereft of him! If a man kills another man deliberately, he [the victim] will come on the Day of Resurrection holding on to his killer with his right or left hand, or holding on to his killer's head with his right or left hand, and with his vein gushing with blood before the Throne, saying: O Lord, ask Your slave why he killed me."

Comments: [A saheeh hadeeth]
2143. It was narrated that Yahya Abu 'Umar said: They mentioned nabeedh in the presence of Ibn 'Abbas (_FUNCTIONS) and he said: Nabeedh would be made for the Messenger of Allah (_FUNCTIONS) in a leather skin - Shu'bah said: For example, on the night before Monday - and he would drink it on Monday and Tuesday until the afternoon, then if there was any of it left over, he would give it to the servants or pour it away. Shu'bah said: And I think he said: and on Wednesday until the afternoon, then if there was any of it left over, he would give it to the servants of pour it away.

Comments: [Its isnad is saheeh, Muslim (2004)]

2144. It was narrated that Ibn 'Abbas (_FUNCTIONS) - he said: one of them attributed it to the Prophet (_FUNCTIONS) - said: "Jibreal was shoving mud intro Pharaoh's mouth, lest he say La ilaha illallah."  

Comments: [Saheeh mawqoof]

2145. It was narrated from Ibn 'Abbas (_FUNCTIONS) that the Prophet (_FUNCTIONS) said: "Paying in advance for the offspring of what is in the uterus is riba."

Comments: [Its isnad is saheeh]

2146. It was narrated that 'Abdullah bin Abi Mulaikah said: I saw Ibn az-Zubair (_FUNCTIONS) and Ibn
‘Abbas (מי), and Ibn az-Zubair said to Ibn al-'Abbas: Do you remember when we went out to welcome the Messenger of Allah (ﷺ) when he came back from a journey? He said: Yes; he carried me and So and so - a boy from Banu Hashim - and left you.

Comments: [Its isnad is saheeh]

2147. It was narrated that Ibn ‘Abbas (מי) said: The Messenger of Allah (ﷺ) said: “A man will enter upon you who looks with the eye of a devil or with the two eyes of a devil.” Then a man with bleary eyes came in and said: O Muhammad, why did you insult me - or impugn me (or words to that effect)? And he started to swear oaths, then this verse in Sooratal-Mujadilah was revealed: “and they swear to a lie while they know” [al-Mujadilah 58:14], and the other verse.

Comments: [Its isnad is da’eeef]

2148. It was narrated from Ibn ‘Abbas (מי) that the Prophet (ﷺ) said concerning the Dajjal: “He is one eyed, white with a pinkish hue, as if his head is a kind of snake. The one whom he most resembles among the people is ‘Abdul-Uzza bin Qatan. Those who are misled by him are the doomed ones, for your Lord, may He be exalted, is not one eyed.”

[نظر: ٢٤٠٨، ٢٤٧٧ ، ٣٧٧]
Comments: [Saheehi]

It was narrated from ‘Abdullah bin ‘Abbas (‡) that a man came to the Prophet (ﷺ) and said: O Prophet of Allah, I am an old man, I am sick and it is difficult for me to stand. Tell me of a night that Allah may make coincide with Lailatul-Qadr. He said: “You should [strive to pray] on the seventh night.”

Comments: [Its isnad is saheeh]

2150. It was narrated from Abu Hamzah: I heard Ibn ‘Abbas (‡) say: The Messenger of Allah (ﷺ) passed by me when I was playing with some other boys and I hid from him behind a gate. He called me and clapped me between the shoulders, then he sent me to Mu‘awiyah.

Comments: [Its isnad is hasan]

2151. It was narrated that Ibn ‘Abbas (‡) said: The Messenger of Allah (ﷺ) used to fast until we thought that he did not want to stop fasting, and he would not fast until we thought that he did not want to fast, but he did not fast any month in totality apart from Ramadan from the time he came to Madinah.

[Referred: 1998]
Comments: [Its isnad is saheeh, Muslim (1157)]

2152. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Prophet (ﷺ) entered ihram for Hijj, and when he arrived [in Makkah] he circumambulated the House, and went between as-Safa and al-Marwah, but he did not cut his hair or exit ihram, because he had the sacrificial animal with him. He told those who had not brought sacrificial animals with them to circumambulate the House and go between as-Safa and al-Marwah, and to cut their hair or shave their heads, then exit ihram.

Comments: [A saheeh hadeeth; Muslim (1239) and this is a da'eef isnad because of the weakness of Yazeed]

2153. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) passed by a pot, and he took from it a bone with a little meat on it and a shoulder (of an animal) and ate it, then he prayed and did not do wudoo'.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Jabir al-Jufi]

2154. It was narrated from Dawood bin 'Ali, from his father, that his grandfather Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Fast the day of 'Asha'ora' but be different from the Jews; fast one day before it or one day after it."

Comments: [Its isnad is da'eef]
2155. It was narrated from Ibn ‘Abbas (ﷺ) that when the Messenger of Allah (ﷺ) was treated with cupping, he was treated in the two veins at the side of the neck. He called the slave of Banu Bayadah, who treated him with cupping, then he paid the cupper his fee, one and a half mudds. And he spoke to his masters, and they waived half a mudd, and he had to pay them two mudds.

Comments: [Saheeh; this is a da’eeef isnad]

2156. It was narrated that Jabir said: I heard ash-Sha’bi narrate that Ibn ‘Umar and Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prescribed prayer, two rak’ahs when travelling and it is a complete prayer, and Witr when travelling is Sunnah.

Comments: [Its isnad is da’eeef because of the weakness of Jabir al-Ju’fi]

2157. It was narrated from Ibn ‘Abbas (ﷺ), from the Prophet (ﷺ), that he said: “Whoever builds a mosque for Allah, even if it is like a sparrow’s nest for its egg, Allah will build for him a house in Paradise.”

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad because of the weakness of Jabir al-Ju’fi]

2158. Shu’bah said: I heard Abu Jamrah ad-Duba’i say: I did tamattu’ and some people told me not to do that. I went to Ibn
'Abbas and asked him about that, and he told me to do it. He said: Then I went to the Ka'bah and slept, and someone came to me in my dream and said: (Your) 'Unraah is accepted and so is your Hajj. I went to Ibn 'Abbas and told him about what I had seen, and he said: Allahu Akbar, Allahu Akbar! The Sunnah of Abul-Qasim (ﷺ)! And he said concerning the hady (sacrificial animal) [that it may be] either a camel or a cow or a sheep or a share in a sacrifice.

Comments: [Its isnad is saheeh, al-Bukhari (1567) and Muslim (1242)]

2159. It was narrated that Ibn 'Abbas (ﷺ) said: The people started asking about prayer when travelling. He said: When the Messenger of Allah (ﷺ) departed from his family, he would only pray two rak'ahs [in a prescribed four rak'ah] prayer until he came back to his family.

Comments: [Its isnad is saheeh]

2160. It was narrated that Sa'eed bin Shufay said: I was with Ibn 'Abbas (ﷺ)... And he mentioned the same hadeeth.

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

2161. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade (eating) an
animal that had been used as a target and an animal that eats filth, (and he forbade) drinking from the mouth of a waterskin.

Comments: [Its isnad is saheeh]

2162. Sa'eed narrated that an-Nadr bin Anas said: I was with Ibn 'Abbas when he was advising the people, and he was not attributing any of his fatwas to the Prophet of Allah (ﷺ), until a man from Iraq came to him and said: I am from Iraq and I make these images. Ibn 'Abbas (ﷺ) said to him: Come nearer - two or three times - so he came nearer. Then Ibn 'Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: Whoever makes an image in this world will be told on the Day of Resurrection to breathe the soul into it, but he will not be able to do that.”

Comments: [Its isnad is saheeh, al-Bukhari (5963) and Muslim (2110)]

2163. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “The previously married woman has more right to decide concerning herself (i.e., her marriage) than her guardian and the virgin should be asked concerning herself, and her permission is her silence.”

Comments: [Its isnad is saheeh, Muslim (1421)]
2164. It was narrated from Kuraib, the freed slave of Ibn ‘Abbas, that ‘Abdullah bin ‘Abbas (�택) told him that he stayed overnight with Maimoonah, the wife of the Prophet (مسب), who was his maternal aunt. He said: I lay crosswise on the bed and the Messenger of Allah (مسب) and his wife lay lengthwise on it. The Messenger of Allah (مسب) slept until halfway through the night or a little before that or a little after it. The Messenger of Allah (مسب) sat up, wiping the sleep from his face with his hand, then he recited the last ten verses of Soorah Al-‘Imran. Then he got up and went to a waterskin that was hanging there, and did wudoo’ from it, doing wudoo’ properly, then he stood and prayed. Ibn ‘Abbas (�택) said: Then I got up and did the same as he had done, and I went and stood beside him. He put his right hand on my head and took hold of my right ear and twisted it. Then he prayed two rak‘ahs, then two rak‘ahs, then two rak‘ahs, then two rak‘ahs, then two rak‘ahs, then two rak‘ahs, then two rak‘ahs, then he prayed Witr. Then he lay down until the mu‘adhdhinn came to him. Then he got up and prayed two brief rak‘ahs, then he went out and prayed Fajr.

Comments: [Its isnad is saheeh, al-Bukhari (183) and Muslim (763)]

2165. It was narrated that Ibn ‘Abbas (택) said: I saw the Prophet (مسب) in a dream when I
slept in the middle of the day; (he appeared) dishevelled and dusty, and he had with him a bottle in which there was blood that he was picking up or something that he was putting in it. I said: O Messenger of Allah, what is this? He said: "The blood of al-Husain and his companions; I have been collecting it all day." ‘Ammar said: We remembered that day, and we found out that he had been killed on that day.

Comments: [Its isnad is qawi]

2166. It was narrated that Ibn ‘Abbas (ﷺ) said: Quraish said to the Prophet (ﷺ): Pray to your Lord and ask Him to make as-Safa gold for us, and we will believe in you. He said: "Will you do that?" They said: Yes. So he prayed, and Jibreen came to him and said: "Your Lord, may He be glorified and exalted, conveys greetings of salam to you and says to you: 'If you wish, as-Safa will become gold for them, then whoever among them disbelieves after that, I will punish him in a way that I have never punished anyone in the worlds. Or if you wish, I will open for them the gate of repentance and mercy.'" He said: "Rather the gate of repentance and mercy."

Comments: [Its isnad is saheeh]

2167. It was narrated that Qatadah said: I heard Abul-Aliyah say: The paternal cousin of your Prophet (ﷺ) - meaning Ibn ‘Abbas - said: The Messenger
of Allah (ﷻ) said: “It is not appropriate for anyone to say, I am better than Yoonus bin Matta.” And he mentioned the name of his [Yoonus’s] father.

Comments: [Its isnad is saheeh, al-Bukhari (3413)]

2168. It was narrated from ‘Abdullah bin ‘Abbas that the Messenger of Allah (ﷺ) used to teach them this du’a’ as he would teach them a soorah from the Qur’an. He said: “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 tribulation of the Dajjal, and I seek refuge with You from the trials of life and death.’”

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

2169. It was narrated that Ibn ‘Abbas (رضى الله عنه) said: The Prophet of Allah (ﷺ) led the people in praying two rak’ahs on the day of al-Fitr with no adhan and no iqamah, then he addressed them after the prayer. Then he took the hand of Bilal and went to the women and addressed them. Then after he left them he instructed Bilal to go back to them and tell them to give charity.

Comments: [Its isnad is saheeh]

2170. Ibn ‘Abbas (رضى الله عنه) said: The Messenger of Allah (ﷺ) said: “O Allah, You sent Your punishment
upon Quraysh at the beginning, so bless them in the end.”

Comments: [Its isnad is hasan]

2171. It was narrated that Ibn 'Abbas (ﷺ) said: I was present on Eid with the Messenger of Allah (ﷺ), Abu Bakr, 'Umar and 'Uthman. All of them prayed before the khutbah, with no adhan and no iqamah.

Comments: [Its isnad is saheeh]

2172. A similar report was narrated from Jabir (ﷺ) from the Prophet (ﷺ).

Comments: [Its isnad is saheeh like the previous report]

2173. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) offered the Eid prayer, then he delivered the khutbah; Abu Bakr (ﷺ) offered the Eid prayer, then he delivered the khutbah; 'Umar offered the Eid prayer, then he delivered the khutbah; and 'Uthman offered the Eid prayer, then he delivered the khutbah, with no adhan and no iqamah.

Comments: [Saheeh]
2174. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) offered the Eid prayer with two rak‘ahs, in which he did not recite anything except Ummul-Kitab (al-Fatiha); he did not add anything to it.

Comments: [Its isnad is da‘eeef]

2175. Ibn ‘Abbas said: I set up a short spear in front of the Prophet (ﷺ) in ‘Arafat, and he prayed facing it, with a donkey passing beyond the spear.

Comments: [Its isnad is qawi]

2176. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) besieged the people of at-Ta‘if. Two slaves came out to him and he set them free; one of them was Abu Bakrah. The Messenger of Allah (ﷺ) used to set slaves free if they came out to him.

Comments: [Hasan because of corroborating evidence and its isnad is da‘eeef]

2177. It was narrated that Ibn ‘Abbas (ﷺ) said: Allah, may He be glorified and exalted, enjoined prayer on the lips of your Prophet (ﷺ): when not travelling, four rak‘ahs; when travelling, two rak‘ahs; and at times of fear, one rak‘ah.
2178. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “Is one of you incapable of saying, when he comes to his wife, ‘In the Name of Allah; O Allah, keep the Shaitan away from me and keep the Shaitan away from what You may bless me with? Then if Allah decrees that they should have a child as a result of that, the Shaitan will never harm him.”

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1424)]

2179. It was narrated that Sa‘eed said: Ibn ‘Abbas (ﷺ) said to me: O Sa‘eed, do you have a wife? I said: No. He said: When you go back, get married. Then I came back to him and he said: O Sa‘eed, did you get married? I said: No. He said: Get married, for the best among this ummah are those who have the most wives.

Comments: [Saheeh because of corroborating evidence; al-Bukhari (5069) this is a da‘eeef isnad because of the weakness of Ali bin Asim]

2180. It was narrated from ‘Ikrimah: Ibn ‘Abbas (ﷺ) told us: The Messenger of Allah (ﷺ) did ghoul for janabah, and when he came out he saw a spot on his left shoulder that the water had not reached, so he took some water from his hair and wetted it, then he went ahead and prayed.
2181. It was narrated from Ibn 'Abbas (¶) that it was said to the Prophet (ﷺ): O Messenger of Allah, Jibreel (جناب) has not come to you for a long time. He said: "Why wouldn't he stay away from me, when you who are around me do not brush your teeth, clip your nails, trim your moustaches or clean between your finger joints?"

Comments: [Its isnad is da'eef]

2182. It was narrated from Ibn 'Abbas (¶) that the Prophet (ﷺ) said: "No one visits a sick person whose time [of death] has not yet come and says seven times, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal him,' but he will be healed."

Comments: [A saheeh hadeeth]

2183. It was narrated that Ibn 'Abbas (¶) said: The Prophet (ﷺ) passed by me near Zamzam, and he called for water and asked for something to drink, so I brought him a bucket of Zamzam water and he drank whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (1637) and Muslim (2027)]
2184. Ibn Shihab said: 'Ubaidullah bin 'Abdullah told me that Ibn 'Abbas told him: The Messenger of Allah (ﷺ) sent 'Abdullah bin Hudhafah with his letter to Chosroes, and he gave it to the ruler of Bahrain so that he would give it to Chosroes. Ya'qoob said: So the ruler of Bahrain gave it to Chosroes, and when he read it, he tore it up. Ibn Shihab said: I think Ibn al-Musayyab said: The Messenger of Allah (ﷺ) prayed against them, that they would be utterly torn apart.

Comments: [Its isnad is saheeh, al-Bukhari (64)]

2185. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) fasted on the day of the conquest of Makkah until he came to Qudaid. 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]

2186. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with
cupping in al-Qahah, when he was fasting.

Comments: [Its isnad is saheeh]

2187. It was narrated that ‘Abdullah bin ‘Abbas (¶) said: The Prophet (ﷺ) passed by a woman who had a boy of hers with her in a howdah; she took hold of his arm and said: O Prophet of Allah, is there Hajj for this one? He said: “Yes, and you will have a reward.”

Comments: [Its isnad is saheeh, Muslim (1336)]

2188. It was narrated from Muhammad bin Sireen that Ibn ‘Abbas (¶) told him: The Messenger of Allah (ﷺ) took a piece of shoulder bone and nibbled the meat from it, then he got up and prayed and did not do wudu’.

Comments: [A saheeh hadeeth]

2189. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I set out, with two sacrificial animals, but they moved slowly for us on the road. Sinan said to me: How about going to Ibn ‘Abbas? So we went to him and Sinan asked him.... And he mentioned the hadeeth. And he said: And Ibn ‘Abbas (¶) said: al-Juhani asked the Messenger of
2190. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas (ﷺ): We live in a land where there are vineyards, most of the produce of which is used for wine. He said: A man from Daws came to the Messenger of Allah (ﷺ) with a skin full of wine as a gift for him. The Messenger of Allah (ﷺ) said to him: "Don’t you know that Allah has forbidden it since you last came?" The owner of the wineskin turned to someone else who was with him and told him to do something. The Prophet (ﷺ) said: "What you tell him to do?" He said: To sell it. He said: "Don’t you know that the One Who forbade drinking it also forbade selling it and consuming its price?" So he told him to pour away what was in the skin.

Comments: [Saheeh; this is a hasan isnad]

2191. It was narrated that Ibn 'Abbas (ﷺ) - I think he attributed it to the Prophet (ﷺ) - said: If he halted in a place and liked the place he had halted, he would delay Zuhr so that he could put Zuhr and 'Asr together. If he was travelling and did not find a place to halt, he would delay Zuhr until he came to a halting place, then
he would put Zuhr and 'Asr together.
Comments: [Its men are lhiqat]

2192. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade every wild animal that has fangs and every bird that has talons.
Comments: [Its isnad is saheeh, Muslim (1934)]

2193. It was narrated that Ibn 'Abbas (ﷺ) said: The first people to hasten when moving on from Muzdalifah were the Bedouins; they would try to remain on the edges of the people so that they could hang up their sticks, large bowls and wooden cups, then when they started moving they would make a lot of noise and the people would start moving. And the Messenger of Allah (ﷺ) was seen with the back of his camel's ears touching its hump [because he was holding it back with the reins] and he was gesturing with his hand: "O people, be calm; O people, be calm."
Comments: [Its isnad is hasan]

2194. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) slept until he could be heard breathing deeply, then he
got up and prayed, and he did not do *wudu*'. 'Ikrimah said: The Prophet (ﷺ) was protected.

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

2195. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) delayed 'Isha' one night until the people had fallen asleep then woken up, then had fallen asleep then woken up. Qais said: Then 'Umar bin al-Khattab came and said: The prayer, O Messenger of Allah! So he came out and led them in prayer, and [Qais] did not state that they did *wudu*'.

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

2196. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was in the house of Maimoonah bint al-Harith and he got up to pray at night. [Ibn 'Abbas] said: So I stood on his left, and he took me by the hand and put me on his right, then he prayed, then he slept until he started to breathe deeply. Then Bilal came to him to give the call to prayer, and he got up and prayed without doing *wudu*. Hasan said - i.e., in his hadith: I was with the Prophet (ﷺ) in the house of Maimoonah, and when he finished praying he slept until he began to breathe deeply.
2197. It was narrated from Abul-'Aliyah: The paternal cousin of your Prophet (ﷺ), Ibn 'Abbas (ﷺ), told us: The Prophet of Allah (ﷺ) said: “On the night on which I was taken on the Night Journey (the Isra’), I saw Moosa bin 'Imran, a tall dark man with curly hair, as if he were one of the men of Shanoo’ah; and I saw 'Eesa Ibn Maryam (ﷺ), of average height with a red and white complexion and lank hair.”

Comments: [Its isnad is saheeh, al-Bukhari (3239) and Muslim (165)]

2198. It was narrated that Qatadah said: Abul-'Aliyah narrated: The paternal cousin of your Prophet, Ibn 'Abbas (ﷺ) narrated: The Prophet of Allah (ﷺ) said... And he narrated a similar report.

Comments: [Its isnad is saheeh, al-Bukhari (3239) and Muslim (165)]

2199. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ruled concerning the son of the woman who engaged in li’an that he should not be called after any father; and if anyone accused her or accused her son, he was to be given the hadd punishment of flogging. And he ruled that she was not entitled to maintenance (food) or accommodation [from her former husband], because they
had separated by means of something other than *talaq* (divorce) and he had not died and
left her a widow.

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

### 2200.

It was narrated from Ibn 'Abbas (*d*.) that the Prophet (*sawv*)
made Ma'moonah bint al-Harith when they were both in
*thram*.

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

### 2201.

It was narrated from Ibn 'Abbas (*d*.) that the Messenger of
Allah (*sawv*) said: “Let him give a
dinar, or if he cannot afford that,
then half a dinar,” meaning the
one who had intercourse with his
wife when she was menstruating.

**Comments:** [*Saheeh mawqoof*, this is
a very weak (*da'eef jiddan*) *isnad*]

### 2202.

It was narrated that Ibn 'Abbas (*d*.) said: The Messenger of
Allah (*sawv*) met Ma'iz bin Malik,
and said: “Is it true what I have
heard about you?” He said: What
have you heard about me? He said:
“I have heard that you committed
an immoral action with the slave
woman of the family of So and so.”
He said: Yes. He sent him back
until he had testified four times,
then he ordered that he be stoned.
2203. It was narrated from Ibn 'Abbas (r) that Jibreel (الجبرئيل) said to the Prophet (صلى الله عليه وسلم): If only you could have seen me when I was taking the black mud of the sea and throwing it into Pharaoh's mouth.

Comments: [Its isnad is da'eef]

2204. It was narrated that Ibn 'Abbas (r) said: The Messenger of Allah (صلى الله عليه وسلم) sent me with the luggage from Muzdalifah at night.

Comments: [Its isnad is saheeh, al-Bukhari (1677) and Muslim (1293)]

2205. It was narrated from Ibn 'Abbas (r) that the Messenger of Allah (صلى الله عليه وسلم) said: "Jibreel (الجبرئيل) said to me: Prayer has been made dear to you, so pray as much as you want."

Comments: [Its isnad is da'eef]

2206. It was narrated from Ibn 'Abbas (r) that a man came to Umar and said: A woman came to buy something, and I took her into a closet and did something that was less than intercourse.

Comments: [Its isnad is Hasan, Muslim (1693)]
said: Woe to you! Perhaps she is the wife of someone who is away (fighting in jihad) for the sake of Allah? He said: Yes. He said: Go to Abu Bakr and ask him. So he went to him and asked him, and he said: Perhaps she is the wife of someone who is away (fighting in jihad) for the sake of Allah? And he said the same as 'Umar said. Then he went to the Prophet (ﷺ) and told him something similar, and he said: "Perhaps she is the wife of someone who is away (fighting in jihad) for the sake of Allah?" Then Qur'an was revealed: "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]. He said: O Messenger of Allah, is it just for me or is it for all the people? 'Umar struck his chest with his hand and said: No, do not think that; rather it is for all the people. And the Messenger of Allah (ﷺ) said: "'Umar is right."

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

2207. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) and the one who was riding behind him, Usamah bin Zaid, came and we gave him some of this drink. And he said: "Well done; this is the way to make it."
2208. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "Healing is in three things: a drink of honey, the lancet of the copper and cauterisation with fire, but I forbid my ummah to use cauterisation."

Comments: [its isnad is sahech, al-Bukhari (5680)]

2209. It was narrated that Ibn 'Abbas (ﷺ) said: The mushriken used to part their hair in the middle and the People of the Book used to let their hair fall over their foreheads, and the Messenger of Allah (ﷺ) liked to do the same as the People of the Book - Ya’qoob said: in some matters concerning which he had received no command; Ishaq said: in that concerning which he had received no command - so he let his hair fall over his forehead, then later on he parted it.

Comments: [its isnad is sahech, al-Bukhari (5917) and Muslim (2336)]

2210. It was narrated that Abul-Tufail said: I saw Mu’awiyah circumambulating the House with ‘Abdullah bin ‘Abbas (ﷺ) on his left, and I was following behind.

Comments: [A sahech hadeeth; this is a da’eeef isnad]
them and I could hear what they were saying. Mu‘awiyyah started touching the corner of the Black Stone, and ‘Abdullah bin ‘Abbas (ﷺ) said to him: ‘The Messenger of Allah (ﷺ) did not touch these two corners. Mu‘awiyyah said: ‘Leave me alone, O Ibn ‘Abbas, for there is nothing of it to be forsaken! Ibn ‘Abbas continued to say the same thing and no more; every time he put his hand on either of the two corners he said that to him.

Comments: [Its isnad is qawi]

2211. It was narrated that Ibn ‘Abbas (ﷺ) said: ‘The Prophet (ﷺ) did ‘Umrah four times: ‘Umrah from al-Hudaybiyyah, ‘Umrah the following year to make up for the one that has not been completed previously, the third ‘Umrah from al-jir‘anah, and the fourth that he did with his Hajj.

Comments: [Its isnad is saheeh]

2212. It was narrated that Ibn ‘Abbas (ﷺ) said: ‘Allah, may He be glorified and exalted, revealed [the verses]: “And whatsoever does not judge by what Allah has revealed, such are the Kafiroon (i.e. disbelievers - of a lesser degree as they do not act on Allah’s Laws)” [al-Ma‘idah 5:44] “such are the Zalimoon (polytheists and wrongdoers - of a lesser
أنزل الله في الطائفين من اليهود، وكانوا إحداهما قد قُتِّموا الأخرَى في الجاهلية، حتى ارتدوا و اضطحلوا على أن كل قبيلة غزارة من الجاهلية، فذبحها حصول وفقاً، وكل قبيلة غزارة من الجاهلية، فذبحها مائة وستون، فكانوا على ذلك حتى قُلِم النبي ﷺ في المدينة. وذلك الفتحان كالأنصار ليقدمو رسول الله ﷺ، ويوهدهم لد نظيره، وتم يُوطنهما عليه، وهو في الصلح، فقتلت الجاهلية من الغزاة قبلها، فأرسلت الغزارة إلى الجاهلية: أن أبطوا إليها بمائة وستون، فقالت الجاهلية: وأن كان هذا في حسب إلا غزتهم واجد، وسهمها واجد، وبدعهم واجد، وتبغهم بصف دين بغض، إذا ما أدنهم أيضًا، هذا ضرهم بيتككم لن، وفرقو منكم، فأما إذ قدر محمد ﷺ فلا تطيعكم ذلك، فكأن الحرب تبعتهم، ثم أشعروا على أن يحتجروا على الله ﷺ. فقالت: والله ما حمده بعطيكم من بينهم صفع ما يطيح بهم بكم، ولقد صدقوا، وما أعلمنا هذا إلا أبان ما وقعوا لههم، فتسرعوا إلى مكانهم من بحير، لو رأيت إن أعطاؤكم ما ودودكم حمدهم، وإن لم يطيبوا حذرهم، فلم تكن حمدهم. فقدروا إلى رسول الله ﷺ، فما سن مسافرون يحتجروا عليهم، كان ذلك جاهز رسول الله ﷺ، فقال أبو بكر ﷺ: أخبر الله ﷺ رسولنا بأمره ﷺ وما أمرناه، فأخذ الله ﷺ عرًّا وجل: فيفتيها كما أرسل لا.
War almost broke out between them, then they agreed to appoint the Messenger of Allah (ﷺ) to judge between them. Then the group that had the upper hand realized: By Allah, Muhammad is not going to give you a deal whereby he gives you double what he gives them. And they were right; they only accepted this deal because we forced it on them. Sent word to Muhammad to find out what he thinks: if he gives you what you want, then appoint him to judge, and if he does not give you that, then withdraw and do not appoint him to judge. They sent one of the hypocrites to the Messenger of Allah (ﷺ) to find out for them what the opinion of the Messenger of Allah (ﷺ) was. When he came to the Messenger of Allah (ﷺ), Allah informed His Messenger of what they were trying to accomplish, and Allah, may He be glorified and exalted, revealed the words: ‘O Messenger (Muhammad (ﷺ))! Let not those who hurry to fall into disbelief grieve you, of such who say: ‘We believe’ up to... (then) such (people) are the Fasiqoon [the rebellious i.e. disobedient (of a lesser degree)] to Allah’’ [al-Ma‘idah 5:41-47]. Then he said: It was revealed concerning them [the two groups] and Allah referred to them [in these verses].

Comments: [Its isnad is hasan]

2213. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger
of Allah (ﷻ) said: “Whoever eavesdrops on some people’s conversation when they do not want him to hear, will have molten copper poured into his ear. Whoever claims to have seen a dream when that is not the case will be punished until he ties a grain of barley, but he will never be able to tie it. Whoever makes images will be commanded to breathe the soul into it, but he will never be able to do that.”

Comments: [A saheeh hadeeth, al-Bukhari (7042)]

2214. It was narrated that al-Hakam bin ‘Abdullah bin al-‘Araj said: I was with Ibn ‘Abbas (ﷺ) in the house where they provide water, and he was using a cloak of his as a pillow. I said: O Ibn ‘Abbas, tell me about ‘Asboora’. He said: What about it? I said: About fasting it. He said: When you see the new moon of Muharram, count nine (days), then fast on the ninth day. I said: Is that how Muhammad (ﷺ) fasted it? He said: Yes.

Comments: [A saheeh hadeeth, Muslim (1133)]

2215. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “This Stone (i.e. the Black Stone) will come on the Day of Resurrection with two eyes with which it will see and a tongue with which it will speak; it will testify in the favour of the one who touches it with the proper manner and attitude.”
Comments: [A hasan hadeeth]

2216. It was narrated that Ibn ‘Abbas (؟) said: Some of the prisoners on the day of Badr did not have any ransom, so the Messenger of Allah (؟) made it their ransom to teach the children of the Ansar how to write. One day a boy came crying to his father, who said: What is the matter with you? He said: My teacher hit me. He said: The evil one is seeking vengeance for [the people thrown into] the well at Badr! By Allah, you will never go to him again.

Comments: [Hasan]

2217. It was narrated that Ibn ‘Abbas (؟) said: On the day of Uhud, the Messenger of Allah (؟) ordered that the weapons and leather armour be removed from the martyrs, and he said: "Bury them with their blood and garments."

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

2218. It was narrated from Ibn ‘Abbas (؟) that a man from among the Ansar apostatised from Islam and joined the mushrikeen, then Allah revealed the verse: "How shall Allah guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad (؟)) is true and after clear proofs had come unto them? And Allah guides not the people who are
Zalimoon (polytheists and wrongdoers)” [Al’Imran 3:86]. His people sent word of that to him; he came back repenting and the Prophet (ﷺ) accepted that from him and let him off.

Comments: [Saheeh]

2219. It was narrated that Ibn ‘Abbas (ﷺ) 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 vision clear and makes the hair grow.”

Comments: [Saheeh]

2220. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) trotted for three circuits of the House, and when he reached the Yemeni Corner, he began to walk, until he reached the [Black] Stone, then he trotted, and he walked for four circuits. And Ibn ‘Abbas (ﷺ) said: And that was Sunnah.

Comments: [Saheeh]

2221. It was narrated from Barakah Abul-Waleed; Ibn ‘Abbas (ﷺ) told me: The Messenger of Allah (ﷺ) cursed all the polytheists who assisted in the [ GLuint=1 width=54 height=54 src=https://en.wikipedia.org/wiki/Abu_Salih_`Abd_Allah_`Abbaslixir=1 alt=Zilimoon (polytheists and wrongdoers)’ [Al’Imran 3:86]. His people sent word of that to him; he came back repenting and the Prophet (ﷺ) accepted that from him and let him off. Comments: [Saheeh] 2219. It was narrated that Ibn ‘Abbas (ﷺ) 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 vision clear and makes the hair grow.” Comments: [Saheeh] 2220. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) trotted for three circuits of the House, and when he reached the Yemeni Corner, he began to walk, until he reached the [Black] Stone, then he trotted, and he walked for four circuits. And Ibn ‘Abbas (ﷺ) said: And that was Sunnah. Comments: [Saheeh] 2221. It was narrated from Barakah Abul-Waleed; Ibn ‘Abbas (ﷺ) told me: The Messenger of Allah (ﷺ) cursed all the polytheists who assisted in the [Zilimoon (polytheists and wrongdoers)’ [Al’Imran 3:86]. His people sent word of that to him; he came back repenting and the Prophet (ﷺ) accepted that from him and let him off. Comments: [Saheeh] 2219. It was narrated that Ibn ‘Abbas (ﷺ) 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 vision clear and makes the hair grow.” Comments: [Saheeh] 2220. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) trotted for three circuits of the House, and when he reached the Yemeni Corner, he began to walk, until he reached the [Black] Stone, then he trotted, and he walked for four circuits. And Ibn ‘Abbas (ﷺ) said: And that was Sunnah. Comments: [Saheeh] 2221. It was narrated from Barakah Abul-Waleed; Ibn ‘Abbas (ﷺ) told me: The Messenger of
Allah (ﷻ) was sitting in the mosque, facing the [Black] Stone, then he looked at the sky and smiled, then he said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. But when Allah forbids people to eat something, He also forbids its price to them."

Comments: [Saheeh]

2222. Al-Hasan al-Urani said: It was said in the presence of Ibn ‘Abbas (ﷺ) that prayer is interrupted by a dog, a donkey or woman. He said: What a bad thing, to make a Muslim woman equivalent to a dog or a donkey! I remember when I came on a donkey when the Messenger of Allah (ﷺ) was leading the people in prayer, when I got close to him, in front of him, I dismounted and let it go, and I joined the Messenger of Allah (ﷺ) in his prayer. The Messenger of Allah (ﷺ) did not repeat his prayer and he did not tell me not to do what I had done. The Messenger of Allah (ﷺ) was leading the people in prayer, and a small girl came, pushing through the rows, until she held on to the Messenger of Allah (ﷺ). but the Messenger of Allah (ﷺ) did not repeat his prayer and he did not tell her off for what she had done. The Messenger of Allah (ﷺ) was praying in the mosque, and a lamb came out of one of the apartments of the Prophet (ﷺ) and wanted to pass in
front of him, and the Messenger of Allah (ﷺ) stopped it. Ibn 'Abbas (may Allah bless him and his progeny) said: So why don’t you say that a lamb interrupts the prayer?

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

2223. It was narrated that Ibn 'Abbas (may Allah bless him and his progeny) said: Whoever comes for Hajj, circumambulates the House and goes between as-Safa and al-Marwah, it is no longer Hajj; rather it becomes 'Umrah. That was the Sunnah of Allah, may He be glorified and exalted, and the Sunnah of His Messenger (ﷺ).

Comments: [Its isnad is da’eef]

2224. It was narrated from Ibn 'Abbas (may Allah bless him and his progeny) that the Messenger of Allah (ﷺ) passed judgement on the basis of one witness and an oath.

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

2225. It was narrated that Ibn 'Abbas (may Allah bless him and his progeny) said: Abu Jahl said: If I see the Messenger of Allah (ﷺ) praying at the Ka’bah, I will come to him and step on his neck. He [the Messenger of Allah (ﷺ)] said: "If he does that, the angels will seize him visibly. And if the Jews had wished for death, they would have died and would have seen their place in Hell. And if those who challenged the Messenger of
Allah (ﷻ) had gone out and engaged in mubahalah [as challenged to do in Al-‘Imran 3:61] and then gone back, they would have found no wealth or family."

Comments: [Saheeh]

2226. It was narrated that Ibn ‘Abbás (ﷺ) said: Abu Jahl said...
And he mentioned a similar report.

Comments: [Its isnad is saheeh]

2227. It was narrated that Ibn ‘Abbás (ﷺ) said: The Messenger of Allah (ﷻ) circumambulated the House and started touching the [Black] Stone with his crooked stick. Then he went to where water was offered after he finished, and his paternal cousins were drawing water from it. He said: “Give me some.” A bucket was lifted up to him and he drank, then he said: “Were it not that the people would take it as a ritual and overwhelm you, I would have drawn water alongside you.” Then he went out, and went between as-Safa and al-Marwah.

Comments: [A hasan hadith; this is a da‘ef isnad]

2228. It was narrated from Ibn ‘Abbás (ﷺ) that the Messenger of Allah (ﷻ) was treated with cupping when he was fasting and...
in iḥram, and he fainted. Based on that, he said: This is why cupping is disliked for one who is fasting.

Comments: [Its isnad is da’eef, Nasr bin bab is da’eef]

2229. It was narrated from Ibn ‘Abbas (ิน) that the Messenger of Allah (ﷺ) set free whoever came out to him of slaves.

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

2229 (sic). It was narrated from Ibn ‘Abbas (ิน) that he said: The Messenger of Allah (ﷺ) said on the day of at-Ta’if: “Whoever comes out to us of slaves, he is free.” So some slaves came out, among whom was Abu Bakrah, and the Messenger of Allah (ﷺ) set them free.

Comments: [Hasan because of corroborating evidence; this is a da’eef isnad because of the weakness of Nasr bin bab]

2230. It was narrated from Ibn ‘Abbas (ิน) that he said: On the day of al-Khandaq, the Muslims killed a mushrik man and the mushrikeen offered money for his body. But the Messenger of Allah (ﷺ) said: “Give their body back to them, for it is an evil body and an evil ransom.” And he did not accept anything from them.

Comments: [Its isnad is da’eef]
2231. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) stoned the Jamrah when the sun reached its zenith or after the sun reached its zenith.

Comments: [Saheeh lishawahidh and its isnad is da’eeef]

2232. It was narrated from Ibn 'Abbas (ﷺ) that he said: The people of Badr were three hundred and thirteen men, the Muhajireen were seventy six, and the defeat of the people of Badr was on Friday the seventeenth of Ramadan.

Comments: [Its isnad is da’eeef]

2233. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: 'Be easy-going, and things will be made easy for you.'

Comments: [Saheeh]

2234. It was narrated from Muhammad bin 'Ali bin 'Abdullah bin 'Abbas, from his father, that his grandfather 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: 'Whoever asks a great deal for forgiveness, Allah will make a way out for him from every worry and distress, and Allah will
send him provision from sources he never imagined.”

Comments: [Its isnad is da'eef al-Hakam bin Mus'ab is unknown]

2235. It was narrated that Yazeed bin Hurmuz said: Najdah bin 'Amir wrote to Ibn 'Abbas asking him some questions. He said: I was present with Ibn 'Abbas when he read his letter and when he wrote his answer. Ibn 'Abbas said: By Allah, were it not in order to prevent him from falling into wickedness, I would not have written to him. May he never be honoured. He wrote to him (saying): You asked about the share of the kinsmen whom Allah mentioned - who are they? We used to think that the kinsmen referred to were the kinsmen of the Messenger of Allah (ﷺ), but our people denied that to us. You asked about the orphan and when he is no longer regarded as such. When he reaches the age of marriage and attains maturity of mind, then his wealth may be given to him, and he is no longer regarded as an orphan. You asked: did the Messenger of Allah (ﷺ) kill any of the sons of the mushriken? The Messenger of Allah (ﷺ) did not kill any of them, so you should not kill any of them, unless you know about them what al-Khadir knew about the boy whom he killed. You asked about women and slaves,
and whether they had any known share if they were present in battle? They were not given any known share, but they were given some reward from the booty.

Comments: [Its isnad is saheeh, Muslim (1812)]

2236. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) used to deliver the khutbah leaning on a tree trunk, before the minbar was set up. When the minbar was set up and he moved it, the tree trunk made a sorrowful sound. So he came to it and embraced it, and it calmed down. He said, "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

Comments: [Its isnad is saheeh]

2237. A similar report was narrated from Anas, from the Prophet (ﷺ).

Comments: [Its isnad is saheeh]

2238. ‘Abdullah bin ‘Ubaidullah bin ‘Abbas narrated: Some young men of Quraish and I entered upon Ibn ‘Abbas (ﷺ) and asked him: Did the Messenger of Allah (ﷺ) recite Qur’an in Zuhr and ‘Asr? He said: No. They said: Perhaps he was reciting to himself. He said: Woe to you! This is worse than the first (thing you said). The Messenger of Allah (ﷺ) was just a slave who followed instructions and conveyed that with which he was sent. He did not say anything to us alone to the
exclusion of the people, except in three things: he instructed us to do *wudu’* properly, not to consume *zakah*, and not to mate a donkey with a mare.

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

2239. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷻ) told some people of Banu Hashim to move on at night. Shu’bah said: I think he said: their weak ones - and he instructed them not to stone the *Jamarah* until the sun rose. Shu’bah was not sure about “their weak ones”.

**Comments:** [A *saheeh* hadeeth; this *isdad* is *da’eeef* because it is interrupted]

2240. It was narrated that Ibn ‘Abbas (ﷺ) said: 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 Qam; 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 whoever is living within these boundaries can enter *ihram* from the place he sets out, and so on, and the people of Makkah can enter *ihram* from where they start.”

**Comments:** [Its *isdad* is *saheeh]*
2241. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) used to kiss his wives on the head when he was fasting.

Comments: [Sahih]

2242. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: Revelation came to the Prophet (صلى الله عليه وسلم) when he was forty years old; he was in Makkah for thirteen years and in Madinah for ten years, and he died when he was sixty-three years old.

Comments: [Its isnad is saheeh]

2243. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) was treated with cupping on his head when he was in ihram.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

2244. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) called for a drink, and I gave him a bucket of Zamzam water, and he drank whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (1637) and Muslim (2027)]

2245. It was narrated from Ibn ‘Abbas (رضي الله عنه) that he came to his maternal aunt Maimoonah, the 
wife of the Prophet (ﷺ). He said: The Messenger of Allah (ﷺ) got up at night, and went to a waterskin and did wudu', then he stood and prayed. Then I got up and did wudu', and I stood to his left. He took me by the hand and pulled me behind him, until he made me stand on his right.

Comments: [Its isnad is saheeh, Muslim (763)]

2246. It was narrated that Ibn 'Abbas (ﷺ) said: I know all about the Messenger of Allah (ﷺ) but I do not know whether the Messenger of Allah (ﷺ) recited in Zuhr and 'Asr or not. And I do not know how he recited this verse: "Wa qad balaghtu minal-kibari 'utigya' or 'usiyya' (referring to the verse "and I have reached the extreme old age" [Maryam 19:8]).

Comments: [Its isnad is saheeh]

2247. 'Amr bin Deenar told us that Ibn 'Abbas (ﷺ) used to say: The Messenger of Allah (ﷺ) said: "Crops should not be sold until they become edible."

Comments: [Its isnad is saheeh]

2248. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever seeks protection in the Name of Allah, give him refuge, and whoever asks of you for the sake of Allah, give to him."
2249. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) was treated with cupping, and he gave the cupper his fee.

Comments: [Saheeh, al-Bukhari (2278) and Muslim (1202)]

2250. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: "A life-long gift belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive belongs to the one to whom it was given, and the one who takes back his gift is like the one who goes back to his vomit."

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

2251. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: "A life-long gift belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive belongs to the one to whom it was given, and the one who takes back his gift is like the one who goes back to his vomit."

[1] Life-long gift: This was a custom in which a gift would be given with the premise, "It is yours as long as I am alive, but if I die it comes back to my heirs."

[2] A gift given to the last one who remains alive: this refers to a custom in which a gift would be given with the premise, "This is yours to use and if I die it is yours, but if you die it comes back to me."
the one who goes back to his vomit.”

Comments: [Saheeh because of corroborating evidence. It is a repeat of the previous report]

2252. It was narrated that Ibn ‘Abbas (.textContent) said: The Messenger of Allah (textContent) and his Companions prayed facing towards Jerusalem for sixteen months, then the qiblah was changed after that.

Comments: [Saheeh]

2253. It was narrated that Ibn ‘Abbas (textContent) stoned Jamratah ‘Aqabah, then he offered his sacrifice, then he shaved his head.

Comments: [Hasan because of corroborating evidence]

2254. It was narrated from ‘Abdullah bin ‘Abbas (textContent) that when Dimam bin Thalabah, a man of Banu Sa’d bin Bakr, became Muslim, he asked the Messenger of Allah (textContent) about the obligatory duties of Islam, prayer, and so on. He listed for him the five prayers, and did not add anything else; then (he told him about) zakah, then fasting Ramadan, then pilgrimage to the House (Hajj), then he told him what Allah forbade to him. When he had finished he said: I bear witness that there is no God
but Allah and I bear witness that you are the Messenger of Allah. I shall do what you instructed me, no more and no less. Then he turned to leave, and the Messenger of Allah (ﷺ) said: "If the one with the two braids meant what he said, he will enter Paradise."

Comments: [A hasan hadith]

2255. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) gave Khaibar, land and palm trees, to be cultivated in return for half of the yield.

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad]

2256. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “I have been given five things that were not given to anyone before me, and I am not saying it to boast. I have been sent to all people, red and black, and there is no one, red or black, who joins my ummah, but he will be one of them. And the earth has been made a place of prayer for me.”

Comments: [Hasan; this is a da’eeef isnad because of the weakness of Ali bin Asim and Yazeed bin Abu Ziyad]

2257. ‘Ikrimah, the freed slave of Ibn ‘Abbas (ﷺ) said: I prayed behind Abu Hurairah; when he bowed, and when he prostrated, he said Allahu Akbar. I mentioned that to Ibn ‘Abbas and he said:
May you have no mother! Isn’t that the Sunnah of the Messenger of Allah (ﷺ)?

Comments: [Its isnad is saheeh]

2258. Ibn ‘Abbas (-token) said: Two little girls of Banu Hashim passed by and came to the Messenger of Allah (ﷺ) when he was praying, and held onto his knees, but he did not stop his prayer. Ibn ‘Abbas said: An Ansari man and I passed by the Messenger of Allah (ﷺ) when he was praying, and we were riding a donkey, and we came and joined the prayer.

Comments: [Its isnad is saheeh]

2259. It was narrated that Ibn ‘Abbas (-token) said: The Messenger of Allah (ﷺ) carried some boys of Banu ‘Abdul-Muttalib [on his mount], one behind him, and one in front of him.

Comments: [Its isnad is saheeh, al-Bukhari (1798)]

2260. It was narrated from Ibn ‘Abbas (-token) that the Prophet (ﷺ) said: “There is no marriage except with a guardian, and the ruler is the guardian of the one who has no guardian.”

Comments: [Hasan because of corroborating evidence; this is a da’eef isnad]
2261. A similar report was narrated from 'Urwhah bin az-Zubair, from 'A'ishah.

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

2262. It was narrated that Ibn 'Abbas (r) said: The Messenger of Allah (صلى الله عليه وسلم) prayed two rak'ahs when travelling and four rak'ahs when not travelling. Ibn 'Abbas (r) said: Whoever prays four rak'ahs when travelling is like the one who prays two rak'ahs when not travelling.

Ibn 'Abbas (r) said: Prayer was not shortened except once, when the Messenger of Allah (صلى الله عليه وسلم) prayed two rak'ahs, and the people prayed one rak'ah each [in two groups, as in the fear prayer].

Comments: [Its isnad is da'eef because Humaid bin Ali is da'eeef]

2263. It was narrated from Ibn 'Abbas (r) that the Messenger of Allah (صلى الله عليه وسلم) cursed the woman who does hair extensions and the woman who has that done; men who imitate women and women who imitate men.

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

2264. It was narrated from Ibn 'Abbas (r) that when the Prophet (صلى الله عليه وسلم) moved on from 'Arafah, the people began to rush and he said
- or it was called out to them: “It is not righteousness to make the horse or camel rush.” He said: And I did not see any of these mounts raising its feet and rushing, until he reached Muzdalifah.

Comments: [A saheeh hadeeth]

2265. It was narrated from Ibn ‘Abbas (ﷺ) that Usamah bin Zaid was riding behind the Messenger of Allah (ﷺ) on the day of ‘Arafah. He went into a mountain pass and passed water, then he did wudoo’, and got back on his mount, but he did not pray.

Comments: [Saheeh]

2266. It was narrated from Ibn Shihab that Sulaiman bin Yasar told him that Ibn ‘Abbas (ﷺ) told him that a woman of Khath’am asked the Messenger of Allah (ﷺ) a question during the Farewell Pilgrimage, when al-Fadl bin ‘Abbas was riding behind the Messenger of Allah (ﷺ) on his mount. She said: O Messenger of Allah, the obligation of Hajj has come when my father is an old man and cannot sit up straight on his mount; will it suffice if I do Hajj on his behalf? The Messenger of Allah (ﷺ) said to her: “Yes.” Al-Fadl bin ‘Abbas began turning towards her, as she was a beautiful woman. The Messenger of Allah (ﷺ) took hold of al-Fadl and turned his face to the other side.

Comments: [Imam Ibn Hibban]
2267. It was narrated that Ibn 'Abbas (ﷺ) said: A Jewish man passed by the Messenger of Allah (ﷺ) when he was sitting, and said: What will you say, O Abul-Qasim, on the day when Allah puts the sky on this - and he gestured with his forefinger - and the earth on this, the water on this, the mountains on this and all of creation on this? [And he] gestured each time with his fingers. Then Allah revealed the words: “They made not a just estimate of Allah such as is due to Him” [az-Zumar 39:67].

Comments: [Hasan because of corroborating evidence; this is a da’aeef isnad]

2268. It was narrated that Ibn 'Abbas (ﷺ) 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.” So he brought him a bottle in which there was a little water. The Messenger of Allah (ﷺ) put his fingers over the mouth of the vessel, and opened his fingers, and springs of water gushed from between his fingers. He instructed Bilal: “Call out to the people: Come and do wudoo’ with this blessed water.”

Comments: [Hasan because of corroborating evidence; this is a da’aeef isnad like the previous report]
2269. It was narrated that `Abdullah bin Shaqeeq said: Ibn `Abbas (r) addressed us one day after `Asr, until the sun set and the stars came out, and the people started calling: The prayer, the prayer! Among the people was a man of Banu Tameem, who started saying: The prayer, the prayer. He got angry and said: Are you teaching me the Sunnah? I was present and saw the Messenger of Allah (ص) put together Zuhr and `Asr, and Maghrib and `Isha`. `Abdullah said: I was not sure about that, so when I met Abu Hurairah I asked him, and he confirmed it.

Comments: [Its isnad is saheeh, Muslim (705)]

2270. It was narrated from Ibn `Abbas (r) that he said: When the verse on debt was revealed, the Messenger of Allah (ص) said: “The first one to deny something was Adam (ع).” Allah, may He be glorified and exalted, created Adam, then 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? 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. Allah, may He be glorified and exalted, showed him the record and the angels testified to that.

Comments: [Hasen because of corroborating evidence; this is a da‘eef isnad]

2271. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (ﷺ) did not recite Qur’an to the jinn and he did not see them. The Messenger of Allah (ﷺ) set out with a group of his companions, heading towards the market of ‘Ukaz. The devils had been prevented from hearing the news of heaven, and shooting stars had been sent against them. The devils went back to their people, who said: What is the matter with you? They said: Something is preventing us from hearing the news of heaven, and shooting stars have been sent against us. They said: That can only be because something has happened; travel throughout the earth, east and west, and see what it is that is preventing you from hearing the news of heaven. So they went and traveled throughout the earth, east and west, to find out what was
preventing them from hearing the news of heaven. The group that headed towards Tihamah came to the Messenger of Allah (ﷺ) when he was in Nakhlah, on his way to the market of ‘Ukaz, and he was leading his companions in Fajr prayer. When they heard the Qur’an, they listened to it, and said: This, by Allah, is what has prevented us from hearing the news of heaven. Then they went back to their people and said: O our people, “Verily! We have heard a wonderful Recitation (this Qur’an)! It guides to the Right Path, and we have believed therein” [al-Jinn 72:1]. Then Allah revealed to His Prophet (ﷺ): “Say (O Muhammad): It has been revealed to me that...” [al-Jinn 72:1]. And what was revealed to him was what the jinn said.

Comments: [Its isnad is saheeh, al-Bukhari (773) and Muslim (449)]

2272. It was narrated that Ibn ‘Abbas (rad) said: 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 Qarnul-Manazil; and that of the people of Yemen as Yalarnlam. 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 whoever is living within these boundaries can enter ihram from the place he sets out,
and so on, and the people of Makkah can enter ihram from Makkah."

Comments: [Its isnad is saheeh, al-Bukhari (1524) and Muslim (1181)]

2273. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah when he was in ihram.

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

2274. It was narrated that Ibn 'Abbas (ﷺ) said: They used to think that 'Umrah during the months of Hajj was one of the greatest evils on earth, and they would make Muharram Safar. They would say: when the backs of the camels have healed and the tracks of the pilgrims have become erased and Safar is over, 'Umrah becomes permissible for those who want to do 'Umrah. Then the Prophet (ﷺ) and his Companions came on the fourth (of Dhul-Hijjah), reciting the Talbiyah for Hajj, and he told them to make it 'Umrah. This was too hard for them, and they said: O Messenger of Allah, exiting ihram to what extent? He said: "Completely."

Comments: [Its isnad is saheeh, al-Bukhari (1564) and Muslim (1240)]

2275. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade selling foodstuff until it has been received in full. I [the narrator] said to him: Why
was that? He said: It would be just like selling dirhams for dirhams, as the food is something postponed.

Comments: [Its isnad is saheeh, al-Bukhari (2135) and Muslim (1525)]

2276. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) got up at night to pray. So I [Ibn 'Abbas] got up and did wudu', then I stood on his left, but he pulled me and made me stand on his right. He prayed thirteen rak'ahs in which the length of standing was equal.

Comments: [Its isnad is saheeh]

2277. 'Urwan said to Ibn 'Abbas (ﷺ): How long will you misguide the people, O Ibn 'Abbas? He said: Why are you saying that, O 'Urwan? He said: You enjoin us to do 'Umrah in the months of Hajj when Abu Bakr and 'Umar forbade that! Ibn 'Abbas said: The Messenger of Allah (ﷺ) did that. 'Urwan said: They [Abu Bakr and 'Umar] followed the Messenger of Allah (ﷺ) more closely and had more knowledge about him than you.

Comments: [Its isnad is saheeh]

2278. It was narrated from Ibn 'Abbas (ﷺ) that 'Uqbah bin 'Amir came to the Prophet (ﷺ) and said that his sister had vowed to walk to the Ka'bah. He said: "Allah, may He be glorified and exalted,
has no need of your sister’s vow. Let her do *Hajj* riding and offer a camel as a sacrifice.”

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

2279. It was narrated from Ibn ‘Abbas () that the Messenger of Allah (ﷺ) said: “Allah, may He be glorified and exalted, made Makkah a sanctuary. It was not permitted for anyone before me (to fight therein) and it will not be permissible for anyone after me (to do so). Rather (fighting therein) was only permitted for part of a day. Its green grass is not to be cut, its trees are not to be chopped down, its game is not to be disturbed and its lost property is not to be picked up except by the one who announces it.” al-‘Abbas said: Except *idhkhir* (a kind of grass), for it is used by our blacksmiths and in our graves. He said: “Except *idhkhir*.”

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

2280. It was narrated from Ibn ‘Abbas () that two men referred a dispute to the Prophet (ﷺ), and the Prophet (ﷺ) asked the claimant for proof. He did not have any proof, so he asked the defendant to swear an oath and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (ﷺ) said: “You did it, but you will be forgiven for your sincerity in saying there is no god but Allah.”

Comments: [Its *isnad* is *da’eeef*]
2281. Sa'eed bin Jubair said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) stood before us and delivered a khutbah, and said: "O people, you will be gathered to Allah barefoot, naked and uncircumcised. 'As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it' [al-Anbiya' 21:104]. The first of creation to be clothed will be Ibraheem (عليه السلام). Then some men of my ummah will be brought and taken to the left, and I will say: 'O Lord, my companions!' It will be said: You do not know what they did after you were gone. And I will say as the righteous slave (Eesa) said: they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:117,118]. Then it will be said to me: 'These ones kept turning on their heels since you left them.'"

Comments: [Its isnad is saheeh, al-Bukhari (3349) and Muslim (2860)]

2282. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stood up before us to exhort us... and he narrated the same report.

Comments: [See the previous report]
2283. It was narrated that Sa‘eed bin Jubair said: I heard Ibn ‘Abbas (ﷺ) say: What you call al-Mufassal is al-Muhkam. The Messenger of Allah (ﷺ) died when I was ten years old and I had learned al-Muhkam.

Comments: [Its isnad is saheeh, al-Bukhari (5035)]

2284. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) was shrouded in two pieces of white cloth and a red cloak.

Comments: [Hasan]

2285. It was narrated from Ibn ‘Abbas (ﷺ) that Ibraheem brought Isma’eeel and Hajar, and left them in Makkah at the site of Zamzam... and he narrated the hadeeth. Then she came from al-Marwah to Isma’eeel, and the spring had begun to flow. She started digging with her hands around the spring, to make a hole so that the water would gather in this hole, then she took her jug and scooped up some water into her waterskin. The Messenger of Allah (ﷺ) said: "May
Allah have mercy on her; if she had left it alone it would have been a spring flowing (on the surface) until the Day of Resurrection.”

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

2286. Muhammad bin ’Amr bin ’Abbas (ではありません) say: The Prophet (ではありません) ate a grilled leg or shoulder (of an animal) then he prayed, and he did not do wudu’ or touch water.

Comments: [Its isnad is saheeh, Muslim (354-359)]

2287. It was narrated that Ibn ’Abbaas (ではありません) said: We came with the Messenger of Allah (ではありません) as pilgrims, and he told them to make it [Hajj] Umrah, then he said: “If I had known before what I know now, I would have done what you have done. But now Umrah has been incorporated into Hajj until the Day of Resurrection.” Then he interlaced his fingers. And the people exited ihram, except those who had the hady with them. ‘Ali came from Yemen and the Messenger of Allah (ではありません) said to him: “For what have you entered ihram?” He said: “I have entered ihram for what you entered ihram for.” He said: “Do you have a hady with you?” He said: No. He said: “Then carry on as you are, and you can have one-third of my hady.” And the Messenger of Allah (はありません) had one hundred camels with him.

Comments: [Saheeh, because of corroborating evidence; this is a da’eef isnad]
2288. It was narrated from Ibn ‘Abbas (ﷺ) that a woman brought a son of hers to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, he is possessed; it affects him at our lunch and dinner and spoils our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth and ran away.

Comments: [Its isnad is da‘eef because Farqad as-Sabakhi is da‘eef]

2289. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) picked up a bone from a pot (and ate from it), then he prayed and did not do wudu’.

Comments: [Its isnad is saheeh, al-Bukhari (207)]

2290. It was narrated from Ibn ‘Abbas and Ibn ‘Umar that they heard the Messenger of Allah (ﷺ) say: “Some people should stop neglecting Jumu‘ah or Allah will place a seal on their hearts, then they will be recorded as being among the negligent.”

Comments: [Its isnad is saheeh]

2291. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) cursed effeminate men and women who imitate men.
2292. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) offered the funeral prayer for the Negus.

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

تخريج: صحح لغيره، وهذا إسناد ضعيف، لضعف علي بن زيد ولجهالة الراوي عن ابن عباس.

2293. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Allah enjoined prayer on the lips of your Prophet, four (rak‘ahs) when not travelling, two rak‘ahs when travelling, and one rak‘ah at times of fear.

Comments: [Its isnad is saheeh, Muslim (687)]

تخريج: إسناد صحيح، م (687).

2294. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said: “There is none of the sons of Adam who do not sin or think of sinning, except Yahya bin Zakariya, and it is not appropriate for anyone to say that I am better than Yoonus bin Matta (عليه السلام).”

Comments: [Its isnad is da‘eef and Ali bin Zaid is da‘eef]

تخريج: إسناد ضعيف، علي بن زيد ضعيف.

ووصف بن مهران لين.
2295. It was narrated from Yahya bin al-Jazzar that Ibn 'Abbas (r) said: A boy from Banu Hashim and I came on a donkey, and we left it to graze in front of the Messenger of Allah (ﷺ), and he did not stop praying. Two little girls came rushing and held on to the knees of the Messenger of Allah (ﷺ), and he did not stop praying.

Comments: [Its isnad is saheeh]

2296. It was narrated from Ibn 'Abbas (r) that the Prophet (ﷺ) prayed Zuhr in Dhu'l-Hulaifah, then he called for his camel and he marked it on the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he reached al-Baida’, he entered ihram for Hajj.

Comments: [Its isnad is saheeh, Muslim (1243)]

2297. It was narrated from the cousin of your Prophet (ﷺ) - meaning Ibn ‘Abbas (r) - that the Prophet of Allah (ﷺ) used to recite this supplication at times of distress: “There is no God but Allah, the All-Knowing, the Almighty; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the seven heavens and Lord of the noble Throne.”

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]
2298. Abul-'Aliyah said: I heard the cousin of your Prophet (ﷺ), Ibn 'Abbas (ﷺ), [say that] the Messenger of Allah (ﷺ) said: "No one should say that I am better than Yoonus bin Matta."

Comments: [Its isnad is saheeh]

2299. It was narrated from Ibn 'Abbas (ﷺ) that his maternal aunt Umm Hufaid, gave the Messenger of Allah (ﷺ) some ghee, a [cooked] lizard and some dried yoghurt. He ate some of the ghee and dried yoghurt, but he left the lizard because he found it off-putting. But 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). I [the narrator] said: Who said, If it were haram? He said: Ibn 'Abbas (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (2572) and Muslim (1947)]

2300. It was narrated that Ibn 'Abbas (ﷺ) said: I have been commanded to prostrate on seven and not to tuck up my hair or garment. Then on one occasion he said: Your Prophet (ﷺ) was commanded to prostrate on seven
and not to tuck up his hair or garment.

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

2301. It was narrated from Ibn 'Abbas (r) that Jibreel (الجبريل) said to the Prophet (ﷺ): “Prayer has been made dear to you, so take whatever you want of it.”

Comments: [Its isnad is da'eef]

2302. Ibn 'Abbas (r) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is Lailatul-Qadr. So I got up, although I was drowsy, and I came to the Messenger of Allah (ﷺ) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

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

2303. It was narrated from Ibn 'Abbas (r) that the Prophet (ﷺ) used to spend many nights, one after another, hungry, and his family could not find anything for supper. Most of their bread was barley bread.

Comments: [Its isnad is saheeh]
2304. It was narrated that Ibn 'Abbas (ﷺ) said: He - meaning the Messenger of Allah (ﷺ) - addressed us and said: "O people, Hajj has been prescribed for you." al-Aqra' bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: "If I said that, it would become obligatory, and if it became obligatory you would not do it - or you would not be able to do it. Hajj is once in a lifetime, and whoever does more, it is voluntary."

Comments: [A saheeh hadeeth]

2305. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) circumambulated the Ka'bah seven times running, and he only ran because he wanted to show the people that he was strong.

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

2306. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed Zuhr in Mina on the day of al-Tarwiyyah [8 Dhul-Hijjah].

Comments: [Its isnad is saheeh]

2307. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "None of you should prevent his brother from
fixing a piece of wood to his wall."

Comments: [Its isnad is hasan]

2308. It was narrated from Maimoon al-Makki that he saw Ibn az-Zubair ‘Abdullah, and he led them in prayer, making a motion with his hands when he stood up, when he bowed, and when he prostrated and, when he got up again, he made a motion with his hands. He said: I went to Ibn ‘Abbas (ﷺ) and said to him: I have seen Ibn az-Zubair praying in a manner that I have never seen anyone pray before. And I described these motions to him. He said: If you want to see the prayer of the Messenger of Allah (ﷺ), watch the prayer of Ibn az-Zubair.

Comments: [Its isnad is da‘ef; Maimoon al-Makki is unknown]

2309. It was narrated that Ibn ‘Abbas (ﷺ) said: Quraysh said to the Jews: Give us something that we can ask this man about. They said: Ask him about ar-rooh. Then the verse “‘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] was revealed. They [the Jews] said: We have been given a great deal of knowledge. We were given the
Torah, and whoever is given the Torah has been given a great deal of good. Then Allah revealed the words: "Say (O Muhammad (ﷺ) to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted" [al-Kahf 18:109].

Comments: [Its isnad is saheeh]

2310. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said to al-Aslami: "Perhaps you kissed her or touched her or looked at her?"

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

2311. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) wanted to set out on a journey, he would say: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person's absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning. O Allah, make the distance short for us and make the journey easy for us." And when he wanted to return, he said: "Returning, repenting, worshipping and praising our Lord."...
Musnad of ‘Abdullah bin al-‘Abbas ١٤٠٣

Comments: [A hasan hadeeth]

2312. The Messenger of Allah (ﷺ) said: “Some people among my ummah will recite the Qur’an but they will pass out of Islam as the arrow passes through the prey.”

Comments: [Saheeh, because of corroborating evidence and its isnad is da’eeef]

2313. The Messenger of Allah (ﷺ) said: “Do not go out to meet incoming traders, do not leave the milk of a she-camel or sheep to accumulate [in its udder, so as to deceive a prospective buyer], do not try to sell by artificial means.”

Comments: [Hasan because of corroborating evidence, and its isnad is da’eeef]

2314. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) confirmed some things that Umayyah said in his poetry. He [Umayyah] said: A man and a bull beneath his right foot, and an eagle and a lion cub under the other foot. The Prophet (ﷺ) said: “He is right.” He [Umayyah] said: The sun shines red at the end of every day and its colour becomes rosy in the morning: It comes reluctantly and rises very slowly by being compelled and whipped. The Prophet (ﷺ) said: “He is right.”

Comments: [Its isnad is da’eeef]
2315. It was narrated from Ibn ‘Abbas (¶) that the Prophet (ﷺ) said: “The one who falls asleep whilst prostrating is not required to do wudoo’, unless he lies down. If he lies down, then his muscles relax.”

Comments: [Its isnad is da’eef]

2316. It was narrated from Ibn ‘Abbas (¶) that a man seized a woman or tried to take her prisoner, but she tried to grab his sword, so he killed her. The Prophet (ﷺ) passed by her and was told what had happened to her, and he forbade killing women.

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

2317. The Messenger of Allah (ﷺ) sent an army to Mu’tah and he appointed Zaid in charge of it. If Zaid was killed, Ja’far [was to assume command]. If Ja’far was killed, Ibn Rawahah [was to assume command]. Ibn Rawahah
stayed behind and prayed *Jumu’ah* with the Messenger of Allah (ﷺ), who saw him and said, “What kept you behind?” He said: I wanted to pray *Jumu’ah* with you. He said: “To go out in the morning (to fight, for the sake of Allah) and come back in the evening is better than this world and everything in it.”

**Comments:** [Its *isnad* is *da’eeef* like the previous report]

2318. The Messenger of Allah (ﷺ) said: “He is not one of us who has intercourse with a pregnant woman [i.e., a female prisoner of war who is pregnant].”

**Comments:** [Saheeh because of corroborating evidence; its *isnad* is *da’eeef* like the previous report]

2319. It was narrated that Ibn ‘Abbas (رضى الله عنه) said: On the day of al-Khandaq, a mushrik man was killed and they asked the Prophet (ﷺ) to let them bury him, and he said: “No, not at all [I cannot please you by doing that].” They said: We will give you something in return for that. He said: “That is even worse.”

**Comments:** [Its *isnad* is *da’eeef*]

2320. It was narrated from Ibn ‘Abbas (رضى الله عنه) that the Prophet (ﷺ) prayed wearing a single garment that he wrapped around himself, and used its extra length to protect himself from the heat or coldness of the ground.

**Comments:** [*Hasan* because of corroborating evidence; this is a *da’eeef isnad*]
2321. It was narrated that Ibn 'Abbas (ﷺ) said: Abu Jahl passed by and said: Didn't I tell you to stop? The Prophet (ﷺ) rebuffed him and Abu Jahl said to him: Why are you rebuffing me, O Muhammad? By Allah, you know there is no man with more helpers to call upon than me. Jibreel (ﷺ) said: "Then let him call upon his council (of helpers)" [al-'Aalaq 96:17]. Ibn 'Abbas said: By Allah, if he had called upon his helpers, the punishing angels would have seized him.

Comments: [Its isnad is qawi]

2322. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to deliver the khutbah on Friday standing, then he would sit down, then he would stand up and deliver (the second) khutbah.

Comments: [Hasan]

2323. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no one among you but he has a companion (gareen) from among the devils appointed (to accompany) him."

They said: Even you, O Messenger of Allah? He said, "Yes, but Allah helped me against him and he became Muslim."
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Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef because Qaboos bin Abu Zibyan is da'eef]

2324. It was narrated that Ibn 'Abbas (r) said: On the night when the Prophet (صلى الله عليه وسلم) was taken on the Night Journey (Isra'), he entered Paradise and heard a sound in some part of it. He said: "O Jibreel, what is this?" He said: This is Bilal, the mu'adhdhin. When he came to the people, the Prophet of Allah (صلى الله عليه وسلم) said: "Bilal has attained success; I saw such and such for him." Then he was met by Moosa (ع), who welcomed him and said: Welcome to the unlettered Prophet. He (the Prophet صلى الله عليه وسلم) said: "He was a tall, dark man with straight hair down to his ears or above them." And he said: "Who is this, O Jibreel?" He said: This is Moosa (ع). Then he went further and was met by 'Eesa, who welcomed him. He said: "Who is this, O Jibreel?" He said: This is 'Eesa. Then he went on and was met by a respectable, dignified old man, who welcomed him and greeted him with salam, and all of them greeted him with salam. He said: "Who is this, O Jibreel?" He said: This is your father Ibraheem. Then he looked into Hell and saw people consuming corpses. He said: "Who are these people, O Jibreel?" He said: These are the ones who eat people's flesh (i.e., gossip). And he saw a man who looked red and blue, of stocky
build and dishevelled. He said: "Who is this, O Jibrel?" He said: This is the one who hamstrung the she-camel. Then the Prophet (ﷺ) entered al-Masjid al-Aqsa, he stood up to pray, then he turned around and saw all the Prophets praying with him. When he finished praying, two vessels were brought to him, one from the right and the other from the left. In one of them was milk and in the other was honey. He took the milk and drank some of it, and the one who brought the vessel said: You have acted in accordance with sound human nature (done the right thing).

Comments: [Its isnad is da’eef and Qaboos is da’eef]

2325. It was narrated that Ibn ‘Abbas (ﷺ) said: I stood with the Prophet (ﷺ) to pray, on his left, and he made me stand on his right.

Comments: [Its isnad is saheeh]

2326. A similar report was narrated from A’mash, from Sumai’ az-Zayyat, the freed slave of Ibn ‘Abbas, from Ibn ‘Abbas (ﷺ).

Comments: [Its isnad is saheeh]

2327. It was narrated that Ibn ‘Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "I shall be ahead of you at the
Cistern, and whoever comes to it will have succeeded. Some people will be brought and then taken to the left, and I will say: 'O Lord! But it will be said: 'They continued turning back on their heels after you were gone.'"

Comments: [A saheeh hadith; al-Bukhari (3349) and Muslim (2860) and this is a da’eef isnad]

2328. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) was optimistic and not superstitious, and he liked good names.

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

2329. It was narrated from Ibn ‘Abbas (رضي الله عنه), who attributed it to the Prophet (ﷺ), who said: "He is not one of us who does not show respect to our old ones and compassion to our young ones, [and does not] enjoin what is good and forbid what is evil."

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

2330. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "There are five, all of which are evil; the pilgrim in ihram may kill them and they may be killed in the Haram: mice, scorpions, snakes, vicious dogs and crows."

Comments: [A saheeh hadith; al-Bukhari (3349) and Muslim (2860) and this is a da’eef isnad]
**Comments:** [Saheeh because of corroborating evidence; this is a da’eeef isnad like the previous report]

**2331.** It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) said: “There are five, all of which are evil; the pilgrim in ihram may kill them and they may be killed in the Haram...” A similar report.

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

**2332.** It was narrated that Ibn ‘Abbas (али) said: The Messenger of Allah (ﷺ) did not prescribe anything but I learned it, apart from three things. I do not know whether the Messenger of Allah (ﷺ) recited in Zuhr and ‘Asr or not. And I do not know how he recited this verse: “Wa qad balaghtu minal-kibari ‘utiyya’ or "‘usiyya’" (referring to the verse “and I have reached the extreme old age” [Maryam 19:8]). Husain said: And I forgot the third. ‘Abdullah said: I heard it all from ‘Uthman bin Muhammamad.

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

**2333.** It was narrated that Ibn ‘Abbas (علي) said: The people of Makkah asked the Prophet (ﷺ) to turn as-Safa into gold for them and to remove the mountains from around them so that they could cultivate (the land). It was said to him: If you want, you can be patient with them or if you want,
you can give them what they asked for, but if they disbelieve, they will be destroyed as those who came before them were destroyed. He said: “Rather I shall be patient with them.” Then Allah, may He be glorified and exalted, revealed this verse: “And nothing stops Us from sending the Ayat (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamood as a clear sign,” [al-Isra’ 17:59].

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

2334. It was narrated that Ibn ‘Abbas (may Allah be pleased with him) said: Juwairiyah’s name was Barrah (meaning righteous), but it was as if the Prophet (ﷺ) disliked that, so he named her Juwairiyah, because he did not like it to be said that he had left a righteous woman. He went out after he prayed, then he came back to her and she said: Since you left, O Messenger of Allah, I have continued in worship. He said to her: “After I left you, I said some words which, if they were to be weighed, would outweigh what you said: ‘Glory be to Allah as much as the number of His creation; glory be to Allah as much 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.’”

Comments: [Its isnad is saheeh, Muslim (2140)]

2335. It was narrated that Ibn ‘Abbas (may Allah be pleased with him) said: The Messenger of Allah (ﷺ) said: “Fast when you
see it [the new moon] and break the fast when you see it, and if clouds prevent you from seeing it, then complete the number [of days, in the month]; the month is twenty-nine days,” meaning that it may be shorter [than thirty days].

Comments: [Saheeh]

2336. It was narrated that Ibn ‘Abbas (ٍ) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, my mother has died and she owed a month’s fast; should I make it up for her? He said: “If your mother owed a debt, would you pay it off for her?” He said: Yes. He said: “A debt owed to Allah is more deserving of being paid off.”

Comments: [Its isnad is saheeh, al- Bukhari (1953) and Muslim (1148)]

2337. It was narrated from Ibn ‘Abbas (ٍ) that the Messenger of Allah (ﷺ) was treated with cupping and gave the cupper his fee, and he was treated with medicine administered in the nose.

Comments: [Its isnad is saheeh, al- Bukhari (2278) and Muslim (1202)]
2338. It was narrated from Ibn ‘Abbas (r) that the Prophet (ﷺ) was asked about offering a sacrifice, stoning the Saurah and shaving the head, and doing the rituals in different orders, and he said: “No problem.”

Comments: [Its isnad is saheeh, al-Bukhari (1734) and Muslim (1307)]

2339. It was narrated from Ibn ‘Abbas (r) that a roasted shoulder [of an animal] was brought to the Prophet (ﷺ) and he nibbled some meat from it, then he prayed and he did not do wudoo’ after eating that.

Comments: [Saheeh; this is a da’eef isnad, Muhammad bin az-Zubair is da’eef]

2340. It was narrated from Ibn ‘Abbas (r) that he said: The Messenger of Allah (ﷺ) said: “Good health and free time [are] two blessings from Allah that many people do not make good use of.”

Comments: [Its isnad is saheeh, al-Bukhari (6412)]

2341. It was narrated from Muhammad bin ‘Amr bin ‘Ata’ that he heard Ibn ‘Abbas (r) say: I saw the Messenger of Allah (ﷺ) eat from a shoulder or leg [of an animal], then he got up and prayed, and he did not do wudoo’.

Comments: [Its isnad is saheeh]
2342. It was narrated from Abu Hurairah (ﷺ) that the Messenger of Allah (ﷺ) used to teach them this supplication as he would teach them a soorah of the Qur'an: "O Allah, I seek refuge in You from the torment of Hell; I seek refuge in You from the torment of the grave; I seek refuge in You from the evil of the Dajjal; and I seek refuge in You from the trials of life and death."

Comments: [Its isnad is saheeh, Muslim (588)]

2343. A similar report was narrated from Ibn ‘Abbas except that he said, "... from the turmoil of the Dajjal."

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

2344. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet of Allah (ﷺ) used to offer supplication at times of distress (saying): "There is no God but Allah, the Almighty, the Forbearing; there is no God but You, Lord of the mighty Throne; there is no God but You, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

2345. A similar report was narrated from Ibn ‘Abbas (ﷺ) from the Prophet (ﷺ) i.e., the supplication at times of distress.

Comments: [Its isnad is saheeh, Muslim (590)]
Musnad of 'Abdullah bin al-'Abbas ﺑ. ﺖ. ﺔ. 415

Comments: [Its isnad is saheeh, al-Bukhari (7426) and Muslim (2730)]

2346. It was narrated from Ziyad an-Numairi that Anas bin Malik ﺒ. said: When Rajab began, the Prophet (ﷺ) would say: “O Allah, bless Rajab and Sha’ban for us, and bless Ramadan for us.” And he used to say: “The night before Friday is beautiful and its day is bright and shiny.”

Comments: [Its isnad is da’eeef; and Zaidah bin Abur-Ruqad is da’eeef This hadith is from the Musnad of Anas bin Malik, not the Musnad of Ibn ‘Abbas]

2347. It was narrated from Abul-Aliyah ar-Riyahi: The cousin of your Prophet - meaning Ibn ‘Abbas ﺒ. - narrated that the Prophet (ﷺ) said: “On the night when I was taken on the Night Journey (al-Isra’), I saw Moosa (ﷺ), a tall dark man with curly hair, as if he were one of the men of Shanoo’ah. And I saw ‘Eesa Ibn Maryam (ﷺ), a man of average height with a red and white complexion and lank hair.”

Comments: [Its isnad is saheeh, al-Bukhari (3239) and Muslim (165)]

2348. It was narrated from Ibn ‘Abbas ﺒ. that the Messenger of Allah (ﷺ) said to his companions: “Make it ‘Umrah. If I had known before what I know now, I would have told you to do it (‘Umrah). And let those who do not have sacrificial animals with them exit

تخريج: إسناده صحيح خ: (٣٤٦٩١١٥)، م:

٢٣٤٦ - حذًّا عند الله: حدَّثنا عبد الله بن أبو الزرقاء، عن زياد اليماني عن أبيه، قال: كأن النبي صلى الله عليه وسلم إذا دخل رمضان قال: اللهم بارك لنا في رمضان وسقيان، وبادر لنا في رمضان. وكان يقول: "الليلة الجمعة غرامة، ويومها أجر."
“ihram.” The Messenger of Allah (ﷺ) had a sacrificial animal with him. And the Messenger of Allah (ﷺ) said: “Umrah has been incorporated into Hajj until the Day of Resurrection.” And he interlaced his fingers.

Comments: [Hasan because of corroborating evidence; this is a da‘eeef isnaad]

2349. It was narrated that Ibn ‘Abbas ((goal) said: The Messenger of Allah (ﷺ) was on a journey, and he stopped at the end of the night and went to sleep, and he did not wake up until the sun woke him up. Then the Messenger of Allah (ﷺ) instructed Bilal to give the call to prayer, and he prayed two rak’ahs. And Ibn ‘Abbas said: I would not be pleased to have this world and everything in it - i.e., instead of this concession.

Comments: [Its traceable is saheeh; this is a da‘eeef isnaad because Yazeed is da‘eeef]

2350. It was narrated that Ibn ‘Abbas (goal) said: The Messenger of Allah (ﷺ) left Madinah, heading for Makkah, and he fasted until he reached ‘Usfan. Then he called for a vessel and took it in his hand so that the people could see him, then he broke his fast. And Ibn ‘Abbas used to say: Whoever wants to may fast and whoever wants to may not fast.

Comments: [Its isnaad is saheeh, al-Bukhari (4279) and Muslim (1113)]
2351. It was narrated from Mansoor... And he mentioned the same isnad and a similar report.

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

2352. It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) came to them quickly, and we got worried because of his rushing. When he reached us he said: “I came rushing to tell you about Lailat-ul-Qadr, but then I was caused to forget it whilst I was coming to you. However seek it in the last ten nights of Ramadan.”

Comments: [Its isnad is saheeh, see the previous report]

2353. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said, on the day of the conquest of Makkah: “This is a sacred land; Allah made it sacred on the day He created the heavens and the earth. It is sacred; Allah has made it sacred until the Day of Resurrection. It was not made permissible to anyone to fight in it apart from me, and it will not be permissible for anyone after me to fight in it until the Day of Resurrection. It was only made permissible for me for part of a day. It is a sanctuary made sacred by Allah, may He be glorified and exalted, until the Hour begins. Its thorns are not to be cut, its green grass is not to be uprooted, its game is not to be disturbed and its lost property is not to be picked up except by the one who will announce it.” al-
Musnad of ‘Abdullah bin al-‘Abbas ﷺ 418

‘Abbas - who was one of the local people and knew what they could not do without - said: Except idkhbir, O Messenger of Allah, for they need it for their graves and houses. And the Messenger of Allah (ﷺ) said: “Except idkhbir.”

Comments: [Saheeh because of corroborating evidence and its isnad is da’eef because Qaboos is da’eef]

2354. It was narrated that Ibn ‘Abbas (ﷺ) said: Some ghee, dried yoghurt and a lizard were given to the Messenger of Allah (ﷺ), and he ate the ghee and dried yoghurt, then he said concerning the lizard: “This is something that I have never eaten, but whoever would like to eat it, let him eat it.” And it was eaten at his table.

Comments: [Its isnad is qawi, al-Bukhari (2572) and Muslim (1977)]

2355. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping when he was in ihram, in his head, for a headache or something in his head, at an oasis called Lahyu Jamal.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

2356. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “With regard to a mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the diyah of a free man should be paid,
commensurate with how much he had paid towards his manumission, and a portion of the *diyah* of a slave should be paid, commensurate with the extent to which he was still a slave.”

Comments: [Its isnad is saheeh]

2357. It was narrated that Ibn `Abbas (ﷺ) said: When the people gathered to wash the Messenger of Allah (ﷺ), there was no one in the house apart from his family: his paternal uncle al-`Abbas bin `Abdul-Muttalib, `Ali bin Abi Talib, al-Fadl bin al-`Abbas, Qutham bin al-`Abbas, Usamah bin Zaid bin Harithah and Salih, his freed slave. When they decided to start washing him, Aws bin Khawli al-Ansari called out from behind the door, then one of Banu `Awf bin al-Khazraj, who had been present at Badr, called out to `Ali bin Abi Talib, saying to him: O `Ali, I adjure you by Allah, we have the right to be present at the washing of the Messenger of Allah (ﷺ). `Ali said to him: Come in. So he came in and was present at the washing of the Messenger of Allah (ﷺ), but he was not involved in the washing itself. `Ali made him [the Prophet (ﷺ)] lean against his chest, and he was wearing his chemise, and al-`Abbas, al-Fadl and Qutham turned him over with `Ali bin Abi Talib (ﷺ), whilst Usamah bin Zaid and Salih, their freed slaves, poured the water, and `Ali started washing him. Nothing was seen of the Messenger of Allah (ﷺ) of that
which is usually seen in a dead person, and ‘Ali kept saying: May my father and mother be sacrificed for you; how good you are in life and in death! When they finished washing the Messenger of Allah (ﷺ), who was washed with water and lotus leaves, they dried him and they did what is usually done for the deceased, then he was wrapped in three pieces of cloth: two white pieces of cloth and a striped cloak. Then al-‘Abbas called two men and said: Let one of you go to Abu ‘Ubadah bin al-Jarrah - as Abu ‘Ubadah used to dig graves for the people of Makkah - and let the other go to Abu Talhah bin Sahl al-Ansari. Abu Talhah used to make the niche [in the grave] for the people of Madinah. Then al-‘Abbas, said after he sent these two people: O Allah, choose for Your Messenger. So they went, but the one who was sent to Abu ‘Ubadah did not find Abu ‘Ubadah, but the one who was sent to Abu Talhah found him and brought him, and he dug a grave with a niche (lahd) for the Messenger of Allah (ﷺ).

Comments: [Hasan because of corroborating evidence; this is a da‘eef isnad because of the weakness of Husain bin Abdullah]

2358. It was narrated that Sa’eed bin Jubair said: I said to ‘Abdullah bin ‘Abbas: O Abul-‘Abbas, I am amazed how the Companions of the Messenger of Allah (ﷺ) differed concerning when he entered the state of ihram. He said: I am the most knowledgeable of the people regarding this. The Messenger of
Allah (ﷺ) only did Hajj once, and this is why they differed: the Messenger of Allah (ﷺ) set out for Hajj, and when he had prayed two *rai'ahs* in his mosque in Dhu-Hulaifah, he entered *ihram* where he was sitting (after prayer) and recited the *Talbiyah* for Hajj after completing his two *rai'ahs*. Some people heard that and remembered it. Then he mounted his camel, and when it stood up with him, he recited the *Talbiyah* and some people heard that. The people used to come to him in groups, and they heard him recite the *Talbiyah* when his camel stood up with him, so they said: The Messenger of Allah (ﷺ) recited the *Talbiyah* when his camel stood up with him. Then the Messenger of Allah (ﷺ) continued onwards, and when he reached the peak of al-Baida, he recited the *Talbiyah*. Some people heard that, so they said: The Messenger of Allah (ﷺ) recited the *Talbiyah* when he reached the peak of al-Baida. By Allah, he entered *ihram* at the place where he had prayed, and he recited the *Talbiyah* when his camel stood up with him, and he recited the *Talbiyah* when he reached the peak of al-Baida. Whoever follows the view of ‘Abdullah bin ‘Abbas would enter *ihram* from the place where he prays when he finishes the two *rai'ahs.*

**Comments:** [Hasan because of corroborating evidence; this is an *isnad* which could be regarded as hasan]

2359. It was narrated that Ibn ‘Abbas (ﷺ) said: During the Farewell Pilgrimage, the Messenger
of Allah (ﷻ) sacrificed one hundred camels. He slaughtered thirty of them with his own hand, then he ordered 'Ali to slaughter those that were left. And he said: "Share out their meat, blankets and skins among the people, but do not give any of it to the butcher. Take a little meat from each camel for us and put it in a pot, so that we may eat its meat and drink its broth. And he did that.

Comments: [Its isnad is da’eef]

2360. It was narrated from Kuraib the freed slave of ‘Abdullah bin ‘Abbas, from ‘Abdullah bin ‘Abbas (ﷺ): I [Kuraib] said to him: O Abul-Abbas, what about what you said, that there is no man who performed Hajj and who did not bring his sacrificial animal with him, then he circumambulated the House, but he should exit ihram and regard what he has done as 'Umrah, and there is no pilgrim who brought his sacrificial animal with him and circumambulated the House, but he should combine 'Umrah and Hajj - but the people do not say this? He said: Woe to you! The Messenger of Allah (ﷺ) and those of his Companions who were with him set out, not thinking of anything except Hajj, then the Messenger of Allah (ﷺ) instructed those who did not have a sacrificial animal with them to circumambulate the House
Musnad of 'Abdullah bin al-'Abbas [ـ] 423

فنشنذ عبد الله بن أبي بكر

تخرج: إسحاق حسن.

Comments: [Its isnad is hasan]

2361. It was narrated that Ibn 'Abbas (ـ) said: The Messenger of Allah (ـ) did not allow 'A’ishah to do ‘Umrah on the night of al-Hasbah when the pilgrims come to Muhassab after leaving Mina on Yawmub-Tarwiyyah (8th Dhul-Hijjah) in order to put an end to the custom of the mushrikeen, because they used to say: When the backs of the camels have healed, the tracks of the pilgrims have been erased and the month of Safar has begun, then it becomes permissible to do 'Umrah for anyone who wants to do it.

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

2362. It was narrated from Ibn 'Abbas (ـ) that in the year of al-Hudaibiyah, the Messenger of Allah (ـ) took as a sacrificial animal the camel of Abu Jahl which had been captured as booty on the day of Badr and which had a ring of silver in its nose. Elsewhere he said: to annoy the mushrikeen thereby.

Comments: [Hasan because of corroborating evidence]

2363. It was narrated that ‘Abdullah bin’Abbas (ـ) said: The Messenger of Allah (ـ) set out in
the year of the conquest in Ramadan. He fasted Ramadan and the Muslims fasted with him until, when he was in al-Kadeed, he called for a vessel of water. He was on his mount, and he drank whilst the people were looking on, to show them that he had broken the fast, and the Muslims broke the fast.

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

2364. It was narrated from Ibn 'Abbas (ﷺ) that he said: The people of the Book used to let their hair down and the mushrikeen used to part their hair. The Messenger of Allah (ﷺ) liked to do some of what the people of the Book did in some matters concerning which he had not received any commands, so the Messenger of Allah (ﷺ) let his forelock down, Then later on he parted his hair.

Comments: [Its isnad is saheeh, al-Bukhari (5917) and Muslim (2336)]

2365. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah said: “The previously married woman has more right to decide (concerning her marriage) and the female orphan should be consulted, and her permission is her silence.”

Comments: [A saheeh hadeeth, Muslim (1421)]

2366. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) returned his daughter
Zainab to Abul-'As bin ar-Rabee', although she became Muslim six years before him, on the basis of the previous marriage contract, and he did not repeat the marriage contract with witnesses and a dowry.

Comments: [Its isnad is hasan]

2367. It was narrated that Ibn 'Abbas (ﷺ) said: A man married an Ansari woman from (the tribe of) Bal’ajlan; he entered upon her and spent the night with her, then the next morning he said: I did not find her to be a virgin. The matter was referred to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) summoned the girl and asked her, and she said: Yes, I was a virgin. So the Messenger of Allah (ﷺ) instructed them to engage in it'an and he gave her her dowry.

Comments: [Its isnad is da’eeef]

2368. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ordered that the Jewish man and the Jewish woman be stoned at the door of his mosque. When the Jewish man felt the stone hit him, he stood over the woman and tried to shield her from the stones, until they were both killed. And that was a sign from Allah to His Messenger that they had indeed committed zina.

Comments: [Saheeoh, because of corroborating evidence; this is a hasan isnad]
2369. Ibn Shihab narrated that ‘Ubaidullah bin ‘Abdullah told him that Ibn ‘Abbas told him: The Messenger of Allah (ﷺ) passed by a dead sheep and said: “Why don’t you try to make use of its skin?” They said: O Messenger of Allah, it is dead [i.e., it died of natural causes and was not slaughtered properly]. He said: “It is only forbidden to eat it.”

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

2370. Abdullah bin ‘Abbas (ﷺ) narrated that the Messenger of Allah (ﷺ) wrote to Caesar, calling him to Islam. He sent his letter with Dihyah al-Kalbi, and the Messenger of Allah (ﷺ) instructed him to give it to the ruler of Busra so that he could give it to Caesar. And the ruler of Busra gave it to Caesar. When Allah caused him to defeat the Persian troops, Caesar walked from Homs to Jerusalem on carpets that were spread out for him. Abdullah bin ‘Abbas (ﷺ) said: When the letter of the Messenger of Allah (ﷺ) came to Caesar, he said when he read it: Find me one of his people so that I can ask him about the Messenger of Allah (ﷺ).

Ibn ‘Abbas (ﷺ) said: Abu Sufyan bin Harb told me that he was in Syria with some men of Quraish who had come for trade, and that was at a time when there was a truce between the Messenger of Allah (ﷺ) and the disbelievers of
Quraish. Abu Sufyan said: The messenger of Caesar came to me and took me and my companions to Jerusalem, where we were admitted into his [Caesar's] presence. He was sitting in his royal court, wearing a crown and with the Byzantine leaders around him. He said to his interpreter: Ask them which of them is closest in lineage to this man who claims to be a Prophet. Abu Sufyan said: I am the closest in lineage to him. He said: What is your relationship to him? I said: He is my cousin (the son of my paternal uncle). Abu Sufyan said: On that occasion, there was no one else of Banu 'Abd Manaf in the caravan except me. Caesar said: Let him come close to me. Then he instructed that my companions should be made to stand behind me, at my shoulder. Then he said to his interpreter: Tell his companions that I am going to ask this one about this man who claims to be a Prophet, and if he lies they should say that he is lying. Abu Sufyan said: By Allah, were it not that it would have been shameful at that time for my companions to describe me as a liar, I would have lied when he asked me. But I felt that it was shameful to be described as a liar, so I told the truth about him. Then Caesar said to his interpreter: Say to him: What kind of lineage does this man have among you? I said: He is of a noble lineage among us. He said: Did anyone among you say the same thing before him? I
said: No. He said: Did you ever blame him for telling lies before he said what he said? I said: No. He said: Was anyone among his forebears a king? I said: No. He said: Do the nobles of the people follow him, or the poor and weak? I said: The poor and weak (follow him). He said: Are they increasing or decreasing in number? I said: They are increasing. He said: Does anyone leave his religion because he is displeased with it after entering it? I said: No. He said: Does he break his promises? I said: No, but now we have a truce with him and we are afraid that he may break the truce. Abu Sufyan said: Other than that, I could not find anything to say against him to undermine him, and I was afraid that that would be held against me. He said: Did you fight him or did he fight you? I said: Yes. He said: What was the outcome of your battles with him? I said: It varied; sometimes he was victorious and sometimes we were. He said: What does he enjoin you to do? I said: He enjoins us to worship Allah alone and not to associate anything with Him; he tells us not to worship what our fathers worshipped; and he enjoins us to pray, give charity, be chaste, keep promises and render back trusts. He said to his interpreter when I said that to him: Tell him: I asked about his lineage and you said that he has a noble lineage among you; this is how all the Messengers are, they are the nobles of their people. I asked you
whether anyone among you had said this before, and you said no. I thought that if anyone among you had said this before, I would have said that he was a man who was following the example of some one who had said something similar before. I asked you whether you had accused him of lying before he said what he said, and you said no. Then I realised that the one who did not tell lies about people would never tell a lie about Allah. I asked you whether any of his forebears had been a king and you said no. I thought that if any of his forebears had been a king, I would have said that he was a man who was seeking his father's kingdom. I asked you whether the nobles among the people follow him or the weak and poor, and you said that the weak and poor follow him; they are always the followers of the Messengers. I asked you whether they were increasing or decreasing in number, and you said that they are increasing. This is how true faith is until it is complete. I asked you whether anyone leaves his religion because he is displeased with it after entering it, and you said no. This is how true faith is when its cheerfulness enters the heart and mixes with it; no one becomes displeased with it. I asked you whether he broke his promises and you said no; this is how the Messengers are. I asked you whether you had fought him or he had fought you and you said that this had happened, and that the
outcome of the battles between you and him varied; sometimes he was victorious and sometimes you were. This is how the Messengers are; they are put to trial but the final victory is always theirs. I asked you what he enjoins you to do, and you said that he enjoins you to worship Allah alone and not to associate anything with Him; he tells you not to worship what your forefathers worshipped; and he enjoins you to give in charity, pray, be chaste, fulfil promises and render back trusts. This is the character of a Prophet who I knew would appear, but I did not think that he would be from among you. If what you have said to me is true, he will soon take possession of the land beneath my feet. By Allah, if I knew that I would definitely reach him, I would immediately go to meet him, and if I were with him I would wash his feet. Abu Sufyan said: Then he called for the letter of the Messenger of Allah (ﷺ) and ordered that it be read out loud. In the letter he said: "In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the slave of Allah and His Messenger, to Heraclius the ruler of Byzantium. Peace be upon those who follow true guidance. I am calling you to Islam: become Muslim and you will be safe. Become Muslim and Allah will bestow upon you a double reward, but if you turn away, the sins of the peasants will be upon you. 'O people of the Scripture (Jews and Christians): Come to a word that is
just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: “Bear witness that we are Muslims”’ [Al-Imran 3:64].’ Abu Sufyan said: When he finished his speech, the voices of the Byzantine leaders who were around him were raised, and there was so much noise that I could not understand what they said. Then he ordered that we be sent away. When I left with my companions and was alone with them, I said to them: The affair of Ibn Abi Kabshah[1] has gained power: this king of Banul-Asfar [the Byzantines] fears him. Abu Sufyan said: By Allah, I became humble after that and was certain that he would be victorious, until Allah instilled Islam in my heart even though I was reluctant.

Comments: [Its isnad is saheeh, al-Bukhari (7) and Muslim (1773)]

2371. ‘Ubaiddullah bin ‘Abdullah bin ‘Utbaah bin Mas’ood narrated that ‘Abdullah bin ‘Abbas told him: The Messenger of Allah (ﷺ) wrote to... and he narrated the same report.

Comments: [Its isnad is saheeh, al-Bukhari (7) and Muslim (1773)]

2372. ‘Abdur-Razzaq narrated from Ma’mar... and he narrated the same report.

[1] A derogatory nickname used by Quraish to refer to the Messenger of Allah (ﷺ)
2373. Ubaidullah said: I asked ‘Abdullah bin ‘Abbas (ﷺ) about the dream of the Messenger of Allah (ﷺ) that he told us about. Ibn ‘Abbas (ﷺ) said: I was told that the Messenger of Allah (ﷺ) said: “Whilst I was sleeping I saw two golden bangles placed on my hands, and I was frightened of them and disliked them. Then permission was given to me to blow them away, and they flew away. I interpreted it as referring to two liars who would appear.”’ Ubaidullah said: One of them was al-‘Ansi who was killed by Fairooz in Yemen, and the other was Musailmah.

Comments: [Its isnad is saheeh, al-Bukhari (4379) and Muslim (2274)]

2374. Ibn Shihab said: ‘Abdullah bin Ka‘b bin Malik told me that Ibn ‘Abbas (ﷺ) told him that ‘Ali bin Abi Talib (ﷺ) left from (visiting) the Messenger of Allah (ﷺ) during his final illness, and the people said: O Abu Hasan, how is the Messenger of Allah (ﷺ) this morning? He said: He is better, praise be to Allah. Ibn ‘Abbas (ﷺ) said: ‘Abbas bin Abdul-Muttalib took hold of his hand and said: Don’t you see, by Allah, that the Messenger of Allah (ﷺ) will die of this sickness? I know the faces of Banu ‘Abdul-Muttalib when they are dying. Let us go to the Messenger of Allah (ﷺ)
and ask him who should be in charge of this matter (after he dies). If it is one of us, we will know it, and if it is someone else, we will ask him to advise (that person) to be kind to us and take care of us. 'Ali (sad) said: By Allah, if we ask the Messenger of Allah (mas) and he says no, he (his successor) is not one of us, the people will never give it to us. By Allah, I will never ask him.

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

2375. 'Urwhah bin az-Zubair narrated that al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari' told him that they heard 'Umar bin al-Khattab say: I heard Hisham bin Hakeem bin Hizam read... And he narrated the same hadith.

Ibn 'Abbas narrated that the Messenger of Allah (mas) said: "Jibreen (mas) taught me the Qur'an with one mode of recitation but I asked him to recite it in another way and I kept asking him for more and he taught me more, until he ended up teaching me seven modes of recitation."

Comments: [A saheeh hadith, and its isnad is Jayyid]

2376. Ibn 'Abbas (mas) said: I came, when I was at the age of puberty, riding on a female donkey when the Messenger of Allah (mas) was
leading the people in prayer in Mina, and passed in front of part of the first row. Then I dismounted and she started to graze, and I joined the people behind the Messenger of Allah (ﷺ).

Comments: [A saheeh hadith, and its isnaad is Jayyid, al-Bukhari (4412) and Muslim (504)]

**2377. Muhammad bin ‘Amr bin ‘Ata’ bin Abbas bin ‘Aqamah, from Banu ‘Amir bin Lu‘ayy said: I entered upon Ibn ‘Abbas (ﷺ) in the house of Maimoonah, the wife of the Prophet (ﷺ), on a Friday morning; Maimoonah had given the house to him in her will. When he prayed jumu‘ah, some carpets would be spread out for him in it, and when he had finished [jumu‘ah], he would go there and sit there to meet people. A man asked him, when I was listening, about doing wudoo’ after [eating] food cooked by fire. Ibn ‘Abbas raised his hand to his eyes - and he had lost his sight - and said: These two eyes of mine saw the Messenger of Allah (ﷺ) do wudoo’ for Zuhr prayer in one of his apartments, then Bilal gave the call to prayer and he got up to leave. When he stood at the door of the apartment, he was given a gift of bread and meat that one of his Companions had sent to him. So the Messenger of Allah (ﷺ) went back, along with those who were with him, and the food was**
set out for them in the apartment. He ate and they ate, then the Messenger of Allah (ﷺ) got up, along with those who were with him, to pray and neither he nor the people with him touched water (did wudu’). Then he led them in prayer. And Ibn ‘Abbas only reached an age at which he could understand the words and conduct of the Prophet (ﷺ) towards the end of the time of the Messenger of Allah (ﷺ).

Comments: [Its isnad is hasan]

2378. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) circumambulated [the Ka‘bah] on his camel, and every time he came to the Corner, he pointed at it and said takbeer.

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

2379. It was narrated that ‘Ata’ bin Abi Rabah said: I heard Ibn ‘Abbas (ﷺ) say: The Messenger of Allah (ﷺ) died when I had just been circumcised. [1]

Comments: [A saheeh hadeeth]

2380. It was narrated that ‘Abdullah bin ‘Abbas (ﷺ) said: Banu Sa‘d bin Bakr sent Dimam bin Tha‘labah to meet the Messenger of Allah (ﷺ). He came

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[1] At that time, boys would be circumcised when they reached puberty.
to him and made his camel kneel at the door of the mosque, then he hobbled it, and he entered the mosque when the Messenger of Allah (ﷺ) was sitting with his Companions. Dimam was a tough and hairy man with two braids. He came and stood over the Messenger of Allah (ﷺ) and his Companions and said: Which of you is the son of ‘Abdul-Muttalib? The Messenger of Allah (ﷺ) said: “I am the son of ‘Abdul-Muttalib.” He said: Muhammad? He said: “Yes.” He said: O son of ‘Abdul-Muttalib, I am going to ask you some questions and I will be tough in my questioning, so do not be upset. He said: “I will not be upset. Ask whatever you want.” He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah sent you to us as a Messenger? He said: “Yes, by Allah.” He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to instruct us to worship Him alone, not associating anything with Him, and to give up these rivals whom our forefathers worshipped alongside Him? He said: “Yes, by Allah.” He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to offer these five
prayers? He said: “Yes, by Allah.” Then he started asking about the duties of Islam, one by one: zakah, fasting and Hajj, and all the laws of Islam, adjuring him each time as he adjoined him previously until, when he had finished, he said: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah. I shall do these duties and avoid what you have forbidden to me, no more and no less. Then he went back to his camel and the Messenger of Allah (ﷺ) said when he left: “If the one with the two braids meant what he said, he will enter Paradise.”

[The man] went to his camel, unhobbled it and departed. He came to his people, who gathered around him, and the first thing he said was: How bad al-Lat and al-Uzza are! They said: Be quiet, O Dimam! Fear leprosy and elephantiasis for yourself; fear insanity. He said: Woe to you; by Allah they cannot do any harm or bring any benefit. Allah, may He be glorified and exalted, has sent a Messenger and revealed a Book to him that will save you from what you are in. I bear witness that there is no god but Allah, with no partner or associate, and that Muhammad is His slave and Messenger. I have come to you from him with what he enjoins upon you and forbids to you. By Allah, by the time evening came, there was no one present, man or
woman, who had not become Muslim. Ibn ‘Abbas (رضي الله عنه) said: We have never heard of any delegate of a people better than Dimam bin Tha’labah.

**Comments:** [A hasan hadeth]

#### 2381

It was narrated from Ibn Ishaq: Muhammad bin al-Waleed bin Nuwaifi’, the freed slave of a servant of the Prophet, told me... and he narrated the same report in brief.

**Comments:** [A hasan hadeth; see the previous report]

#### 2382

It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The fear prayer was just like the prayer of these guards of yours today behind your Imam, except that it was done by one group after another, although they were all with the Messenger of Allah (رسول الله). One group prostrated with him, then the Messenger of Allah (رسول الله) stood up and those who had been standing up by themselves prostrated, then the Messenger of Allah (رسول الله) stood up and they all stood up with him. Then they all bowed with him, then he prostrated, and those who had been standing up the first time prostrated, and those who had prostrated the first time stood up. And when the Messenger of Allah (رسول الله) and those who had prostrated with him sat at the end of the prayer, those who had been standing by themselves prostrated, then they sat, and the Messenger of Allah (رسول الله) led them all in saying the tasleem.
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Comments: [Its isnad is hasan]

2383. It was narrated that Tawoos al-Yamani said: I said to ‘Abdullah bin ‘Abbas ﷺ: They are saying that the Messenger of Allah (ﷺ) said: “Do ghussl on Friday, and wash your heads, even if you are not jumub, and put on perfume.” And Ibn ‘Abbas said: As for perfume, I do not know, but as for ghussl, then yes.

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

2384. It was narrated that ‘Abdullah bin ‘Abbas ﷺ said: I saw the Messenger of Allah (ﷺ) praying at night in a Hadrami cloak of his that he wrapped around himself, and he was not wearing anything else.

Comments: [A hasan hadith]

2385. It was narrated that ‘Abdullah bin ‘Abbas ﷺ said: I saw the Messenger of Allah (ﷺ) on a rainy day, trying to avoid the mud when he prostrated with a cloak he was wearing, placing it under his hands on the ground when he prostrated.

Comments: [Hasan and its isnad is da‘eeef because of the weakness of Husain bin Abdullah]
2386. It was narrated that 'Abdullah bin 'Abbas (radi) used to say: The Messenger of Allah (صلی الله علیه وآله وسلم) used to recite in the two rak'ahs before Fajr the Opening of the Qur'an (al-Fatiha) and the last two verses of Sooratal-Baqarah in the first rak'ah, and in the second rak'ah the Opening of the Qur'an and this verse from Al 'Imran: “Say (O Muhammad) (صلی الله علیه وآله وسلم): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you...” [Al 'Imran 3:64] to the end of the verse.

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

2387. It was narrated that Ibn 'Abbas (radi) said: Rukanah bin 'Abd Yazeed, a man of Banul-Muttalib, divorced his wife thrice in one sitting, then he missed her sorely. The Messenger of Allah (صلی الله علیه وآله وسلم) asked him: “How did you divorce her?” He said: I divorced her thrice. He said: “In one sitting?” He said: Yes. He said: “That is only one divorce (talaq); take her back if you want.” So he took her back. Ibn 'Abbas thought that talaq is only to be done just after the woman becomes pure from menses.

Comments: [Its isnad is da'eef]

2388. It was narrated that Ibn 'Abbas (radi) said: The Messenger of Allah (صلی الله علیه وآله وسلم) said: “When your brothers were slain at Uhud,
Allah, may He be glorified and exalted, put their souls in the crops of green birds that drink from the rivers of Paradise and eat from its fruits, and they return to roost in golden lamps in the shade of the Throne. When they saw how good their drink and food are and how good the place where they stay, they said: O Lord, would that our brothers knew what Allah has done for us, so they would not lose interest in jihad or abandon fighting. Allah, may He be glorified and exalted, said: I shall convey that to them for you. And Allah, may He be glorified and exalted, revealed these verses to His Messenger: “Think not of those as dead who are killed.” [Al `Imran 3:169].

**Comments:** [A hasan hadith]

**2389.** A similar report was narrated from Ibn `Abbas (م) from the Prophet (ﷺ).

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

**2390.** It was narrated that Ibn `Abbas (م) said: The Messenger of Allah (ﷺ) said: “The martyrs are on the banks of a river at the gate of Paradise in a green tent, and their provision comes out to them from Paradise morning and evening.”
2391. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) walked with them to Baqee’ al-Gharqad, then he sent them off and said: “March forth in the Name of Allah.” And he said: “O Allah, help them,” meaning the group that he sent to Ka’b bin al-Ashraf.

Comments: [Its isnad is Hasan]

2392. It was narrated that ‘Abdullah bin ‘Abbas (رضي الله عنه) said: Then the Messenger of Allah (صلى الله عليه وسلم) set out on his journey, and he appointed Abu Ruhm Kulthoom bin Husain bin ‘Utbah bin Khalaf al-Ghifari in charge of Madinah. He set out on the tenth of Ramadan; the Messenger of Allah (صلى الله عليه وسلم) fasted and the people fasted, then when he was in al-Kadeed - an oasis between 'Usfan and Amaj - he broke his fast, then he continued on until he halted in Marraz-Zahran with ten thousand Muslims.

Comments: [Its isnad is Hasan]

2393. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) married Maimoonah
bint al-Harith whilst travelling when he was in ihram.

**Comments:** [A saheeh hadeeth its isnad is hasan]

2394. It was narrated from Ibn `Abbas (ביטוי) that he said: The Messenger of Allah ( سبحانه و تعالى) was told about a man whose mount had thrown him and broke his neck whilst he was in ihram. He said: "Shroud him and do not cover his head or put any perfume on him, for he will be raised on the Day of Resurrection reciting the Talbiyah."

**Comments:** [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

2395. Aswad said: Israe'el told us [the same hadeeth] with the [same] isnad, except that he said: "... Do not cover his face..."

**Comments:** [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

2396. It was narrated that Ibn `Abbas said: The Messenger of Allah ( سبحانه و تعالى) said on the day of the Conquest of Makkah: "There is no hijrah (migration), but there is jihad and good intentions. When you are mobilized, then go forth."

**Comments:** [A saheeh hadeeth]
2397. It was narrated from Ibn ‘Abbas (R): The Messenger of Allah (ﷺ) placed his hands on my shoulder, then he said: “O Allah, give him deep understanding of the faith and teach him understanding of Qur’an.”

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

2398. It was narrated that Ibn ‘Abbas (R) said: The Messenger of Allah (ﷺ) said: “This Black Stone will have a tongue and two lips, and on the Day of Resurrection it will bear witness to those who touched it with proper respect.”

Comments: [Its isnad is qawi]

2399. It was narrated from Ibn ‘Abbas (R) that the Messenger of Allah (ﷺ) stayed in Makkah for fifteen years, during seven or eight of which he would see a light and hear a voice, and during seven or eight of which revelation came to him. And he stayed in Madinah for ten years.

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

2400. It was narrated from ‘Ammar bin Abi ‘Ammar from Ibn ‘Abbas (R), and from Thabit al-Bunani from Anas bin Malik
that the Messenger of Allah (ﷺ) used to deliver the khutbah leaning on a tree trunk. When he started to use the minbar, he moved to the minbar, and the trunk made a sorrowful sound until he came to it and embraced it, then it calmed down. He said, “If I had not embraced it, it would have continued to grieve until the Day of Resurrection.”

Comments: [Its isnad is saheeh]

2401. A similar report was narrated from 'Ammar from Ibn 'Abbas (ﷺ), and from Thabit from Anas, from the Prophet (ﷺ).

Comments: [Its isnad is saheeh]

2402. It was narrated from Ibn 'Abbas (ﷺ) that two angels came to the Messenger of Allah (ﷺ) in a dream, and one of them sat at his feet and the other at his head. The one who sat by his feet said to the one who sat by his head: Give a likeness of this man and his ummah. He said: The likeness of him and his ummah is that of some people who were travelling and came to the edge of a wilderness, and they had no provision with which to cross the wilderness or to travel back. Whilst they were like that, a man in a striped suit came to them and said: What do you think if I were to take you to a place with green meadows and plentiful water -
would you follow me? They said: Yes. So he set out with them and led them to a place with green meadows and abundant water, where they ate and drank and grew healthy. Then he said to them: Did I not find you in that state, and you promised me that if I led you to a place with green meadows and abundant water, you would follow me? They said: Yes. He said: Ahead of you is a garden that is greener than this and water that is more plentiful, so follow me. Some of them said: He is telling the truth by Allah; let us follow him. Others said: We are pleased with this and we will stay here.

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

2403. It was narrated that Ja’far bin Muhammad said: When the Prophet (ﷺ) was washed (after he passed away), water would get under his eyelids and stay there, and ‘Ali would remove it.

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

2404. It was narrated that ad-Dahhak bin Muzahim said: When Ibn ‘Abbas (ﷺ) said the Talbiyah, he would say: “Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner.” And Ibn ‘Abbas said: Do it this way, for this is the Talbiyah of the Messenger of Allah (ﷺ).
Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad]

2405. It was narrated that Ibn ‘Abbas (R) said: I came to the Messenger of Allah (SAW) from behind and I saw the whiteness of his armpits when he was prostrating with his arms held away from his body.

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح ل وغيرها، وهذا إسناد ضيف، أبو إسحاق مخلط، ورواية زهير عنه بعد الاختلاط، والصحاب الإسحاق لم يسمع من ابن عباس.

2406. It was narrated from Ibn ‘Abbas (R) that the Prophet (SAW) ate (the meat) from the shoulder of a sheep, then he prayed and did not repeat wudoo’.

Comments: [A saheeh hadeeth, al-Bukahri (207)]

تخريج: حديث صحيح، ح: (207). سماك بن حرب في روايته عن عكرمة خاصة مضطر،
لكنه نويع.

2407. Sa’eed bin Jubair narrated that Ibn ‘Abbas (R) told him: The Messenger of Allah (SAW) was in the shade of one of his apartments and a group of Muslims were with him, for whom the shade was shrinking. He said: “A man will come to you who looks with the two eyes of a devil. When he comes to you, do not speak to him.” Then a man with bleary eyes came in and the Messenger of Allah (SAW) spoke to him and said: “Why are you and So and
so," a number of people whom he named, "reviling me?" The man went and called them, and they swore by Allah and gave their excuses. Then Allah, may He be glorified and exalted, revealed the words: "and they swear to a lie while they know..." [al-Mujadalah 58:18].

Comments: [Its isnad is hasan]

2408. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was sitting in the shade of an apartment when the shade had almost disappeared... And he narrated a similar report.

Comments: [A hasan hadeeth]

2409. It was narrated that Ibn 'Abbas (ﷺ) said: Two men came to the Prophet of Allah (ﷺ) with the same need. One of them spoke, and the Prophet of Allah (ﷺ) noticed a bad smell from his mouth, so he said to him: "Why don't you use the miswak?" He said: I do, but I have not eaten for three days. So he ordered a man to host him and (that man) hosted him and met his needs.

Comments: [Its isnad is da'eef]

2410. It was narrated from Qaboos bin Abi Zabyan that his father told him: We said to Ibn 'Abbas (ﷺ): What do you think this verse means: "Allah has not made for any man two hearts inside his body" [al-Ahzab 33:4]? He said: The Prophet of Allah (ﷺ)
stood up one day to pray, and he shifted his weight from one leg to another. The hypocrites who were praying with him said: Don’t you see that he has two hearts, one heart with you and one heart with them? Then Allah revealed the words: “Allah has not made for any man two hearts inside his body” [al-Ahzab 33:4].

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

2411. It was narrated from Ibn ‘Abbas (r) that if something upset the Messenger of Allah (ﷺ), he would say: “There is no God but Allah, the Forgiving, the Almighty; there is no God but Allah, Lord of the noble Throne; there is no God but Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne.” Then he would offer supplication.

Comments: [Its isnad is saheeh, al-Bukahri (6345) and Muslin (2730)]

2412. It was narrated that Ibn ‘Abbas said: The Prophet (ﷺ) came to one of his daughters when she was dying, and he held her in his lap until she died. Then his eyes filled with tears and Umm Aiman wept. It was said to her: Are you weeping in the presence of the Messenger of Allah (ﷺ)? She said: Why shouldn’t I weep when the Messenger of Allah (ﷺ) is weeping? He said: “I did not weep; this is compassion. Verily, the believer’s soul departs from his
body whilst he is praising Allah, may He be glorified and exalted.”

**Comments:** [A hasan hadeeth]

**Tafsīr:** حديث حسن، عطا به السبیل مختصر، لكن رواة الثورة عن ابن السبیل في موضع آخر.

**ورواية الثورة:** على الاختلاف.

2413. It was narrated that Ibn ‘Abbas (ﷺ) said: I got up to pray with the Prophet (ﷺ) and I stood on his left. He reached back with his hand and took hold of my upper arm - or my arm - and made me stand on his right.

**Comments:** [Its isnad is saheeh, al-Bukhari (727) and Muslim (763)]

2414. It was narrated that Ibn ‘Abbas (ﷺ) said: This verse - “Your wives are a tilth for you” [al-Baqarah 2:223] - it was revealed concerning some of the Ansar who came to the Prophet (ﷺ) and asked him, and the Messenger of Allah (ﷺ) said: “Have intercourse with her in any position, so long as it is in the vagina.”

**Comments:** [Hasan, this is a da‘eef isnad because of the weakness of Rishdeen bin Sa’d]

2415. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: “I am not asking you for any reward for what I have brought to you of clear signs of guidance, except that you love Allah and drew close to Him by obeying Him.”

**Comments:** [Its isnad is da‘eef]

**Tafsīr:** إسناده ضعيف، لضعف زععة بن سويد الباهلي.
2416. It was narrated from Ibn ‘Abbas (ﷺ) that he did wudu: he washed his face, then he took a handful of water and rinsed his mouth and nose with it. Then he took a handful of water and did this to it - i.e., he scooped it with two hands - and he washed his face with it. Then he took a handful of water and washed his right arm with it. Then he took a handful of water and washed his left arm with it. Then he wiped his head; then he took a handful of water and sprinkled it on his right foot until he washed it, then he took another handful and washed his left foot with it. Then he said: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its isnad is saheeh, al-Bukhari (140)]

2417. A similar report was narrated from Ibn ‘Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [Saheeh like the previous report]

2418. It was narrated from Ibn ‘Abbas (ﷺ) that a woman brought a son of hers to the Messenger of Allah (ﷺ) and said: This son of mine is possessed; it affects him at our lunch and dinner and spoils
our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth.

Comments: [Its isnad is da‘eef because Farqad as-sabakhi is da‘eef]

2419. It was narrated from ‘Ikrimah that a man asked Ibn ‘Abbas (رضي الله عنه) about doing ghust on Friday: is it obligatory? He said: No, but whoever wishes may do ghust, and I will tell you how ghust was first prescribed. The people were poor and they used to wear wool, and they would carry water to the palm trees on their backs. The mosque of the Prophet (ﷺ) was small, with a low ceiling, so the people in their woollen garments would start to sweat. The minbar of the Prophet (ﷺ) was short; it only had three steps. So the people would sweat in their wool, and their smell and the smell of the wool would become prominent, and thus they bothered one another, until the smell reached the Messenger of Allah (ﷺ) when he was on the minbar. So he said: “O people, when you come to jumu‘ah, do ghust and let one of you put on the best perfume he has.”

Comments: [Its isnad is hasan]

2420. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said: “Whoever has intercourse with an animal, kill him and kill the animal.”
Comments: [Its isnad is a hasan]

турخير: إسناده حسن، لكن هذا الحديث من مئات عمرو بن أبي عمرو.

2421. It was narrated from Ibn ‘Abbas (ال) that the Messenger of Allah (ص) said concerning changing the order in which stoning the Jamrah, slaughtering the sacrifice and shaving the head are done: “There is no problem.”

Comments: [Its isnad is saheeh, al-Bukhara (1734) and Muslim (1307)]

2422. It was narrated from Ibn ‘Abbas (ال) that the Messenger of Allah (ص) said: “O Allah, give Ibn ‘Abbas wisdom and teach him understanding of Qur’an.”

Comments: [Saheeh; this is a da’eef isnad because of the weakness of Husain bin Abdullah]

تخريج: صحيح، وهذا إسناد ضعيف لضعف حسن بن عبد الله.

2423. Isma’eel bin Rabee’ah bin Hisham bin Ishaq bin ‘Abdullah bin Kinanah said: I heard my grandfather Hisham bin Ishaq bin ‘Abdullah narrate that his father said: al-Waleed sent word asking Ibn ‘Abbas (ال): What did the Messenger of Allah (ص) do when he prayed for rain (istisqa’)? He said: The Messenger of Allah (ص) went out wearing scruffy clothes and with a humble attitude, to the prayer place, then he prayed two rak’ahs as he prayed on (Eid) al-Fitr and (Eid) al-Adha.

Comments: [Hasan]
2424. It was narrated that Ibn ‘Abbas (رضى الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: “In some poetry there is wisdom and in eloquence there is (an impact like that of) magic.”

Comments: [Saheeh because of corroborating evidence, and its isnad is da’eeef]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سماك بن حرب عن عكرمة خاصية مضطرب.

2425. It was narrated from Ibn ‘Abbas (رضى الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said: “No ‘adwa [transmission of infectious disease without the permission of Allah], no tiyarah [superstitious belief in bird omens], no Sajar and no ham [refers to a Jahili Arab tradition described variously as: a worm that infects 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].” Simak said that (the word) Sajar referred to a worm in a person’s stomach. A man said: O Messenger of Allah, there may be one mangy camel in a hundred, and it transfers the disease to them. The Prophet (صلى الله عليه وسلم) said: “Then who infected the first one?”

Comments: [Saheeh because of corroborating evidence and its isnad is da’eeef]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب، قد تويب.

2426. It was narrated that Ibn ‘Abbas (رضى الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) used to pray on a mat made of palm tree leaves.

Comments: [Saheeh because of corroborating evidences and its isnad is da’eeef]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب.
2427. It was narrated that Ibn 'Abbas (RA) said: The Messenger of Allah (SAW) moved on from 'Arafah and he commanded them to be calm. He seated Usamah bin Zaid behind him on his mount and said: “O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses.” And I never saw any camel raising its feet and running until it reached Muzdalifah. Then he seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah to Mina, saying: “O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses.” And I never saw any camel raising its feet and running until it reached Mina.

Comments: [Saheeh]

2428. It was narrated that Ibn 'Abbas (RA) said: The Messenger of Allah (SAW) sacrificed one hundred camels, among which was a red camel that had belonged to Abu Jahl; in its nose was a ring of silver.

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

2429. It was narrated that Ibn 'Abbas (RA) said: The Messenger of Allah (SAW) said: “Whoever speaks about the Qur'an without knowledge, let him take his place in Hell.”

Comments: [Its isnad is da'eef]

Tafsir: حسن، وهذا إسناد ضعيف، مؤلٍ بن إسماعيل سبء الحفظ وكذا ابن أبي ليلى.
2430. It was narrated from Ibn 'Abbas that a woman whose husband was away (in jihad) came to a man to buy something from him and he said: Go into that small room and I will give it to you. Then he kissed her and touched her, and she said: Woe to you, my husband is away. So he left her alone. Then he regretted doing that, and he went to 'Umar and told him what he had done. 'Umar said: Woe to you! perhaps her husband is away (on jihad)? He said: [Yes], her husband is away. 'Umar said: Go to Abu Bakr and ask him. So he went to Abu Bakr and told him (what had happened). Abu Bakr said: Woe to you! Perhaps her husband is away? He said: Yes, he is away. Abu Bakr said: Go to the Prophet (ﷺ) and tell him. So he went to the Prophet (ﷺ) and told him, and the Prophet (ﷺ) said: "Perhaps her husband is away?" He said: Her husband is away. The Messenger of Allah (ﷺ) remained silent, and Qur'an was revealed: "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)]." [Hood 11:114]. The man said: O Messenger of Allah, is it only for me or for all the people? 'Umar said: No, do not think that; rather it is for all the people. The Prophet (ﷺ) smiled and said: "'Umar is right."

**Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]**
2431. It was narrated that Ibn 'Abbas said concerning the words of the jinn, "... when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd" [al-Jinn 72:19]. When they saw him leading his Companions in prayer, and they were following his prayer, bowing when he bowed and prostrating when he prostrated, they were amazed at how his Companions obeyed him. When they went back to their companions they said: When the slave (devotee) of Allah - meaning the Prophet (ṣallallahu 'alayhi wa sallam) - stood up invoking Him, they made round him a dense crowd.

Comments: [Saheeh]

2432. It was narrated that Ibn 'Abbas (r.a.) said: The Messenger of Allah (ṣallallahu 'alayhi wa sallam) came out during his final illness with a cloth wrapped around his head and sat on the minbar. He praised and glorified Allah then he said: "There is no one who supported me by his actions and with his wealth more than Abu Bakr bin Abi Quhafah. If I were to take a close friend (khalil) among people, I would have taken Abu Bakr as a close friend. But the brotherhood of Islam is better. Block up for me every door into this mosque, except the door of Abu Bakr."

Comments: [Its isnad is saheeh, al-Bukhari (467)]

2433. It was narrated from Ibn 'Abbas (r.a.) that when Ma‘iz bin Malik came to the Prophet (ṣallallahu 'alayhi wa sallam),
2434. It was narrated that Ibn `Abbas (SA) said: The Messenger of Allah (SAW) used to seek refuge with Allah for al-Hasan and al-Husain, saying: “I seek refuge for you in the perfect words of Allah from every devil and poisonous reptile, and from every envious evil eye.” Then he would say: “This is how my father Ibraheem used to seek refuge for Isma’eel and Ishaq (SA).”

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

2435. It was narrated that Zaid bin Aslam said: `Abdur-Rahman bin Wa’lah said: I said to Ibn `Abbas (SA): We go out on campaign and people bring animal skins and waterskins to us. He said: I do not know what to say to you except that I heard the Messenger of Allah (SAW) say: “Any animal skin that has been tanned has become tahit (pure).”

Comments: [Its isnad is saheeh, Muslim (366)]

2436. It was narrated that Ibn `Abbas (SA) said: The Prophet (SAW) was commanded to prostrate on
seven and not to tuck up his hair or garment.

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

2437. It was narrated that Ibn ‘Abbas (ﷺ) said: The Prophet (ﷺ) got married when he was in ihram.

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

2438. It was narrated that Ibn ‘Abbas (ﷺ) said: The Prophet (ﷺ) said: “Whoever buys foodstuffs should not sell it until he receives it in full.” Ibn ‘Abbas said: I think everything is like foodstuffs.

Comments: [Its isnad is saheeh, al-Bukhari (2135) and Muslim (1525)]

2439. It was narrated from Ibn ‘Abbas (ﷺ), from the Prophet (ﷺ) that he said: “Eat from the edges of the platter and not from the middle, for the blessing descends in the middle.”

Comments: [Its isnad is hasan]

2440. It was narrated from Ibn ‘Abbas (ﷺ) - I [the narrator] think he attributed it to the Prophet (ﷺ) - he said: When he raised his head from bowing, he said: “Allah
hears the one who praises Him, O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will.”

Comments: [Its isnad is saheeh]

2441. It was narrated from Ibn 'Abbas (ra) that the Prophet (SAW) proposed to Maimoonah bint al-Harith; she appointed al-'Abbas as her guardian, and he gave her in marriage to the Prophet (SAW).

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

2442. It was narrated that Ibn 'Abbas (ra) said: The Muslims killed a mushrik man on the day of al-Khandaq, and they sent an envoy to the Messenger of Allah (SAW), offering a ransom for his body. The Messenger of Allah (SAW) said: “It is evil; an evil ransom and an evil body. Let them take him.”

Comments: [Its isnad is da'eef]

2443. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet (SAW) drew up a covenant between the Muhajireen and Ansar: “They will pay their diyah and ransom their prisoners on the basis of the
kindness and justice common among the Muslims.”

Comments: [Its isnad is da’eef]

2444. A similar report was narrated from Ibn ‘Abbas (r). 
Comments: [Its isnad is da’eef]

2445. It was narrated that Ibn ‘Abbas (r) said: The Messenger of Allah (ﷺ) acquired his sword Dhul-Faqqar as booty on the day of Badr and it was the one concerning which he saw a dream on the day of Uhud. He said: “I saw a dent in my sword Dhul-Faqqar and I interpreted it as some harm that will reach you. I dreamt that I sat a ram behind me on my mount and I interpreted it as meaning that a main man in the army would be killed. I dreamt that I was wearing strong armour, and I interpreted it as referring to Madinah. I saw cattle being slaughtered [in my dream]; to see cattle slaughtered is better, by Allah; to see cattle slaughtered is better, by Allah.” And what the Messenger of Allah (ﷺ) said is what happened.

Comments: [Its isnad is hasan]

2446. It was narrated that Ibn ‘Abbas (r) said: The recitation of the Messenger of Allah (ﷺ) at night was loud enough for whoever was in the side room to
hear when he was in the main room (of the house).

Comments: [Its isnad is hasan]

2447. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “Hearing about something is not the same as seeing it with one’s own eyes. Allah, may He be glorified and exalted, told Moosa what his people had done to the calf, and he did not throw down the Tablets, but when he saw what they had done, he threw down the Tablets and they broke.

Comments: [A saheeh hadeeth; its isnad is da’eeef]

2448. Husain bin ‘Abdur-Rahman said: I was with Sa’eed bin Jubair and he said: Who among you saw the shooting star last night? I said: I did. Then I said: I was not praying, but I was stung by a scorpion. He said: What did you do? I said: I asked someone to recite ruqyah for me. He said: What made you do that? I said: A hadeeth which ash-Sha’bi narrated to us from Buraidah al-Aslami, who said: There should be no ruqyah except for the evil eye or a fever. Sa’eed - meaning Ibn Jubair - said: He who acts according to what he has heard has done well. Then he said: Ibn ‘Abbas told us that the Prophet (ﷺ) said: “The nations were shown to me and I saw a Prophet with a group of men, a Prophet
with one or two men, and a Prophet with no one with him. Then a huge multitude was shown to me, and I thought that they were my ummah, but it was said to me, 'This is Moosa and his people. But look at the horizon.' I looked, and there was a huge multitude. Then it was said to me: 'Look at the other horizon,' and there was (another) huge multitude. It was said to me: 'This is your ummah, and among them are seventy thousand who will enter Paradise without being called to account or punished.'"

Then the Prophet (ﷺ) got up and went into his house, and the people started discussing and said: Who are those who will enter Paradise without being called to account or being punished? Some of them said: Perhaps they are the ones who accompanied the Messenger of Allah (ﷺ). Some said: Perhaps they are those who were born in Islam and never associated anything with Allah. And they mentioned several ideas. Then the Messenger of Allah (ﷺ) came out and said: "What are you discussing?" They told him, and he said: "They are the ones who did not use cautery or ask anyone to perform ruqyah for them, and were not superstitious, and they put their trust in their Lord."  `Ukkashah bin Mihsan stood up and said: Will I be one of them, O Messenger of Allah? He said: "You will be one of them."

Another man stood up and said: Will I be one of them, O Messenger of Allah? The Messenger of Allah
Musnad of ’Abdullah bin al-’Abbas ﷺ 464

(ﷺ) said: “‘Ukkashah has beaten you to it.”

Comments: [Its isnaid is saheeh, al-Bukhari (6541) and Muslim (220)]

2449. ‘Abdullah told us: Shu’ayb told me: Hushaim told us: a similar report.

Comments: [Its isnaid is saheeh, al-Bukhari (6541) and Muslim (220)]

2450. It was narrated that Ibn ’Abbas (ﷺ) said: The Messenger of Allah never fasted any month in full except Ramadan, even though he used to fast until one would think: By Allah, he will never stop fasting; and he used not to fast until one would think: By Allah, he will never fast.

Comments: [Its isnaid is saheeh, al-Bukhari (1971) and Muslim (1157)]

2451. It was narrated from Ibn ’Abbas (ﷺ) that the Messenger of Allah (ﷺ) crossed all these valleys bringing a hady (sacrificial animal) and he had no option but to circumambulate the House and go between as-Safa and al-Marwah before he stood at ‘Arafa. But as for you, O people of Makkah, delay your tawaf until you come back.

Comments: [Its isnaid is da’eef]

2452. It was narrated that Ibn ’Abbas (ﷺ) said: When alcohol was forbidden, they said: O Messenger of Allah, (what about) our companions who have died and who used to
drink it? Then Allah, may He be glorified and exalted, revealed the words: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93].

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

### 2453. It was narrated from Ibn 'Abbas that he said: The Messenger of Allah (ﷺ) said: "The one who is addicted to alcohol, if he dies, will meet Allah like one who worshipped idols."

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

### 2454. It was narrated from 'Eesa bin 'Ali, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: "The blessed horses are the palominos."

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

### 2455. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: Allah took the covenant from the loins of Adam in Na'man - i.e., 'Arafah. He brought forth from his loins every offspring He created, then He spread them before Him like ants, then He spoke to them face to face and said: "And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them
testify as to themselves (saying): 'Am I not your Lord?' They said: 'Yes! We testify;' lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.' Or lest you should say: 'It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshiping others besides Allah)?'” [al-A‘raf 7:172,173].

Comments: [Its Marfoo’ is da‘eef]

2456. Abul-Ahwas said: The Messenger of Allah (ﷺ) used to recite in Fajr prayer on Friday, Alif-Lam-Meem Tanzeel (Soorat as-Sajdah) and Hal ata ‘alal-insan heenun minad-dahr lam yakun shay’an madhkooran (Soorat al-Insan).

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

2457. A similar report was narrated from Ibn ‘Abbas (ﷺ).

Comments: [A saheeh hadeeth]

2458. It was narrated from Ibn ‘Abbas from the Prophet (ﷺ) concerning the man who has intercourse with his wife when
she is menstruating; Let him give half a dinar in charity.

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

2459. It was narrated that Ibn ‘Abbas (ﷺ) said: The Prophet (ﷺ) asked us to leave early, or asked Umm Salamah to leave early, when we were with them in al-Muzdalifah, heading towards Jamratal-Aqabah, and he instructed us not to stone it until the sun rose.

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

2460. ‘Ata’ narrated that he heard Ibn ‘Abbas (ﷺ) say: The Messenger of Allah (ﷺ) sent me with his luggage and the weak ones among his family on the night of al-Muzdalifah, and we prayed Fajr in Mina, and stoned the Jamrah.

Comments: [Saheeh]

2461. It was narrated that Muhammad bin ‘Amr bin ‘Ata’ bin Alqamah al-Qurashi said: We entered the house of Maimoonah the wife of the Prophet (ﷺ), where we found Abdullah bin ‘Abbas (ﷺ), and we mentioned doing wudoo’ after eating that which has been touched (cooked) by fire. ‘Abdullah said: I saw the Messenger of Allah (ﷺ) eating something that had
been touched (cooked) by fire, then he prayed, and he did not do wudu'. One of us said to him: Did you see that, O Ibn 'Abbas? He pointed to his eyes and said: My own eyes saw it.

Comments: [Its isnad is hasan]

2462. It was narrated that Ibn 'Abbas (r) said: A man of Banu Sulaim passed by a group of the Companions of the Prophet (s) driving some sheep of his, and he greeted them with salam. They said: He only greeted you with salam to protect himself from you. So they went to him and killed him, then they took his sheep and brought them to the Prophet (saw). Then Allah revealed the words: "O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): 'You are not a believer'..." [an-Nisa' 4:94].

Comments: [Saheeh its isnad is da'eeef]

2463. It was narrated from Ibn 'Abbas (r) concerning the words of Allah, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (saw) and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden)" [Al 'Imran 3:110] that...
he said: They are the ones who migrated with Muhammad (ﷺ) to Madinah. Abu Nu‘aim said: with the Prophet (ﷺ).

Comments: [Its isnad is hasan]

2464. It was narrated that ‘Abdul-'Azeez bin Rufai’ said: Someone told me who heard Ibn ‘Abbas (ﷺ) say: The Messenger of Allah (ﷺ) did not halt between ‘Arafah and Muzdalifah except to pass water.

Comments: [Saheeh, this is a da’eef isnad]


Comments: [Its isnad is saheeh, al-Bukhari (562) and Muslim (705)]

2466. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) sacrificed, among his sacrificial animals, a camel that had belonged to Abu Jahl; in its nose was a ring of silver.

Comments: [Hasan because of corroborating evidence and its isnad is da’eef]

2467. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) nibbled some meat from a bone, then he prayed and did not do wudoo’.
Comments: [Its isnad is saheeh, al-Bukhari (207)]

2468. It was narrated that Ibn ‘Abbas (الرضي الله عنه) said: When Hisham bin Umayyah accused his wife of adultery, it was said to him: By Allah, the Messenger of Allah (ﷺ) will certainly give you eighty lashes. He said: Allah is too just to cause me to be given eighty lashes; He knows that I looked and listened until I became certain. No, Allah will never cause me to be beaten. Then the verse of mula’anah was revealed.

Comments: [Its isnad is saheeh]

2469. It was narrated from Ibn ‘Abbas (الرضي الله عنه) that a young virgin came to the Prophet (ﷺ) and told him that her father had given her in marriage even though she was reluctant, and the Prophet (ﷺ) gave her the choice.

Comments: [Its isnad is saheeh]

2470. It was narrated from Ibn ‘Abbas (الرضي الله عنه) that the Prophet (ﷺ) said: “At the end of time there will be people who dye their hair with this black colour - Husain said: like the crops of pigeons - they will never smell the fragrance of Paradise.”

Comments: [Its isnad is saheeh]
2471. It was narrated that Shahrbin Hawshab said: 'Abdullah bin 'Abbas (as) said: A group of Jews came to the Messenger of Allah (as) and said: O Abul-Qasim, tell us about some matters we are going to ask you about, which no one will know except a Prophet. Among the things that they asked him was: What food did Isra’eel forbid to himself before the Torah was revealed? He said: “I adjure you by Allah, Who revealed the Torah to Moosa, do you know that Isra’eel Ya’qoob (as) became very sick and his sickness lasted for a long time, then he vowed that if Allah healed him from his sickness, he would forbid to himself the drink that he liked best and the food that he liked best. The food that he liked best was camel meat and the drink that he liked best was camel’s milk.” They said: Yes, by Allah.

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

2472. It was narrated from Ibn ‘Abbas (as) that the Messenger of Allah (as) prayed on a reed mat.

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

2473. It was narrated that Ibn ‘Abbas (as) said: The Messenger of Allah (as) said: “In some poetry there is wisdom and in

تخريج: صحيح وغيره، وهذا إسناد ضعيف، لضعف زمة.
eloquence there is (an impact like that of) magic.”

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

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**2474.** It was narrated that ’Ikrimah said: Ibn ’Abbas (ﷺ) passed by some people who were using a pigeon to shoot at. He said: The Messenger of Allah (ﷺ) forbade taking an animate being as a target.

**Comments**: [A saheeh hadeeth, and its isnad is da’eeef]

**Tafsir**:

حدثت صحيحة، وهذا إسناد ضعيف، رواية سماك عن عكرمة خاصة مضطربة.

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**2475.** It was narrated that Ibn ’Abbas (ﷺ) said: The Prophet (ﷺ) embraced a daughter of his who was dying and held her against his chest, then she died as she was leaning against his chest. Umm Aiman screamed and it was said: Are you weeping in the presence of the Messenger of Allah (ﷺ)? She said: Don’t I see you weeping, O Messenger of Allah? He said: “I am not weeping; rather it is compassion. The believer is fine in all situations; his soul comes out of his body whilst He is still praising Allah, may He be glorified and exalted.”

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

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**2476.** Qays bin Habtar said: I asked Ibn ’Abbas (ﷺ) about white earthenware, green earthenware and red earthenware. He said: The first people to ask the Prophet (ﷺ) about that was the
delegation of 'Abdul-Qais. They said: We drink the dregs; what kind of vessels should we use? He said: "Do not drink from gourds, varnished jars, hollowed-out stumps or green glazed pitchers; drink from waterskins." Then he said: "Allah has forbidden me - or has forbidden - intoxicants, gambling and kettledrums, and every intoxicant is haram."

Comments: [Its isnad is saheeh]

2477. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "The (evil) eye is real and could cause the destruction of a mountain."

Comments: [His saying "Al-ain Haqqun" is saheeh and the remaining part of it is hasan because of corroborating evidence and this is a da'eeef isnad]

2478. A similar report was narrated from Ibn 'Abbas (ﷺ).

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

2479. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best of your kohl is antimony (applied) when you go to sleep. It makes the hair grow and makes the vision clear. And the best of your..."
garments are those that are white; wear them and shroud your dead in them.”

Comments: [Its isnad is qawi]

2480. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷻ) forbade taking any animate being as a target.

Comments: [Its isnad is qawi; Muslim (1957)]

2481. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: “The previously married woman has more right to decide concerning her marriage than her guardian, and the virgin should be consulted - and her silence is her approval.”

Comments: [A saheeh hadeeth; and Muslim (1421) this is a hasan isnad]

2482. It was narrated that Ibn ‘Abbas (ﷺ) said: The jinn used to listen to the Revelation; they would hear a word and add ten to it, and what they heard was true and what they added was false. [Shooting] stars were not used to target the jinn before that. When the Prophet (ﷺ) was sent, one of them would not come to a position to listen but a (shooting) star would be aimed at him, and
it would burn whatever it hit. They complained about that to Iblees and he said: This can only be because of something that has happened. He sent his troops and they saw the Prophet (ﷺ) praying between the two mountains at Nakhlah. They came and told him about that and he said: This is what has happened on earth.

Comments: [Its isnad is saheeh, al-Bukhari (773) and Muslim (449)]

2483. It was narrated that Ibn ‘Abbas (漳州) said: Some Jews came to the Messenger of Allah (ﷺ) and said: O Abul-Qasim, we are going to ask you about five things; if you tell us what we know about them, then you are indeed a Prophet and we will follow you. He took a promise from them as Isra‘eel took a promise from his sons when they said: “Allah is the Witness to what we have said” [Yoosuf 12:66]. He said: “Let’s hear it.” They said: Tell us about the sign of a Prophet. He said: “His eyes sleep but his heart does not sleep.” They said: Tell us how can a woman give birth to a female or a male? He said: “The two waters meet and if the man’s water prevails over the woman’s, she will give birth to a male, but if the woman’s water prevails, she will give birth to a female.” They said: Tell us what Isra‘eel forbade to himself. He said: “He suffered from sciatica and could not find anything to help him except the milk of such and such” - my
father said: meaning camel’s milk - so he forbade (camel meat) to himself.” They said: You are right. They said: Tell us about thunder. He said: “One of the angels of Allah, may He be glorified and exalted, is in charge of the clouds. In his hand is a whip of fire with which he collects the clouds and drives them wherever Allah commands.” They said: What is this sound that we hear? He said: “His voice.” They said: You are right; there is only one question left, and it is the one that will decide whether we swear allegiance to you. There is no Prophet but he has an angel who brings news to him; tell us who your angel is. He said: “Jibreen (Gabriel).” They said: Jibreen! He is the one who brings down war, fighting and punishment; he is our enemy. If you had said Mika’eel, who brings down mercy, plants and rain, it would have been fine. Then Allah, may He be glorified and exalted, revealed the words: “Whoever is an enemy to Jibreen (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’an) down to your heart by Allah’s Permission, confirming what came before it [i.e. the Tawrat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers’’” [al-Baqarah 2:97].

Comments: [A hasan hadeeth]

2484. It was narrated that Ibn ‘Abbas (RA) said: We were with the Prophet (S.A.W.S) on a journey, and the...
Day of Sacrifice came, so we slaughtered a cow on behalf of seven, and a camel on behalf of ten.

Comments: [In its chain Hasan bin Yahya is uncertain]

2485. It was narrated that Ibn ‘Abbas (五年) said: The Prophet (五年) used to turn to the right and to the left, but he did not twist his neck all the way to the back.

Comments: [Its isnad is saheeh]

2486. ‘Abdullah bin Sa’eed bin Abi Hind narrated, from one of the companions of ‘Ikrimah, who said: The Messenger of Allah (五年) used to notice things whilst praying, without turning his neck.

Comments: [This is mursal]

2487. It was narrated that Ibn ‘Abbas (五年) said: The Messenger of Allah (五年) said: “Whoever sees something in his leader that he
dislikes, let him be patient, for whoever differs a handspan from the main body of the Muslims (jama’ah) and dies, his death will be a death of Jahiliyyah.''

Comments: [Its isnad is saheeh, al-Bukhari (7053) and Muslim (1849)]

2488. Abul-Mutawakkil narrated that Ibn ‘Abbas (رضي الله عنه) narrated that he stayed overnight with the Prophet of Allah (صلى الله عليه وسلم) one night. The Prophet of Allah (صلى الله عليه وسلم) got up at night, and went out and looked at the sky, then he recited this verse from Al ‘Imran: "Verily, in the creation of the heavens and the earth, and in the alternation of night and day - 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 and cleaned his teeth with the siwak and did wudu’, then he got up and prayed, then he lay down. Then he got up again and looked at the sky, then he recited this verse; then he went back and cleaned his teeth with the siwak and did wudu’, then he got up and prayed, then he lay down. Then he went again and looked at the sky, then he recited this verse, then he went back and cleaned his teeth with the siwak and did wudu’, then he got up and prayed.

Comments: [Its isnad is saheeh, al-Bukhari (117) and Muslim (256)]
2489. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: When the Messenger of Allah (صلى الله عليه وسلم) said: “Allah hears the one who praises Him,” he said: “O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will.”

Comments: [Saheeh]

2490. It was narrated from Ibn ‘Abbas (رضي الله عنه) that it was suggested to the Messenger of Allah (صلى الله عليه وسلم) that he should marry the daughter of Hamzah. He said: “She is the daughter of my brother through breastfeeding, and 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)]

2491. It was narrated from Ibn ‘Abbas (رضي الله عنه) that ‘Ali spoke to the Prophet (صلى الله عليه وسلم) about the daughter of Hamzah and mentioned how beautiful she was. The Messenger of Allah (صلى الله عليه وسلم) said: “She is the daughter of my brother through breastfeeding.” Then the Prophet (صلى الله عليه وسلم) said: “Verily, she is the daughter of my brother through breastfeeding.”
of Allah (swt) said: “Do you not know that Allah, may He be glorified and exalted, makes mahram (forbidden for marriage) through breastfeeding that which He makes mahram through blood ties?”

Comments: [Saheeh and this is a da’eef isnad]

2492. It was narrated from Ibn ‘Abbas (R) that he did not see anything wrong with a man getting married whilst in ihram, and he said: The Prophet of Allah (Sports) married Maimoonah bint al-Harith at an oasis called Sarif, when he was in ihram. And when the Prophet of Allah (Sports) completed his Hajj, he moved on and when he was at that oasis he consummated the marriage with her.

Comments: [Its isnad is saheeh]

2493. It was narrated that Ibn ‘Abbas (R) said: The Messenger of Allah (Sports) passed by a man whose thigh was showing. He said: “Cover your thigh, for a man’s thigh is part of his ‘awrah.”

Comments: [Hasan li-shawahidihi and this is a da’eef isnad]

2494. It was narrated that Ibn ‘Abbas (R) said: Which of the two recitations came at a later date, the recitation of ‘Abdullah
or the recitation of Zaid? He said:
We said: The recitation of Zaid.
He said: No; the Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel every year, and in the year in which he died, he reviewed it with him twice, and the last recitation was the recitation of `Abdullah.

Comments: [Saheeh; this is a da’eef isnad]"}

2495. It was narrated that Ibn `Abbas (ﷺ) said concerning the verse, “Alif-Lam-Meem. [These letters are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings.] The Romans have been defeated” [ar-Room 30:1-2]: They were defeated then they prevailed. The mushrikeen wanted the Persians to prevail against the Byzantines because they were idol-worshippers, and the Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book. They mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said: “They will prevail.” Abu Bakr mentioned that to them and they said: Set a deadline: if we prevail, we will have such and such, and if you prevail, you will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned that to the Prophet (ﷺ) and he said:
"Why didn't you make it within ten years?" - Sa'eed bin Jubair said: Less than ten years - Then the Byzantines prevailed after that. That is what Allah said: "Alif-Lam-Meem. The Romans have been defeated... And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians) - With the Help of Allah" [ar-Room 30:1-5].

Comments: [Its isnad is saheeh]

2496. 'Abdullah bin Abi Mulaikah narrated that Dhakwan, 'A'ishah's doorkeeper, told him that 'Abdullah bin 'Abbas (r) came and asked for permission to enter upon 'A'ishah. I [Dhakwan] came and found that her brother's son, 'Abdullah bin Abdur-Rahman, was with her. I said: Ibn 'Abbas is here, asking for permission to come in. Her nephew 'Abdullah came to her and bent down, and said: 'Abdullah bin 'Abbas is asking permission to come in. This was when she was dying. She said: Keep Ibn 'Abbas away from me. He said: O my mother, Ibn 'Abbas is one of your righteous sons; let him greet you and bid you farewell. She said: Let him in if you want. So I let him in, and when he sat down he said: Be of good cheer. She said: You too. He said: There is nothing between you and meeting Muhammad (saw) and the beloved ones except the departure of the soul from the body. You were the dearest of the wives of the Messenger of Allah (saw) to the
Messenger of Allah, and the Messenger of Allah (س) would not have loved anyone but one who was good. Your necklace was lost on the night of al-Abwa', and the Messenger of Allah (س) stayed to look for it and in the morning he found himself and the people with no water. Then Allah revealed the words “perform Tayammum with clean earth” [al-Ma'ıdah 4:43]. That was because of you, the concession that Allah granted to this ummah. And Allah revealed your innocence from above the seven heavens and Jibreel brought it, and there is no mosque in which Allah is remembered but this verse is recited night and day therein. She said: Leave me alone. O Ibn 'Abbas. By the One in Whose hand is my soul, would that I had been forgotten and out of sight! (cf. 19:23).

Comments: [Its isnad is qawi]

2497. Sufyan narrated from Laith from a man who said: Ibn 'Abbas (س) said to her: You were called Ummul-Mu'mineen so as to be blessed; it was your name before you were born.

Comments: [Its isnad is da'eef, Laith bin Abu Sulaim is da'eef and his Shaikh is unknown]

2498. 'Ata' narrated that Ibn 'Abbas told him that when the Messenger of Allah (س) raised his head from bowing, he said: 'O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will.'
2499. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade mixing dates once they begin to ripen (balāṭh) with unripe dates that have begun to take on a red or yellow colour (zāhuw).

Comments: [Its isnad is saheeh, Muslim (478)]

2500. It was narrated that Ibn ‘Abbas (ﷺ) said: The conquest (of Makkah) occurred on the thirteenth of Ramadan.

Comments: [Its isnad is hasan]

2501. It was narrated that Mujahid said: We were with Ibn ‘Abbas (ﷺ) and they mentioned the Dajjal, saying that written between his eyes will be (the letters) kaf, fa’, ra’. He said: What are you saying? He said: They are saying that written between his eyes will be (the letters) kaf, fa’, ra’. Ibn ‘Abbas (ﷺ) said: I did not hear him say this; rather he said: “As for Ibraheem (Peace be upon him), look at your companion [meaning himself]. As for Moosa (Peace be upon him), he was dark with curly hair, riding a red camel with reins of palm-fibres. It is as if I can
see him going down into the valley, reciting the Talbiyah."

Comments: [Its isnad is saheeh, al-Bukhari (1555) and Muslim (166)]

2502. It was narrated that Mujahid said: They mentioned him - meaning the Dajjal - and he said: Written between his eyes will be (the letters) kaf, fa’, ra’.

Ibn ‘Abbas (r) said: I did not hear him say that; rather he said: “As for Ibraheem (m), look at your companion - Yazeed said: meaning himself (r). - And as for Moosa (m), he was dark with curly hair, tall, riding a red camel with reins of palm-fibres. It is as if I can see him going down into the valley, reciting the Talbiyah.”

Comments: [Its isnad is saheeh]

2503. It was narrated from Muhammad that Ibn ‘Abbas - Ibn ‘Awn said: I think he attributed it to the Prophet (s) - instructed a caller to call out on a rainy day: “Pray where you are [where your mounts or tents are].”

Comments: [Its isnad is saheeh, al-Bukhari (616) and Muslim (699)]

2504. It was narrated from Ibn ‘Abbas (r) that a sheep died in one of the houses of the Prophet’s wives, and the Prophet (s) said: “Why don’t you make use of its skin?”

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (363)]
2505. It was narrated from Ibn 'Abbas (رضي الله عنه) that when the Prophet (صلى الله عليه وسلم) wanted to prostrate after bowing, he would say: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [A saheeh hadith]

2506. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) was born on a Monday, his mission began on a Monday, he died on a Monday, he left Makkah, migrating to Madinah, on a Monday, he came to Madinah on a Monday, and he lifted up the Black Stone on a Monday.

Comments: [Its isnad is da'eeef because Abdullah bin Lahee'ah is da'eeef]

2507. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I saw the Prophet (صلى الله عليه وسلم) standing in 'Arafat, with al-Fadl seated behind him on his mount. A Bedouin came and stood nearby, with a slave woman behind him, and al-Fadl started looking at her. The Messenger of Allah (صلى الله عليه وسلم) noticed that, and started turning his face away. Then he said: "O people, it is not righteousness to move quickly with camels and horses; you should be calm." Then he moved on, and I never saw any camel raising its feet and running, until
he came to Muzdalifah. When he halted in Muzdalifah, he seated Usamah behind him on his mount, then he said: “O people, it is not righteousness to move quickly with camels and horses; you should be calm.” Then he moved on, and I never saw any camel raising its feet and running, until he came to Mina. And we came with a multitude of the weak of Banu Hashim on donkeys of theirs, and he started patting our thighs and saying: “O my sons, move on, but do not stone the Jamrah until the sun rises.”

Comments: [Its isnad is saheeh]

2508. It was narrated from Ibn ‘Abbas ( Registro) that when the Messenger of Allah ( Registro) entered the Ka‘bah, he found in it an image of Ibraheem ( Registro) and an image of Maryam. He said: “As far as they are concerned, they had heard that the angels do not enter a house in which there is an image. This is an image of Ibraheem, why is he casting arrows?”

Comments: [Its isnad is saheeh, al-Bukhari (3351)]

2509. It was narrated from ‘Abdullah bin ‘Abbas ( Registro) that a son of his died in Qudaid or ‘Usfan and he said: O Kuraib, (go and) see how many people have gathered (to offer the funeral prayer) for him. So I went out and saw that some people had gathered (to offer
the funeral prayer) for him. So I told him and he said: Are there forty? I said: Yes. He said: Bring him out, for I heard the Messenger of Allah (ﷺ) say: "There is no Muslim who dies, and forty men who do not associate anything with Allah stand to offer the funeral prayer for him, but Allah will accept their intercession for him."

Comments: [Its isnad is jayyid]

2510. It was narrated from Ibn 'Abbas (ﷺ) that a man set out and two men followed him, and another man followed them, saying: Go back. So they went back. He said to him: These are two devils, and I kept on at them until I sent them back. When you go to the Prophet (ﷺ), convey our salams to him and tell him that I am collecting their zakah; if it was good for him we would have sent it to him. As a result of that, the Messenger of Allah (ﷺ) forbade travelling alone.

Comments: [Its isnad is hasan]

2511. It was narrated that al-Mas'oodi said: We have never seen anyone who was a greater supporter of the Shi'i view than 'Adiyy bin Thabit.

Comments: [This is a report from al-Mas'oodi]
2512. It was narrated that Ibn 'Abbas (رضي الله عنَّهُ) said: The Messenger of Allah (صلى الله عليه وسلم) said: "The price of a dog is evil." He said: "If he comes to you asking for the price of the dog, fill his palms with dust."

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

2513. It was narrated that Abu Hassan said: A man from Balhujaim said: O Abu 'Abbas, what about this verdict that may become widespread among the people, that whoever circumambulates the Ka'bah may exit ihram? He said: This is the Sunnah of your Prophet (صلى الله عليه وسلم), even if you do not like it.

**Comments:** [Its isnad is saheeh, Muslim (1244)]

2514. Ibn 'Abbas (رضي الله عنَّهُ) said: A group of Jews came to the Prophet of Allah (صلى الله عليه وسلم) one day and said: O Abul-Qasim, tell us about some matters that we want to ask you about, that no one knows except a Prophet. He said: "Ask me whatever you want, but give me a promise by Allah and the promise that Ya'qoob (ع) took from his sons, that if I tell you what you recognize, you will follow me in Islam." They said: We agree. He said: "Then ask me whatever you want." They said: Tell us about four things that we are going to ask you about: tell us about the food
that Isra’eeel forbade to himself before the Torah was revealed; tell us how the woman’s water and the man’s water are and how the male can come from it; tell us how this unlettered Prophet is when he sleeps, and tell who his companion among the angels is. He said: “You are bound by the promise and covenant of Allah, that if I tell you, you will follow me.” And they gave him the promise and covenant he wanted. He said: “I adjure you by the One Who revealed the Torah to Moosa (ﷺ), do you know that Isra’eeel Ya’qoob (ﷺ) became very sick and his sickness lasted for a long time, then he made a vow to Allah that if Allah healed him from his sickness, he would forbid to himself the dearest of drinks and food to himself; the dearest of food to him was camel meat and the dearest of drinks was camel’s milk?” They said: Yes, by Allah. He said: “O Allah, bear witness over them. I adjure you by Allah, besides Whom there is no other god, Who revealed the Torah to Moosa, do you know that the water of the man is white and thick, and the water of the woman is yellow and thin, and whichever of them prevails, the child will resemble him or her; if the man’s water prevails over the woman’s the child will be male by Allah’s leave, and if the woman’s water prevails over the man’s, the child will befemale by Allah’s leave?” They said: Yes, by Allah. He said: “O Allah, bear witness over them. I adjure you
by Allah, Who revealed the Torah to Moosa, do you know that the eyes of this unlettered Prophet sleep, but his heart does not sleep?” They said: Yes, by Allah. He said: “O Allah, bear witness over them.” They said: Now tell us: who is your companion among the angels? For this is what will decide whether we join you or keep away from you.” He said: “My companion is Jibreel (الجبريل) Allah never sent any Prophet but he was his helper.” They said: In that case we will keep away from you; if your helper was anyone else among the angels, we would have followed you and believed you. He said: “What is keeping you from believing him?” They said: He is our enemy. At that point Allah said: “Say (O Muhammad (صلى الله عليه وسلم)): Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’an) down to your heart by Allah’s Permission - up to the Book of Allah behind their backs as if they did not know!” [al-Baqarah 2:97-101]. At that point, “So they have drawn on themselves wrath upon wrath” [al-Baqarah 2:90].

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

2515. A similar report was narrated from Ibn ‘Abbas (رضي الله عنه). Comments: [Hasan; this is a da’eef isnad]

2516. It was narrated that Sa’eed bin Jubair said: I came to Ibn ‘Abbas (رضي الله عنه) when he was eating
pomegranates in Arafah and he narrated that the Messenger of Allah (ﷺ) broke his fast in Arafah; Ummul-Fadl sent some milk to him and he drank it.

Comments: [A saheeh hadeeth and its isnad is daaeef]

2517. It was narrated that Ibn Abbas said that the Prophet (ﷺ) broke his fast in Arafah; Ummul-Fadl sent some milk to him and he drank it.

Comments: [Its isnad is saheeh]

2518. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I did Hajj, and Sinan had a sacrificial animal with him, but it slowed him down and he got fed up with it. I said: If I reach Makkah, I will ask advice about this. When we came to Makkah, I said: Let us go to Ibn ‘Abbas (ﷺ). So we entered upon him, and there was a young girl with him. I had two questions and my companion had one. He said: Shall I ask first? I said: No. I said: I had a sacrificial animal with me but it slowed us down, so I said: If I reach Makkah I shall ask advice about this. Ibn ‘Abbas said: The Messenger of Allah (ﷺ) sent the sacrificial animals with So and so, and told him what to do with them. When he left, he came back and said: O Messenger of Allah, what should I do if any of them slow me down? He said: “Slaughter it and dip its
sandals [with which it is garlanded] in its blood and mark its sides with it, and do not eat any of it or let any of the people with you eat from it.” I said to him: During these military campaigns I acquire slaves as part of my booty and I set them free on behalf of my mother; will it be valid for her if I do that? Ibn ‘Abbas said: The wife of Sinan bin ‘Abdullah al-Juhani instructed Sinan to ask the Messenger of Allah (ﷺ) about her mother who had died and had not performed Hajj - would it be acceptable for her to do Hajj on her behalf? The Prophet (ﷺ) said: “Do you think that if her mother owed a debt and she paid it off for her, that it would be acceptable on behalf of her mother?” He said: Yes. He said: “Let her do Hajj on behalf of her mother.” And he asked him about sea water, and he said: “Sea water is a means of purification.”

Comments: [Its isnad is saheeh, Muslim (1325)]

2519. It was narrated from Ibn ‘Abbas (ﷺ), in a report of what the Messenger of Allah (ﷺ) narrated from his Lord: The Messenger of Allah (ﷺ) said: “Your Lord, may He be blessed and exalted, is Merciful. Whoever thinks of a good deed and does not do it, one hasanah will be recorded for him, and if he does it, it will be recorded for him, tenfold up to seven hundredfold, multiplied many times. Whoever thinks of a bad deed and does not do it, one hasanah will be recorded for him, and if he does it, it will be recorded
2520. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: “Seek it in the last ten nights of Ramadan, the twenty ninth or the twenty seventh or the twenty fifth.”

Comments: [Its isnad is saheeh, al-Bukhari (2021)]

2521. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I saw the Messenger of Allah (صلى الله عليه وسلم) prostrate during [Sorat] Sad.

Comments: [Its isnad is saheeh, al-Bukhari (1069)]

2522. It was narrated that 'Abdur-Rahman bin Wa'llah said: I said to Ibn 'Abbas (رضي الله عنه): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (صلى الله عليه وسلم) say: “Its tanning is its purification.”

Comments: [Its isnad is saheeh, Muslim (366)]

2523. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) stayed in Makkah for fifteen years, seven years during which he saw 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)]

2524. It was narrated from Ibn `Abbas (ṣ) that the Prophet (ṣṣ) nibbled some meat from a shoulder bone, then he prayed and did not do wudoo'.

Comments: [Its isnad is saheeh]

2525. It was narrated that Sa’eed bin Jubair said: ‘Abdullah - and ‘Uthman did not say anything more than ‘Abdullah - told me: The Messenger of Allah (ṣṣ) said: “Whoever sees me in a dream has truly seen me, for the Shaitan cannot appear in my image.”

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

2526. Jabir bin Zaid narrated that he heard ‘Abdullah bin ‘Abbas say that he heard the Messenger of Allah (ṣṣ) deliver the khutbah in ‘Arafah, [saying]: “Whoever does not have sandals, let him wear khuffain (leather slippers) and whoever does not have an izar, let him wear pants.”

Comments: [Its isnad is saheeh, al-Bukhari (1841) and Muslim (1178)]

2527. It was narrated from Ibn ‘Abbas (ṣ) that the Messenger of Allah (ṣṣ) said: “I was commanded to prostrate on seven bones and not to tuck up my hair or garment.” And on another occasion he said: Your Prophet (ṣṣ) was commanded
to prostrate on seven bones, and not to tuck up his hair or garment.

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

2528. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed Zuhr in Dhu'l-Hulaifah, then his sacrificial animal was brought to him and he cut the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he sat on it and it rose up with him at al-Baida', he entered ihram for Hajj.

Comments: [Its isnad is saheeh, Muslim (1243)]

2529. Sa'eed bin al-Musayyab narrated that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the one who takes back his vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)]

2530. It was narrated that Ibn 'Abbas (ﷺ) said: The back of an onager - or the leg of an onager - was given to the Messenger of Allah (ﷺ) when he was in ihram, and he refused it.

Comments: [Its isnad is saheeh, Muslim (1194)]
2531. It was narrated from Ibn 'Abbas (radiyallahu ‘anhu) that when something upset him, the Messenger of Allah (saww) would say: “There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the mighty Throne; there is no God but Allah, Lord of the throne; there is no god but Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne.”

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

2532. It was narrated that Ibn ‘Abbas (radiyallahu ‘anhu) said: The Messenger of Allah (saww) said: “Do not take any animate being as a target.”

Comments: [Its isnad is saheeh, Muslim (1975)]

2533. It was narrated that Ibn ‘Abbas (radiyallahu ‘anhu) said: The Messenger of Allah (saww) went out on [the day of Eid al] Fitr and he did not offer any prayer before or after it, then he went to the women, accompanied by Bilal, and started saying, “Give in charity.” And the women started throwing earrings and necklaces.

Comments: [Its isnad is saheeh, al-Bukhari (964) and Muslim (884)]
2534. Al-Hakam said: Sa‘eed bin Jubair led us in praying Maghrib in Muzdalifah, three rak‘ahs with an iqamah. Then he said the salam, then he prayed ‘Isha‘ with two rak‘ahs. Then he stated that ‘Abdullah bin ‘Umar did that, and he stated that the Messenger of Allah (ﷺ) did that.

Comments: [Its isnad is saheeh]

2535. It was narrated that Ibn ‘Abbas (ﷺ) said: Sa‘b bin Jathmah gave the Messenger of Allah (ﷺ) the leg of an onager when he was in ihram, and he refused it, and it was dripping with blood.

Comments: [Its isnad is saheeh, Muslim (1194)]

2536. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping when he was fasting.

Comments: [Its isnad is saheeh]

2537. It was narrated from Abul-Aliyah ar-Riyahi, from the cousin of your Prophet (ﷺ) - meaning Ibn ‘Abbas (ﷺ) - that the Prophet of Allah (ﷺ) used to recite this du‘a’ 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, Lord of the Earth and Lord of the noble Throne.”

[Ref.: 2812]
Musnad of ’Abdullahu bin al-’Abbas

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

2538. It was narrated that ‘Abdur-Rahman bin Wa’alah said: I asked Ibn ’Abbas (ﷺ): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (ﷺ) say: “Its tanning is its purification.”

Comments: [Its isnad is saheeh, Muslim (366)]

2539. It was narrated from Abu Hassan that a man said to ‘Abdullahu bin ’Abbas (ﷺ): What you are saying may become widespread among the people - Hammam said: i.e., that everyone who circumambulates the House may then exit ihram - and he said: [It is] the Sunnah of your Prophet (ﷺ), even if you dislike it. Hammam said: i.e., whoever does not have a hady (sacrificial animal) with him.

Comments: [Its isnad is saheeh, Muslim (1244)]

2540. Al-Hakam bin al-A’raj said: I sat with Ibn ’Abbas (ﷺ) when he was using his cloak as a pillow at the well of Zamzam. I sat with him, and what good company he was. I asked him about ‘Ashaora’ and he said: What about it? I said: Fasting it. He said: When you see the new moon of Muharram, count, and when it is the ninth day, fast that day. I said: Is this how Muhammad (ﷺ) used to fast it? He said: Yes.

الْحَمْمَةُ عَلَى الْمَوْكِبٍ بَيْنَ النَّجُومِ
2541. ‘Amr bin Deenar narrated that Tawoos said: One who was more knowledgeable about it than them - meaning ‘Abdullah bin ‘Abbas - told me that the Messenger of Allah (ﷺ) said: “For a man to lend his land to his brother for free is better than his taking a specified share of the crop in return for it.”

Comments: [Its isnad is saheeh, al-Bukhari (2330) and Muslim (155)]

2542. 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 concerning her. Her masters stipulated that wala’ was for them, but the Prophet (ﷺ) ruled: “Wala’ belongs to the one who manumits the slave.” He gave her the choice, and she chose divorce, and he ordered her to observe ‘iddah. And she received charity and gave some of it as a gift to ‘A’ishah (문화), 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, al-Bukhari (5280)]
2543. 'Umar said: Who knows when *Lailat-ul-Qadr* is? Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: “It is in the (last) ten, when seven have passed or seven are left.”

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

2544. It was narrated that Ibn 'Abbas (ﷺ) said: One day the Messenger of Allah (ﷺ) climbed as-Safa and said: “*Ya sabakah, ya sabakah* (be on your guard)!” Quraish gathered and said to him: What is the matter? He said: “Do you think if I told you that the enemy is about to attack you in the morning or the evening, would you believe me?” They said: Of course. He said: “I am a warner to you of an imminent severe punishment.” Abu Lahab said: Is it for this that you called us together? May you perish! Then Allah, may He be glorified and exalted, revealed the words: “Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!”, to the end of the surah [al-Masad 111].

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

2545. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: I saw the Messenger of Allah (ﷺ) eating some meat from the bone of a sheep, then he prayed and he
did not rinse his mouth or touch water.

Comments: [Its isnad is saheeh, Muslim (354,359)]

2546. It was narrated that Abu Nadr said: Ibn `Abbas addressed us from the minbar of Basrah and said: The Messenger of Allah (ﷺ) said: “There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my ummah. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to one another: ‘Let us go to Adam, the father of mankind, so that he might intercede with our Lord, may He be glorified and exalted, to judge among us.’ So they will go to Adam and will say: ‘O Adam, you are the one whom Allah created with His own hand; He caused you to dwell in Paradise and He commanded His angels to prostrate to you; intercede for us with your Lord so that He might judge among us.’ He will say: ‘I am not able for that; I was expelled from Paradise because of my sin, I am not concerned about anyone.
today except myself. Rather go to Nooh, the head of the Prophets.' So
they will go to Nooh and will say:
'O Nooh, intercede for us with our
Lord, that He might judge among
us.' He will say: 'I am not able for
that; I offered supplication because
of which all the people of earth
were drowned. I am not concerned
about anyone today except myself.
Rather go to Ibraheem the Close
Friend (Khaleel) of Allah.' So they
will go to Ibraheem (예) and will
say: 'O Ibraheem, intercede for us
with our Lord so that He may
judge among us.' But he will say:
'I am not able for that; I told three lies
for the sake of Islam' - and by Allah
all he wanted to do was to argue
for the sake of the religion of Allah
when he said: 'Verily, I am sick'
[as-Saffat 37:89] and 'Nay, this one,
the biggest of them (Idols) did it.
Ask them, if they can speak!' [al-
Anbiya' 21:63]. And he said of his
wife when he came to the king, 'she
is my sister' - 'I am not concerned
about anyone else today except
myself. Rather go to Moosa (예),
whom Allah chose to send with
His message and He spoke to him,' So they will go to him and will say:
'O Moosa, you are the one whom
Allah chose for His message and
He spoke to you; intercede for us
with our Lord so that He might
judge among us.' He will say: 'I am
not able for that, for I killed a soul
unlawfully. I am not concerned
about anyone today except myself.

فيأتيون إليّ يصرخون عليه السلام، يقولون: يا
عيسى بن مريم، اقمع لنا إلى ربي، فليقضي بينا. يُقال:
إني لست همآكم، إني كنت في الإسلام ثلاث كتبات - والله إننا خلّو بين
إلا عن دين الله قوله: إني سقيم (الصافات: 89) وقالوا: إني فلكم
قد قلت لكم إن حسباكم يطفعون (الأنبياء:
13) وقالوا لإمرأتي جين أتي على الملك
أختي، وإنك لا تطيعي اليوم إلا نفسك، ولنكن
يروي عموسي عليه السلام الذي اضط。
الله برسالته ولكله: كأنك تقول: يا عيسى،
أنت الذي اضطائ الله برسالته ولكله،
فأقم لنا إلى ربك، فليقضي بينا. يقول:
إني لست همآكم، إني قلت لنفسا يغلب نفس,
ولك أن لا تطيعي اليوم إلا نفسك، ولكني
(182) النتيجة روح الله وكلمة، كأنك
عيسى تقولون: يا عيسى اقمع لنا إلى
ريك، فليقضي بينا. تقولون: إن كنت
همآكم، إني أتعدت إنها من دون الله، وإنك
ليتهمي اليوم إلا نفسك، ولكن أراصم لها
كأن منع في وعاء مخالب عليه، أكان يقدر
على ما في خفيف حتى يقضي الحاكم؟ قال:
فيقولون: لا، قال: تقولون: إن محدّثاً
خالص الهمان، وقد حضر اليوم وقد غفر له
ما نقم من ذله وما نأسره. قال رسول الله
صله: كأنك تقولون: يا محدّث، اقمع لنا
إلى ربك، فليقضي بينا. تقولون: أنا له،
Rather go to ‘Eesa, the Spirit from Allah and His Word.’ So they will go to ‘Eesa and will say: ‘Intercede for us with your Lord, that He might judge among us.’ But he will say: ‘I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except myself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?’ They will say: ‘No.’ He will say: ‘Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven.’”

The Messenger of Allah (ﷺ) said: “So they will come to me and will say: ‘O Muhammad, intercede for us with your Lord, so that He might judge among us.’ I will say: ‘I am able for it, when Allah gives leave for whom He wills and is pleased with.’ When Allah, may He be blessed and exalted, wants to judge between His creation, a caller will call out: ‘Where is Muhammad and his ummah?’ For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of wudoo’. The other nations will say: ‘Nearly all of this ummah are almost Prophets.’ Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: ‘Who are you?’ I will say: ‘I am
Muhammad. It will be opened for me, and I will come to my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one who said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such.' Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than the first time. Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than that.'

Comments: [Hasan because of corroborating evidence]
2547. Ibn ‘Abbas (r) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is Lailat al-Qadr. So I got up, although I was drowsy, and I came to the Messenger of Allah (ṣ) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

Comments: [Hasan because of corroborating evidence and its isnad is da’eef]

2548. It was narrated that Ibn ‘Abbas (r) said: When the Messenger of Allah (ṣ) came [to Madinah] they used to pay in advance for crops. He said: “Whoever pays in advance, let him not pay in advance except for a known measure and a known weight.”

Comments: [Its isnad is saheeh, al-Bukhari (2239) and Muslim (1604)]

2549. It was narrated from Ibn ‘Abbas (r) that the Prophet (ṣ) came out of the outhouse and some food was brought. It was said to him: Aren’t you going to do wudoo? He said: “I have only been commanded to do wudoo when I get up to pray.”

Comments: [Its isnad is saheeh, Muslim (374)]

2550. Hanzalah ash-Sadoosi narrated: I said to ‘Ikrimah: In Maghrib prayer I recite Qul A’oodhu
bi Rab'ul-falaq and Qul A'oodhhu bi Rabbin-Nas, and some people criticise me for that. He said: What is wrong with that? Recite them, for they are from the Qur'an. Then he said: Ibn 'Abbas (R) told me that the Messenger of Allah (ﷺ) came and prayed two rak'ahs in which he did not recite anything but the Essence of the Book (i.e., al-Fatihah).

Comments: [Its isnad is da'eef]

2551. It was narrated from 'Ikrimah that some of these heretics were brought to 'Ali and they had some books with them. He issued orders that a fire be lit, then he burned them and their books. 'Ikrimah said: News of that reached Ibn 'Abbas (R) and he said: If it were me, I would not have burned them because the Messenger of Allah (ﷺ) forbade it; but I would have executed them because the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him." And the Messenger of Allah (ﷺ) said: "Do not punish with the punishment of Allah, may He be glorified and exalted."

Comments: [Its isnad is saheeh, al-Bukhari (6922)]

2552. It was narrated from 'Ikrimah that 'Ali caught some people who had apostatised from Islam, and he burned them with fire. News of that reached Ibn 'Abbas (R) and he said: If it were
me, I would not have burned them. The Messenger of Allah (ﷺ) said: "Do not punish anyone with the punishment of Allah, may He be glorified and exalted." And the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him." News of what Ibn 'Abbas said reached 'Ali and he said: Woe to the son of the mother of Ibn 'Abbas!

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

2553. It was narrated that Ibn 'Abbas (ﷺ) said: I saw the Prophet (ﷺ) in a dream when I slept in the middle of the day. He was standing, looking dishevelled and dusty, with a bottle in his hand in which there was blood. I said: May my father and mother be sacrificed for you, O Messenger of Allah. What is this? He said: This is the blood of al-Husain and his companions. I have been collecting it all day. We worked out that day, and we found that it was the day on which he was killed.

Comments: [Its isnad is qawil]

2554. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) offered the funeral prayer after the person had been buried. And Wakee' said: Sufyan told us something similar.

Comments: [Its isnad is saheeh, al-Bukhari (1247) and Muslim (954)]
2555. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah keep us away from the Shaitan and keep the Shaitan away from what You bestow on us (our children),' if a child is born to them, the Shaitan will never be able to harm him.'

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1434)]

2556. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: "Teach and make things easy, do not make things difficult. And if you get angry, keep quiet; if you get angry, keep quiet; if you get angry, keep quiet."

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

2557. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) put Zuhr and 'Asr together in Madinah, when he was not travelling and there was no fear. I [the narrator] said: O Abul-'Abbas, why did he do that? He said: He did not want to make things difficult for anyone of his ummah.

Comments: [Its isnad is saheeh, Muslim (705)]
2558. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) went to the outhouse and relieved himself, then some food was brought to him. They said: Should we bring you water for wudu'? He said: "Why should I do wudu'? When I want to pray, I will do wudu'.'

Comments: [Its isnad is saheeh, Muslim (374)]

2559. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I slept in the house of my maternal aunt Maimoonah bint al-Harith. The Prophet (صلى الله عليه وسلم) got up at night and went to relieve himself, then he came and washed his face and hands, then he slept. Then he got up at night and went to the waterskin and undid its straps, then he did a wudu' that was somewhere between the most complete and the most light; he did not use a lot of water but it was a proper wudu'.' Then he stood and prayed. I hid myself because I did not want him to see me watching him. Then I got up and did the same as he had done, and I stood on his left. He took hold of my neck, where the ear is, and moved me around until I was standing on his right whilst he was praying. He prayed thirteen rak'ahs, including the two [Sunnah] rak'ahs of Fajr. Then he lay down and slept until he breathed deeply. Then Bilal came and called him to pray, so he

تخريج: إسحاق صحح. م: (374).
got up and prayed and did not do *wuduū* [again].

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

**2560.** It was narrated that Ibn ‘Abbas (ﷺ) said: The Prophet (ﷺ) got married whilst he was in *ihram*, and he was treated with cupping whilst he was in *ihram*.

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

**2561.** It was narrated from Ibn ‘Abbas (ﷺ) that a man said: O Messenger of Allah, whatever Allah wills and you will. He said: “Are you making me equal to Allah? Rather what Allah alone wills.”

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

**2562.** It was narrated that Ibn ‘Abbas (ﷺ) said: The Prophet (ﷺ) entered the House and offered supplication in different parts of it, then he came out and prayed two *rak‘ahs*.

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

**2563.** ‘Abdul-Azeez - i.e., Ibn Rufai’ - said: Someone who heard Ibn ‘Abbas (ﷺ) told me that he said: The Prophet (ﷺ) did not halt between ‘Arafat and Muzdalifah except to pass water.
Musnad of ‘Abdullah bin al-‘Abbas

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

2564. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) recited the Talbiyah until he stoned Jamratal-Qabah.

Comments: [Its isnad is saheeh, al-Bukhari (1543)]

2565. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) married Maimoonah in Sarif when he was in ihram.

Comments: [Its isnad is saheeh, al-Bukhari (4528)]

2566. It was narrated from Ibn ‘Abbas (ﷺ) that one of the wives of the Prophet (ﷺ) washed herself following janahah, then the Prophet (ﷺ) came and did wudoo’ using her left over water. She said: I did ghusl using it. He said: “Nothing makes water nujis (impure).”

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

2567. It was narrated that Ibn ‘Abbas (ﷺ) said: I stayed overnight in the house of my maternal aunt Maimoonah, and I watched to see how the Messenger of Allah (ﷺ) would pray. He got up, urinated, then washed his face and hands, then he slept. Then he got up and went to a waterskin, undid its straps, and poured some water into
a bowl or vessel. He tipped it towards himself with his hand and did a good *wudu*, not using too much or too little water. Then I came and stood beside him, and stood on his left. He took hold of me and made me stand on his right. The prayer of the Messenger of Allah (ﷺ) included thirteen *rak'ahs*, then he slept until he was breathing deeply. We knew that he was sleeping when he breathed deeply. Then he went out to pray, and he prayed, and said in his prayer or in his prostration: “O Allah, put in my heart light, in my hearing light, in my seeing light, to my right light, to my left light, in front of me light, behind me light, above me light, below me light, make me light - or Shu‘bah said: give me light.” ’Umar bin Deenar narrated from Kuraib, from Ibn ‘Abbas (رضي الله عنه) that he slept lying on his side.

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

**2568.** It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Prophet of Allah (ﷺ) used to say at times of distress: “There is no God but Allah, the Almighty, the For-bearing; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the noble Throne.”

Comments: [Its *insad* is *saeheeh*, al-Bukhari (6345) and Muslim (2730)]
2569. ‘Umar bin Harmalah said: I heard Ibn ‘Abbas (رضي الله عنه) say: My maternal aunt Umm Hufaid gave the Messenger of Allah (رسول الله) some ghee, milk and a (cooked) lizard. As for the lizard, the Prophet (رسول الله) found it off-putting. Khalid bin al-Waleed said to him: Do you find it off-putting, O Messenger of Allah? He said, “Yes.” The Prophet (رسول الله) took the milk and drank some, then he said to Ibn ‘Abbas, who was on his right, “As for the drink, it is your turn, but will you give me permission to give it to your paternal uncle?” Ibn ‘Abbas said: I said: No, by Allah, with regard to your left-over drink I will never give precedence to anyone. Then I took it and drank some, then I gave it to him. Then the Prophet (رسول الله) said: “I do not know of any drink that could replace food except milk. Whoever among you drinks it, let him say: ‘O Allah, bless it for us and give us more.’ And whoever eats food, let him say: ‘O Allah, bless it for us and give us something better than it.”’

Comments: [A hasan hadeeth; this is a da’eef isnad because Ali bin Zaid is da’eeef]

2570. It was narrated that Ibn ‘Abbas (رضي الله عنه) relieved himself, then he came back and was given a bone with meat on it. He did not do wudoo’, but he ate from it. ‘Amr added to this hadeeth: It was narrated that Sa’eed bin al-Huwairith said: It was said: O Messenger of Allah, you did not do wudoo’. He said: “I do not intend to pray, such that I would need to do wudoo’.
2571. It was narrated that Ibn 'Abbas (r) said: When the Messenger of Allah (saw) drank, he would pause to breathe twice whilst drinking. And my father wrote after this hadith: I do not think 'Abdullah heard this hadith directly.

Comments: [Saheeh because of corroborating evidence and its isnad is da’eej]

2572. It was narrated that 'Abdullah bin 'Abbas (r) said: I stayed with Maimoonah the wife of the Prophet (saw), who was my maternal aunt, on a night when she was not praying. She took a cloth and folded it up, and put a pillow on top of it, then she threw another cloth over it and covered herself with it. She spread out another mat for me and I put my head on the same pillow as her. Then the Prophet (saw) came when he had prayed 'Isha', and he took a cloth and wrapped himself in it, and took off his garment, then he lay down with her under the same blanket. Then at the end of the night, he got up and went to a waterskin that was hanging and shook it. I wanted to get up and pour water for him, but I did not want him to know that I was awake. He did wudu', then he went to the bed and put on his
two garments and took off the wrapper. Then he went to the mosque, where he stood and prayed. I went to the waterskin and did wudu', then I came to the mosque and stood on his left, but he moved me and made me stand on his right. He prayed and I prayed, thirteen rak'ahs, then he lay down and I lay down beside him. He put his elbow on my side and his cheek was next to my cheek until I heard the breathing of one who is asleep. Then Bilal came and said: Prayer, O Messenger of Allah. He went to the mosque and I followed him, and he prayed the two [Sunnah] rak'ahs of Fajr, then Bilal began to recite the iqamah.

Comments: [Its isnad is da'eef]

2573. It was narrated from Ibn 'Abbas (radi) and he mentioned something. He said: The Messenger of Allah (peace be upon him) used to use the siwak a great deal, to such an extent that we thought that Revelation would come down concerning it.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad and At-Tameemi is unknown]

2574. It was narrated that Ibn 'Abbas (radi) said: The Messenger of Allah (peace be upon him) prayed, then he delivered the khutbah, as did Abu Bakr, 'Umar and 'Uthman, on Eid, with no adhan or iqamah. My father said: 'Abdullah heard it.
2575. It was narrated from Ibn 'Abbas (ɔ) that they started asking him about prayer whilst travelling. Ibn 'Abbas (ɔ) said: When the Prophet (ﷻ) departed from his family, he would pray no more than two rak'ahs until he returned.

Comments: [Its isnad is saheeh]
2579. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) recited the Talbiyah following the prayer.

Comments: [Hasan because of corroborating evidence; this isnad could reach the level of hasan]

2580. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: “I have seen my Lord, may He be blessed and exalted.”

Comments: [Saheeh mawquof]

2581. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) got married when he was in ihram.

Comments: [Its isnad is saheeh]

2582. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) prayed seven [rak’ahs] together and eight [rak’ahs] together.

Comments: [Its isnad saheeh, al-Bukhari (1174) and Muslim (705)]
2583. It was narrated from Ibn 'Abbas (تفسيره) that he heard the Prophet (صلى الله عليه وسلم) deliver the khutbah in 'Arafat. He said: "Whoever cannot find an izar, let him wear pants; whoever cannot find sandals, let him wear leather slippers (khuffaín)."

Comments: [Its isnad saheeh, al-Bukhari (1841) and Muslim (1178)]

2584. It was narrated from Ibn 'Abbas (تفسيره) that he said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment."

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

2585. It was narrated that Ibn 'Abbas (تفسيره) said: The Messenger of Allah (صلى الله عليه وسلم) forbade selling food-stuff until one has taken full possession of it. Ibn 'Abbas (تفسيره) said: I think all sales are like this.

Comments: [Its isnad saheeh, al-Bukhari (2135) and Muslim (1525)]

2586. It was narrated from Ibn 'Abbas (تفسيره) that the Prophet (صلى الله عليه وسلم) said: "Do not take any animate being as a target."

Comments: [Its isnad is saheeh, Muslim (1957)]
2587. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) married Maimoonah when he was in ihram.

Comments: [Saheeh, because of corroborating evidence, its isnad is hasan]

2588. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (صلى الله عليه وسلم): “I have been commanded to prostrate on seven, and not to tuck up my hair or garment.”

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

2589. 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 and fasting.

Comments: [Its isnad is da’eef, because of the weakness of Yazeed bin Abu Ziyad]

2590. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: “I have been commanded to prostrate on seven, and not to tuck up my hair or garment.”

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

2591. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man was thrown from his mount when he was in
ihram and died. The Messenger of Allah (ﷺ) instructed them to wash him with water and lotus leaves and shroud him in his two garments, but not to cover his head, for he would be raised on the Day of Resurrection reciting the Talbiyyah. And Ayyoob said: With his hair stuck together [with a sticky substance, as was the custom of pilgrims at that time].

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

2592. It was narrated from Ibn 'Abbas (기도) that he did not see anything wrong with a man getting married whilst in ihram, and he said: The Prophet of Allah (ﷺ) married Maimoonah bint al-Harith at an oasis called Sarif when he was in ihram. When the Prophet of Allah (ﷺ) completed his Hajj, when he came to that oasis, he consummated his marriage with her.

Comments: [Its isnad is saheeh]

2593. It was narrated from 'Ata' that he testified that Ibn 'Abbas (기도) (said), and Ibn 'Abbas testified that the Messenger of Allah (ﷺ) prayed on the day of Eid, then he delivered the khutbah. Then he went to the women and enjoined them to give charity, and they started throwing [their jewellery, to Bilal].

Comments: [Its isnad saheeh, al-Bukhari (98) and Muslim (884)]
2594. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) was treated with cupping when he was fasting.

Comments: [Its isnad is saheeh]

2595. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (صلى الله عليه وسلم) that he said concerning the man who had intercourse with his wife when she was menstruating: “Let him give a dinar, or half a dinar, in charity.”

Comments: [Saheeh mawqoof]

2596. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (صلى الله عليه وسلم) that he said: “I have been commanded to prostrate on seven and not to tuck up my hair or garment.”

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

2597. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: “If one of you - or, if one of them - says, when he has intercourse with his wife, 'In the Name of Allah, O Allah keep the Shaitan away from me and keep the Shaitan away from what You bestow on us (our children),' if a child is born to them, the Shaitan will never have power over him - or the Shaitan will never be able to harm him.”
2598. Rafi' bin Khadeej said: The Messenger of Allah (ﷺ) came out to us and told us not to do something that was beneficial for us, and the command of the Messenger of Allah (ﷺ) is better for us than that which he told us not to do. He said: "Whoever has land, let him cultivate it or leave it, or lend it to someone else to cultivate for free." He said: I mentioned that to Tawoos, and he thought that Ibn 'Abbas (ﷺ) was one of the most knowledgeable of them. He said: Ibn 'Abbas said: The Messenger of Allah (ﷺ) only said, "Whoever has land, lending it to his brother for free is better for him."

Comments: [Its isnad is saheeh, al-Bukhari (2330) and Muslim (1550)]

2599. It was narrated that 'Abdul-Malik bin Maisarah said: I heard Tawoos say: Ibn 'Abbas (ﷺ) was asked about this verse: "Say (O Muhammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk" [ash-Shoora 42:23]. He said: Sa'eed bin Jubair said: It means loving kindness towards the family of Muhammad. Ibn 'Abbas (ﷺ) said: You have been too hasty (in interpreting it)! There was no clan

تخريج: إسناده صحيح، خ: (141). م: (1434) (2598)

تخريج: إسناده صحيح، خ: (1330). م: (1550).
among Quraish but the Messenger of Allah (ﷺ) was connected to it by ties of blood. He said: (What it means is) except that you uphold the ties of kinship between you and me.

Comments: [Its isnad is saheeh, al-Bukhari (4518)]

2600. Shu'bah said: I heard Abu Bishr narrate that he heard Sa'eed bin Jubair say that he heard Ibn 'Abbas (ﷺ) narrate that a man came to the Prophet (ﷺ) when he was in ihram, and he fell from his mount, and immediately died. The Messenger of Allah (ﷺ) instructed that he be washed with water and lotus leaves, and shrouded in two pieces of cloth. And he said: “Do not apply perfume to him, and leave his head uncovered" Shu'bah said: Then after that he told me that he said: Leave his head or his face uncovered - for he will be raised on the Day of Resurrection with his hair stuck together [with a sticky substance, as was the custom of pilgrims at that time]."

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

2601. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) died when I was ten years old, and had recently been circumcised, and I had read al-Muhkam of the Qur'an. I [the narrator] said to Abu Bishr: What is al-Muhkam? He said: al-Mufassal.

Comments: [Its isnad is saheeh]
2602. It was narrated from Ibn 'Abbas (ﷺ) that he came to the Prophet (ﷺ) when he was praying; I stood on his left, and he took hold of me and made me stand on his right.

Comments: [Its isnad is saheeh, al-Bukhari (117) and Muslim (763)]

2603. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) cursed women who visit graves and those who set up places of worship and lamps over them.

Comments: [Hasan because of corroborating evidence]

2604. It was narrated that Salih the freed slave of at-Taw'amah said: I heard Ibn 'Abbas (ﷺ) say: A man asked the Prophet (ﷺ) about something to do with prayer, and the Messenger of Allah (ﷺ) said to him: "Let the water go between your fingers and toes - i.e., do wudoo' properly." And among the things he said was: "When you bow, put your hands on your knees until you pause and settle in that position. When you prostrate, press your forehead into the ground until it is firmly placed on the ground."

Comments: [Its isnad is hasan]

2605. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to let his hair
2606. It was narrated from Tkrimah that a man asked Ibn `Abbas (رضي الله عنه) about the nabieth of the Messenger of Allah (رسول الله) and he said: He used to drink during the day that which had been made at night, and he would drink at night that which had been made during the day.

Comments: [Its isnad is da'eef]

2607. It was narrated that Ibn `Abbas (رضي الله عنه) said: The Messenger of Allah (رسول الله) forbade hollowed-out stumps, gourds, and varnished jars, and he said: “Do not drink from anything but that which has a string.” So they made (vessels) from camel skins, and gave them necks made from sheep skin. News of that reached him and he said: “Only drink from the upper part of it.”

Comments: [Its isnad is da'eef because Husain bin Abdullah is da'eef]
2608. Ibn ‘Abbas (ﷺ) said: I gave the Messenger of Allah (ﷺ) some Zamzam water, and he drank whilst standing.

Comments: [Its isnad is saheeh]

2609. It was narrated from ‘Ubaidullah, from Ibn ‘Abbas (ﷺ) that he said: The victory of Allah, may He be blessed and exalted, was never so great as on the day of Uhud. He said: We disagreed with that, but Ibn ‘Abbas said: Between me and those who disagree with me stands the book of Allah, may He be blessed and exalted. Allah, may He be glorified and exalted, says concerning the day of Uhud: “And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; But surely, He forgave you, and Allah is Most Gracious to the believers” [Al-‘Imran 3:152]. What was meant by that was the archers. The Prophet (ﷺ) posted them in a (particular) place then he said: “Protect our backs; if you see us being killed, do not come to our aid, and if you see us capturing booty, do not come and join us.” When the Prophet (ﷺ) began to take booty and they ransacked the camp of the mushrikeen, all the archers ran and entered the camp.
to join in the plundering, and the ranks of the Messenger of Allah \( \text{س} \) all gathered like this - and he interlaced the fingers of both hands - and they were all together. When the archers left this gap unprotected that they had been covering, the (enemy) cavalry entered from that place and attacked the Companions of the Prophet \( \text{س} \), who began to strike one another in a state of confusion. Many of the Muslims were killed, even though at the beginning of the day, the battle had been in favour of the Prophet and his Companions, to such an extent that seven or nine (\textit{mushrik}) banner carriers had been killed. The Muslims rushed towards the mountain but they could not get there as people were shouting. To the cave, because they were being attacked and crushed. The \textit{Shaitan} shouted, Muhammad has been killed, and no one doubted that it was true. We remained like that, not doubting that he had been killed, until the Messenger of Allah \( \text{س} \) appeared between the two Sa`ds, and we recognized him from the way he leaned forward when he walked. Then we rejoiced as if nothing had happened to us. He came and climbed up towards us, saying: "Allah’s anger is great against those who bloodied the face of His Messenger." Then he said: "O Allah, it is not right for
them to prevail over us," and then he reached us. A short time passed, then Abu Sufyan appeared, yelling at the bottom of the mountain: Cause your religion to prevail, O Hubal - twice - meaning: show your superiority, Hubal (and vindicate your religion). Where is Ibn Abi Kabshah? Where is Ibn Abi Quhafah? When is Ibn al-Khattab? 'Umar said: O Messenger of Allah, shouldn't I answer him? He said: "Yes." When he said: Cause your religion to prevail, O Hubal, 'Umar said: Allah is Most High and Most Glorious! He [Abu Sufyan] said: O son of al-Khattab, where is Ibn Abi Kabshah? Where is Ibn Abi Quhafah? Where is Ibn al-Khattab? 'Umar said: Here is the Messenger of Allah (ﷺ), here is Abu Bakr, and here I am, 'Umar. Abu Sufyan said: A day in return for the day of Badr; days alternate and war goes in turns. 'Umar said: We are not equal: our slain are in Paradise and your slain are in Hell. [Abu Sufyan] said: That's what you say! If that is true then we are doomed and lost. Then Abu Sufyan said: You will find among your slain some who have been mutilated; it was not on the orders of our commanders. Then his jahili attitude caught up with him and he said: Indeed that is what happened - and he did not say anything to indicate disapproval.

Comments: [Its isnad is hasan]
2610. It was narrated from Ibn 'Abbas (r) that a woman brought out 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]

2611. It was narrated that Ibn 'Abbas and 'A'ishah (r) said: The Messenger of Allah (s) moved on from Mina at night.

Comments: [Its isnad is da'eef]

2612. It was narrated from 'A'ishah and Ibn 'Abbas (r) that the Messenger of Allah (s) delayed tawaf on the Day of Sacrifice until the night.

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

2613. It was narrated from Ibn 'Abbas (r) that two men referred a dispute to the Prophet (s). The Messenger of Allah (s) asked the claimant for proof, but he did not have any proof, so he asked the defendant to swear an oath, and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (s) said: "You have sworn an oath, but Allah has forgiven you because of your sincerity in saying, There is no god but Allah."
2614. It was narrated from Ibn `Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) used to go out to pass water, then he would wipe his hands with dust. I said: O Messenger of Allah, water is close to you. He said: "How do I know? I may never reach it."

Comments: [Its isnad is da`eef]

2615. It was narrated that Ibn `Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: "Do not fast Friday on its own."

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

2616. It was narrated that Ibn `Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) was the most generous of people, and he was at his most generous in Ramadan, when he met Jibreel. Jibreel would come to him every night in Ramadan and review the Qur'an with him. Then the Messenger of Allah (صلى الله عليه وسلم) was more generous in doing good than the blowing wind.

Comments: [Its isnad is saheeh, al-Bukhari (6) and Muslim (2308)]
2617. It was narrated from Ibn ‘Abbas (‡) that al-Aslami came to the Messenger of Allah (﹖) and confessed to committing zina. He said: "Perhaps you kissed her or touched her or looked at her?"

Comments: [Its isnad is saheeh]

2618. It was narrated from Abu Hurairah and Ibn ‘Abbas (‡) that the Prophet (﹖) said: "Do not eat an animal that has had its throat partially cut, for that is the slaughter of the Shaitan."

Comments: [Its isnad is da‘eeef]

2619. It was narrated from Ibn ‘Abbas (‡) that he forbade every wild animal that has fangs and every bird that has talons.

Comments: [Its isnad is saheeh]

2620. It was narrated from Ibn ‘Abbas (‡) that the Prophet (﹖) passed by Abu Qatadah when he was standing beside a man he
had killed, and he said: "Leave him and the booty (the slain man's belongings) alone."

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

تخريج: حدث صحيح. وهذا إسناد صحيح إن كان سفيان الثوري سمعه من الحكم بن عتبة، فقد رواه غير المصطفى فأدخل بينهما محمد بن عبد الرحمن بن أبي لبى وهو مصير الحفظ.

2621. It was narrated from Ibn 'Abbas (R) that the Messenger of Allah (S) made (the diyah for) teeth and digits the same.

Comments: [Its isnad is saheeh]

تخريج: إسناد صحيح.

2622. It was narrated that Sa'eed bin al-Musayyab said: I heard Ibn 'Abbas (R) say: I heard the Messenger of Allah (S) say: "The likeness of the one who gives charity then takes back his charity is that of one who vomits, then eats his vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)]

تخريج: إسناد صحيح.

2623. It was narrated that Ibn Abbas (R) said: The Messenger of Allah (S) said: "The expiation for sin is regret."

And the Messenger of Allah (S) said: "If you did not sin, Allah, may He be glorified and exalted, would bring another people who would commit sin so that He could forgive them."

تخريج: إسناد صحيح. (2622), م: (1622).
2624. It was narrated that Ibn ‘Abbas (可能存在的错误) said: The Messenger of Allah (可能存在的错误) said: “The teeth are equal and the digits are equal (in terms of diyah).”

Comments: [Its isnad is saheeh]

2625. It was narrated from Ibn ‘Abbas (可能存在的错误) that the Messenger of Allah (可能存在的错误) said: “Allah has forbidden to you alcohol, gambling and kettledrums.” And he said: “Everything that intoxicates is haram.”

Comments: [Its isnad is saheeh]

2626. It was narrated from Qais bin Habtar that Ibn ‘Abbas (可能存在的错误) said: The Messenger of Allah (可能存在的错误) forbade the price of alcohol, the fee of a prostitute and the price of a dog and he said: “If its seller comes asking for its price, fill his palms with dust.”

Comments: [Its isnad is saheeh]

2627. It was narrated from Ibn Hubairah that Malmoon al-Makki told him that he saw ‘Abdullah bin az-Zubair leading them in prayer, making a motion with his hands when he stood up, when
he bowed, when he prostrated, and when he got up again, he stood up and made a motion with his hands. He said: I went to Ibn ‘Abbas and said: I saw Ibn az-Zubair praying in a way that I have never seen anyone pray - and I described to him this motion. He said: If you want to see the prayer of the Prophet (ﷺ), then follow the example of the prayer of Ibn az-Zubair.

Comments: [Its isnad is da’eef, Maimoon al-Makki is unknown]

2628. It was narrated that Ibn ‘Abbas (ﷺ) said: A man said: How much water is enough for wudoo’? He said: A mudd. He said: How much is sufficient for ghusl? He said: A sa’. The man said: That is not enough for me. He said: May you have no mother! It was enough for one who is better than you, the Messenger of Allah (ﷺ).

Comments: [Saheeh because of corroborating evidence and its isnad is da’eef]

2629. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) went out, covering his head with his garment, and said: “O people, the people are increasing in number and the Ansar are decreasing. Whoever attains a position of authority in which he is able to benefit anyone, let him accept the good deeds of those who do good and overlook their bad deeds.”

Comments: [Its isnad is jayyid]
2630. It was narrated from Ibn ‘Abbas (apy) that as-Sa‘b bin Jaththamah al-Laithi gave the rump of an onager to the Messenger of Allah (saw) when he was in ihram, and he refused it, and it was dripping with blood.

Comments: [Its isnaṣd is saheeh, Muslim (1194)]

2631. It was narrated from Ibn ‘Abbas (apy) that the Prophet (saw) refused it.

Comments: [Its isnaṣd is saheeh, Muslim (1194)]

2632. Qaladah said: I heard Moosa bin Salamah say: I asked Ibn ‘Abbas (apy): I am in Makkah; how should I pray? He said: Two rak‘ahs, the Sunnah of Abul-Qasim (apy).

Comments: [Its isnaṣd is saheeh, Muslim (688)]

2633. It was narrated from Ibn ‘Abbas (apy) that the daughter of Hamzah was suggested to Prophet (saw) [for marriage] and he said: “She is the daughter of my brother through breastfeeding, and what becomes mahram (forbidden for marriage) through breastfeeding is the same as that which becomes mahram through blood ties.” ‘Affan said: “And she is not permissible for me.”

Comments: [Its isnaṣd is saheeh, Muslim (1447)]
2634. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “I have seen my Lord, may He be glorified and exalted.”

Comments: [Saheeh mawqoof]

2635. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stoned the Jamaraat when the sun passed the meridian.

Comments: [Saheeh because of corroborating evidence and its isnad is da’eeef]

2636. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: “The least severely punished among the people of Hell will be Abu Talib; he will wear two sandsals of fire because of which his brain will boil.”

Comments: [Its isnad is saheeh, Muslim (212)]

2637. It was narrated from Moosa bin Salamah that he asked Ibn ‘Abbas about praying in al-Batha’, if one does not catch up with the prayer with the imam. He said: Two rak’ahs, the Sunnah of Abul-Qasim (ﷺ).

Comments: [Its isnad is saheeh, Muslim (688)]
2638. It was narrated from Ibn ‘Abbas (两句) that the Prophet (两句) offered the sacrifice, then he shaved his head.

Comments: [Its isnad is saheeh, al-Bukahri (1602) and Muslim (1266)]

2639. It was narrated that Ibn ‘Abbas (两句) said: The Messenger of Allah (两句) and his companions came [to Makkah] when the fever of Yathrib had weakened them, and the mushrikeen said: There have come to you people who have been weakened by fever. Allah informed the Prophet (两句) of that, so he instructed his Companions to trot (raml), as the mushrikeen were sitting near the Hijr, watching them. They trotted (raml), and walked between the two corners, and the mushrikeen said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such. Ibn ‘Abbas (两句) said: Nothing prevented him from telling them to trot in all the circuits except kindness towards them.

Comments: [Its isnad is saheeh, al-Bukahri (1602) and Muslim (1266)]

2640. It was narrated that ‘Ammar, the freed slave of Banu Hashim, said: I asked Ibn ‘Abbas:
How old was the Messenger of Allah (ﷺ) on the day he died? He said: I did not think that a man of such standing among his people as you would be unaware of that.
I said: I asked the people and they gave me different answers. I want to know what you say. He said:
Do you know how to count? I said: Yes. He said: Bear in mind that he was sent as a Prophet when he was forty. Fifteen years in Makkah, with times of safety and times of fear, and ten years in Madinah after he migrated.

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

2641. It was narrated that a man said: I heard Ibn 'Abbas (ﷺ) say:
The Messenger of Allah (ﷺ) and his companions came on the fourth day of Dhul-Hijjah, entering ihram with the intention of Hajj, then he instructed them to make it 'Umrah, except for those who had a sacrificial animal with them. He said: Regular clothing was worn (after 'Umrah) and incense was burned, and relations were had with wives.

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

2642. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) addressed us and said: "O people, Hajj has been prescribed for you." al-Aqra' bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: "If I said that, it would become obligatory, and if it became obligatory, you
would not do it and you would not be able to do it. Hajj is once (in a lifetime) and whoever does more, it is voluntary."

Comments: [Saheeh]

2643. It was narrated from Ibn ‘Abbas (r.a.) that the Messenger of Allah (ﷺ) said: “Allah will bring 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 with proper respect.”

Comments: [Its isnad is saheeh]

2644. It was narrated that Ibn ‘Abbas (r.a.) said: The Messenger of Allah (ﷺ) came to Madinah and saw the Jews fasting on the day of ‘Ashooara’. He said: “What is this day on which you fast?” They said: This is a good day; it is the day on which Allah saved the Children of Israel from their enemy, so Moosa fasted on this day. The Messenger of Allah (ﷺ) said: “I am more entitled to (be close to) Moosa than you.” So the Messenger of Allah (ﷺ) fasted on that day and enjoined fasting thereon.

Comments: [Its isnad is saheeh, al-Bukhari (2004) and Muslim (1130)]
2645. It was narrated from Ibn 'Abbas (ṣa) that the Prophet (ṣa) forbade selling the offspring of the foetus in the womb [of camels].

Comments: [Its isnad is saheeh]

2646. It was narrated from Ibn 'Abbas (ṣa) that the Messenger of Allah (ṣṣ) said: "The one who takes back his gift is like the one who takes back his vomit." Qatada said: As far as I know, vomit is haram.

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)]

2647. 'Abdullah bin Tawoos narrated that his father said: We used to say when we were children: The one who takes back his gift is like the dog that vomits, then goes back to its vomit. And we did not know that the Messenger of Allah (ṣṣ) had used this as a likeness until Ibn 'Abbas (ṣa) told us that the Messenger of Allah (ṣṣ) said: "The one who takes back his gift is like the dog that vomits, then goes back to its vomit."

Comments: [Its isnad is saheeh, see the previous report]

2648. It was narrated from Ibn 'Abbas (ṣa) that the Prophet (ṣa) was asked during the Farewell Pilgrimage: O Messenger of Allah, I shaved my head before I offered my sacrifice, and he gestured with his hand and said, "No problem."
Another man said: O Messenger of Allah, I offered my sacrifice before stoning the Jamrah, and he gestured with his hand and said, “No problem.” He was not asked anything about doing one ritual before or after another but he gestured with his hand and said, “No problem.”

Comments: [Its isnad is saheeh, al-Bukhari (84) and Muslim (1307)]

2649. Abu Jamrah told us: I was pushing people back from Ibn ‘Abbas (Narrated), then I stayed away for a few days and he said: What kept you away? I said: Fever. He said: The Messenger of Allah (Narrated) said: “Fever is from the exhalation of Hell, so cool it down with Zamzam water.”

Comments: [Its isnad is saheeh, al-Bukhari (3261)]

2650. It was narrated that Ibn ‘Abbas (Narrated) said: The Messenger of Allah (Narrated) forbade gourds, green glazed pitchers and varnished jars.

Comments: [Its isnad is saheeh, Muslim (1995)]

2651. Abu Jamrah told us: I heard Ibn ‘Abbas (Narrated) say: I was a boy playing with other boys; I turned around and saw the Prophet of Allah (Narrated) coming towards me. I said: The Prophet of Allah (Narrated) is only coming to me, so I ran and hid 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 and said: Go to the Messenger of Allah (ﷺ); he wants to talk to you.

Comments: [Its isnad is hasan]

2652. It was narrated that Ibn ‘Abbas [7] said: The Messenger of Allah (ﷺ) set out from Madinah for Makkah, and he fasted until he reached ‘Usfan, then he called for water. He lifted it up so that the people could see, then he broke his fast until he came to Makkah, and that was in Ramadan. And Ibn ‘Abbas used to say: The Messenger of Allah (ﷺ) fasted and did not fast, so whoever wants may fast and whoever wants may not fast.

Comments: [Its isnad is saheeh, al-Bukhari [1113] and Muslim [1114]]

2653. Yahya bin al-Jazzar narrated from Ibn ‘Abbas [7], although he did not hear it directly from him, that a lamb wanted to pass in front of the Messenger of Allah (ﷺ) whilst he was praying, and he tried to stop it.

Comments: [A saheeh hadith; its isnad is interrupted]

2654. It was narrated from Ibn ‘Abbas [7] that the Messenger of Allah (ﷺ) said: “There is no one among the sons of Adam who has
not sinned or thought of sinning, except Yahya bin Zakariya. And no one should say: I am better than Yoonus bin Matta.”

Comments: [Its isnad is da’eeef]

2655. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to us with Usamah riding behind him on his mount. We gave him some of this nabeedh to drink - meaning nabeedh in a water skin - and he drank from it, and said: “You did well; this is how it should be done.”

Comments: [A saheeh hadeeth; this is a da’eeef isnad]

2656. It was narrated that ‘Ikrimah said: I prayed behind an old man in Makkah and he said twenty two takbeers in Zuhr prayer. I came to Ibn ‘Abbas and said: I prayed behind a foolish old man; he said takbeer twenty two times in Zuhr prayer. He said: May your mother be bereft of you! That is the Sunnah of Abul-Qasim (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (788)]

2657. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) said: “Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relative.”
Musnad of 'Abdullah bin al-Abbas

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

2658. It was narrated with the same isnad - as my father said - that the Messenger of Allah (ﷺ) said: “I have been commanded to prostrate on seven bones: the forehead - then he pointed to his nose - the hands, the knees and the toes, and not to tuck up my garment or hair.”

Comments: [Its isnad is saheeh, al-Bukhari (812) and Muslim (490)]

2659. It was narrated with the same isnad - as my father said - that the Messenger of Allah (ﷺ) was treated with cupping and gave the cupper his fee, and he was treated with medicine administered through the nose.

Comments: [Its isnad is saheeh, al-Bukhari (2278) and Muslim (1203)]

2660. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “With regard to a mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the diyah of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the diyah of a slave should be paid, commensurate with the extent to which he was still a slave.”

Comments: [Its isnad is saheeh]
2661. It was narrated that Ibn 'Abbas (ra) said: There were two men in Madinah who dug graves: Abu 'Ubaidah bin al-Jarrah, who dug graves for the people of Makkah and Abu Talhah who dug graves for the Ansar and made a niche (talut) for them. When the Messenger of Allah (صلى الله عليه وسلم) died, al-'Abbas send two men to them, and said: O Allah, choose for Your Prophet. They found Abu Talhah but they did not find Abu 'Ubaidah, so he dug a grave for him and made a niche.

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

2662. It was narrated that Ibn 'Abbas (ra) said: I was behind the Messenger of Allah (صلى الله عليه وسلم) and I saw the whiteness of his armpits when he was prostrating.

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

2663. It was narrated from Ibn 'Abbas (ra) that the Prophet (صلى الله عليه وسلم) said: "Every Muslim must do Hajj, and if I said [it should be done] every year, it would be [obligatory]."

Comments: [A saheeh hadeeth; this is a da'eeef isnad]
2664. It was narrated that Ibn `Abbas said: The Messenger of Allah (ﷺ) did 'Umrah during the Hajj season until he died, as did Abu Bakr until he died, and 'Umar until he died, and 'Uthman until he died. The first one to ban that was Mu`awiyah. Ibn `Abbas said: I was surprised at that, as he had told me that he cut the hair of the Messenger of Allah (ﷺ) with the head of an arrow.

Comments: [Its isnad is da`eeef]

2665. It was narrated that Ibn `Abbas (رضى الله عنه) said: The Messenger of Allah (ﷺ) used to teach us the Tashahhud as he taught us the Qur'an; he used to say: "All blessed compliments and good prayers 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 the Messenger of Allah."

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

2666. It was narrated from Ibn `Abbas (رضى الله عنه) that the Messenger of Allah (ﷺ) was treated with cupping whilst he was in ihram.

Comments: [Its isnad is saheeh, al-Bukhari (1835) and Muslim (1202)]
2667. It was narrated that Abu Nadrah said: Ibn 'Abbas (م) was on the minbar of Basrah and I heard him say: The Prophet of Allah (ص) used to seek refuge with Allah, after every prayer, from four things. He would say: "I seek refuge with Allah from the torment of the grave, I seek refuge with Allah from the torment of Hell, I seek refuge with Allah from trials and tribulations (fitan) both visible and invisible, and I seek refuge with Allah from the tribulation of the one-eyed liar [the Dajjal]."

Comments: [A saheeh hadith; this is a da‘i‘ef isnad]

2668. It was narrated that Ibn 'Abbas (م) said: The Messenger of Allah (ص) drew four lines and said: "Do you know what this is?" They said: Allah and His Messenger know best. The Messenger of Allah (ص) said: "The best of the women of Paradise: Khadeejah bint Khuwalid, Fatimah bint Muhammad, Asiyah bint Muzahim, the wife of Pharoah, and Maryam bint 'Imran."

Comments: [Its isnad is saheeh]

2669. It was narrated from 'Abdullah bin 'Abbas (م) that he narrated that he rode behind the Messenger of Allah (ص) one day, and the Messenger of Allah (ص) said to him: "O boy, I will teach you some words: be mindful of Allah and Allah will take care of
you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah; and understand that if the nation were to come together to benefit you, they could not benefit you with anything but that which Allah has already decreed for you, and if they were to come together to harm you, they could not harm you with anything but that which Allah has already decreed for you. The pens have been lifted and the pages have dried.'

Comments: [Its isnad is qaww]
him not wipe his hand until he has licked it or had it licked for him." Abuz-Zubair said: I heard Jabir bin 'Abdullah say that: I heard it from the Prophet (ﷺ): “Let the meal not be cleared away until he licks it [his hand] or has it licked for him, for the last of the food is where the barakah (blessing) is.”

Comments: [Its isnad is saheeh, al-Bukhari (5456) and Muslim (2031)]

2673. It was narrated that Ibn 'Abbas (ﷺ) said: I offered the eclipse prayer with the Messenger of Allah (ﷺ), and I did not hear a single letter of the Qur'an from him during it.

Comments: [Hasan]

2674. It was narrated that Ibn 'Abbas (ﷺ) said: I offered the eclipse prayer with the Messenger of Allah (ﷺ), and I did not hear a single letter from him during it.

Comments: [Its isnad is hasan]

2675. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “Beware of narrating from me anything but what you know. Whoever tells a
lie about me deliberately, let him take his place in Hell.'

Comments: [Saheeh because of corroborating evidence]

2676. It was narrated that Ibn ‘Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) was dying, he said: "Bring me a shoulder blade [of an animal] so that I may write a document for you, then no two men among you will disagree after I am gone." The people started debating and the woman said: Woe to you, the covenant of the Messenger of Allah (ﷺ).

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

2677. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "In the urine and milk of camels there is healing for those who have a problem in their stomachs."

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

2678. It was narrated that Barakah bin al-Uryan al-Mujashi’i said: I heard Ibn ‘Abbas (ﷺ) say: The Messenger of Allah (ﷺ) said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. When Allah, may He be glorified and exalted, forbids eating something, He also forbids its price."

Comments: [Hasan because of corroborating evidence; there is a da'eef isnad because Ibn Labeeh is da'eef]
العنوان: مسند عبد الله بن الحباس

ال comentarios: [있는 isnad is saheeh]

2679. It was narrated from 'Ammar bin Abi 'Ammar that Ibn 'Abbas (ﷺ) said: I was with my father in the presence of the Messenger of Allah (ﷺ). There was a man who was with him, conversing with him, and it was as if he (the Prophet (ﷺ)) was not paying attention to my father, so we left. My father said to me: O my son, did you not see how your cousin did not pay attention to me? I said: O my father, he had a man with him who was conversing with him. So we went back to the Prophet (ﷺ) and my father said: O Messenger of Allah, I said such and such to 'Abdullah, and he told me that there was a man who was with you, conversing with you. Was there someone with you? The Messenger of Allah (ﷺ) said: "Did you really see him, O 'Abdullah?" I said: Yes. He said: "That was Jibreel; he is the one who distracted me from you."

ال comentarios: [있는 isnad is hasan]

2680. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) stayed in Makkah for fifteen years: for seven or eight years he saw a light and heard a voice, and for seven or eight years he received Revelation. And he stayed in Madinah for ten years.

ال comentarios: [있는 isnad is saheeh, Muslim (2353)]
2681. It was narrated that Ibn 'Abbas (ﷺ) said: "The (evil) eye is real, the (evil) eye is real; the (evil) eye could cause the destruction of a mountain."

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

تخريج: حسن لغيره، وهذا [سناد ضعيف، دوبد البصري] لين الحديث وإسمايل مجهول.

2682. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best number for companionship is four, the best number for an expedition is four hundred, the best number for an army is four thousand, and twelve hundred will never be defeated due to being too few in number."

Comments: [A mursal hadeth]

تخريج: وصله شاذ والصواب أنه مرسل.

2683. Salim bin 'Abil-Ja'd narrated: A man came to Ibn 'Abbas (ﷺ) and said: O Ibn 'Abbas, what do you think of a man who kills a believer? Ibn 'Abbas replied: "...his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him" [an-Nisa' 4:93]. He said: O Ibn 'Abbas, what do you think if he repents, believes and does righteous deeds? He said: May his mother be bereft of him! How could he repent when the Messenger of Allah (ﷺ) said: "The slain one will come on the Day of Resurrection, carrying his head in his right hand - or he
said: in his left hand - and holding on to his killer with his other hand, and with his vein gushing with blood; [he will come] towards the Throne of the Most Merciful, saying, 'O Lord, ask this one why he killed me'?

Comments: [A saheeh hadeeth]

2684. Yazeed bin al-Asamm said: A man called us and set up a table on which there were thirteen (cooked) lizards. That was in the evening, and some of us ate and some did not. In the morning, we went to Ibn 'Abbas and I asked him, and the people sitting with him talked a great deal about this issue. One of them said: The Messenger of Allah (ﷺ) said: "I do not eat it, but I do not forbid it." And Ibn 'Abbas said: What a bad thing you have said! The Messenger of Allah (ﷺ) was only sent to teach what is halal and what is haram. Then he said: The Messenger of Allah (ﷺ) was with Maimoonah, and al-Fadl bin 'Abbas, Khalid bin al-Waleed and a woman were also there. A platter was brought on which there was some bread and lizard meat. When the Messenger of Allah (ﷺ) went to take some, Maimoonah said: O Messenger of Allah, it is lizard meat. So he withdrew his hand and said: "It is meat that I have never eaten, but (go ahead and) eat." Al-Fadl bin 'Abbas, Khalid bin al-Waleed and the woman ate. And Maimoonah
said: I will not eat food that the Messenger of Allah (ﷺ) has not eaten.

Comments: [Its isnad is saheeh, Muslim (1948)]

2685 It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn ‘Abbas asking him about the share of the kinsmen of the Messenger of Allah (ﷺ) and who it is for; when the orphan is no longer regarded as such; what happens if women or slaves are present when the booty is shared out; and about killing the children of the mushrikeen. Ibn ‘Abbas (ﷺ) said: Were it not that I want to stop him doing what he may fall into, I would not have answered him. And he wrote to him (saying): You wrote to me asking about the share of the kinsmen of the Messenger of Allah (ﷺ) and who it is for. We used to think that it was for the relatives of the Messenger of Allah (ﷺ), but our people denied that to us. With regard to the orphan and when he is no longer regarded as such, he said: It is when he reaches the age of puberty or attains maturity of mind. With regard to women and slaves, and whether they had any share of the booty if they were present in battle, they have no known share, but they are to be given something from the booty. With regard to killing the children of the mushrikeen, the Messenger of Allah (ﷺ) did not kill any of them, so you should not kill any
of them, unless you know about them what al-Khadir knew about the boy whom he killed.

Comments: [Its isnad is saheeh, Muslim (1812)]

2686. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) and his companions came [to Makkah] when the fever of Yathrib had weakened them, and the mushrikeen said: There have come to you people who have been weakened by the fever of Yathrib and it has had a bad impact on them. The mushrikeen sat beside the Hijr, and Allah informed the Prophet (ﷺ) of what they had said, so the Messenger of Allah (ﷺ) instructed them [his Companions] to trot (raml) in the first three circuits, to show the mushrikeen how strong they were. So they trotted (raml) in the first three circuits, and he told them to walk between the two corners where the mushrikeen could not see them. Ibn ‘Abbas (ﷺ) said: Nothing prevented him from telling them to trot in all the circuits except kindness towards them. And the mushrikeen said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such.

Comments: [Its isnad is saheeh, al-Bukhari (1602) and Muslim (1266)]

2687. It was narrated from Ibn ‘Abbas (ﷺ) that a Bedouin gave a gift to the Prophet (ﷺ) and he gave him something in return. He
said: "Are you happy?" He said: No. So he gave him more and said: "Are you happy?" He said: No. So he gave him more and said: "Are you happy?" He said: Yes. Then the Messenger of Allah (ﷺ) said: I almost decided not to accept any gift except from a Qurashi or an Ansari or a Thaqafi.

Comments: [Its isnad is saheeh]

2688. It was narrated from Ibn `Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) and his Companions did ‘Umrah from Jir’anah, and they trotted around the House three times and walked around it four times.

Comments: [Its isnad is qawi]

2689. It was narrated that Ibn `Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya."

Comments: [Its isnad is da’eeef]

2690. It was narrated that Ibn `Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "The least severely punished of the people of Hell is Abu Talib. On his feet there are two sandals of fire because of which his brains boil."

Comments: [Its isnad is saheeh, Muslim (212)]
2691. It was narrated that Ibn 'Abbas (رضى الله عنه) said: When alcohol was forbidden, some people said: O Messenger of Allah, (what about) our companions who died and who used to drink it? Then the words were revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)" [al-Ma'idah 5:93]. And when the qiblah was changed, some people said: O Messenger of Allah, (what about) our companions who died and who used to pray facing Jerusalem? Then the words were revealed: "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]

2692. It was narrated that Abu Nadrah said: Ibn 'Abbas addressed us from the minbar of Basrah and said: The Messenger of Allah (ﷺ) said: "There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my ummah. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to
The Messenger of Allah (ﷺ) said: "All he wanted to do was to defend the religion of Allah when he said: 'Verily, I am sick' [as-Saffat 37:89] and he said of his wife when he came to the king,
‘she is my sister’. - [Ibraheem will say:] ‘Rather go to Moosa (Gabriel), whom Allah chose to send with His message and He spoke to him.’ So they will go to Moosa and will say: ‘O Moosa, you are the one whom Allah chose for His message and He spoke to you; intercede for us with our Lord so that He might judge among us.’ He will say: ‘I am not able for that, for I killed a soul unlawfully. I am not concerned about anyone today except myself. Rather go to ‘Eesa, the Spirit from Allah and His Word.’ So they will go to ‘Eesa and will say: ‘O ‘Eesa, you are the Spirit from Allah and His word; intercede for us with your Lord, that He might judge among us.’ But he will say: ‘I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except myself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?’ They will say: ‘No.’ He will say: ‘Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven.’” The Messenger of Allah (Nabi) said: “So they will come to me and will say: ‘O Muhammad, intercede for us with your Lord, so that He might judge among us.’ I will say: ‘Yes, I am able for it, when Allah gives leave for whom He wills and is pleased with.’ When Allah, may He be blessed and exalted,
wants to judge among His creation, a caller will call out: 'Where is Muhammad and his ummah?' For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of wudu. The other nations will say: 'Nearly all of this ummah are almost Prophets.' Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: 'Who are you?' I will say: 'I am Muhammad.' It will be opened for me, and I will see my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' It will be said to me: 'Bring forth from the Fire whoever has in his heart faith the weight of such and such,' and I will bring them forth. Then I will go back and prostrate, and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'Raise your head; speak and you will be heard, ask..."
and you will be given, intercede and your intercession will be accepted.’ I will raise my head and say: ‘O Lord, my ummah, my ummah.’ It will be said: ‘Bring forth from the Fire whoever has in his heart faith the weight of such and such,’ and I will bring them forth.” And the third time he also said something similar.

Comments: [Hasan because of corroborating evidence]

2693. A similar report was narrated from Anas bin Malik (ṣ) from the Prophet (ṣa) except that he said in the first instance: “Whoever has in his heart faith the weight of a grain of barley”; in the second instance he said “wheat”; and in the third instance he said “corn.”

Comments: [Its isnad is saheeh]

2694. It was narrated from Ibn ‘Abbas (ṣ) that the Messenger of Allah (ṣa) said: Jibreel (ṣa) said to me: ‘Prayer has been made dear to you, so do as much of it as you wish.’

Comments: [Its isnad is da’eeef]

2695. It was narrated that Ibn ‘Abbas (ṣ) said: Two men referred a dispute to the Messenger of Allah (ṣa) and one of them had to swear an oath, so he swore by Allah besides Whom there is no other...
god that he did not owe anything [to the other man]. Then Jibreel came to the Prophet (ﷺ) and said: He is lying; he does owe him something. So he told him to give him his dues, and the expiation for breaking his oath was his affirming that there was no god except Allah, or his Shahadah.

Comments: [Its isnad is da'eef]

2696. It was narrated from 'A'ishah and Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) stayed in Makkah for ten years, with Qur'an being revealed to him, then he stayed in Madinah for ten years.

Comments: [Its isnad is saheeh, al-Bukhari (4464)]

2697. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “I saw 'Eesa Ibn Maryam, Moosa and Ibraheem. As for 'Eesa, he was reddish with curly hair and a broad chest. As for Moosa, he was dark and tall.” They said to him: And Ibraheem? He said: “Look at your companion,” meaning himself.

Comments: [Its isnad is saheeh, al-Bukhari (3438) and Muslim (165, 166)]

2698. It was narrated from Ibn 'Abbas that the Prophet of Allah (ﷺ) said: “Good conduct, dignified bearing and moderation are one of the twenty-five parts of Prophet-hood.”
Comments: [Hasan because of corroborating evidence; this is a da‘eef isnad]

الصادع، والشّمث الصادع، والتصذا، جَرَّةٌ من خمسةٍ وَصَنْعَينِ جَرَّةٌ من الأَيْدَيْنِ.

تخريج: حسن لغيره، وهذا إسناد ضعيف، فابوس لين الحديث.

2699. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “Dignified bearing...” and he mentioned a similar report.

Comments: [Hasan because of corroborating evidence]

2700. It was narrated that Ibn ‘Abbas (ﷺ) said: The Prophet (ﷺ) offered five prayers in Mina.

Comments: [Its isnad is saheeh]

2701. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) prayed Zuhr on the day of at-Tarwiyyah in Mina, and he prayed Fajr on the day of ‘Arafah there.

Comments: [Its isnad is saheeh]

2702. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) said: “Whoever sees something in his leader that he dislikes, let him be patient, for no one differs a handspan from the main body of the Muslims (jama‘ah) and dies,
Musnad of ‘Abdullah bin ‘Abbas ﷺ 565

بَكِيرُهُ، فَلْيُضُرْ، فَإِنْما أُحْدَثْتُ لِتَفَارُقَ الجَمَاعَةِ
شَيْبًا قَبِيمُتْ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَةً.
[راجع: 2487]

تُحْرِيكَ: إِسَانُهُ صَحِيحُ خَ: (۵۰۶). م: (۱۸۴۹).

2703. It was narrated that Ibn ‘Abbas (ﷺ) said: ‘Umar bin al-
Khattab came to the Messenger of Allah (ﷺ) and said: O Messenger
of Allah, I am doomed! He said: “What has doomed you?” He said:
I had intercourse from behind yesterday. He did not reply, then
Allah revealed this verse to His Messenger: “Your wives are a tilth
for you, so go to your tilth, when or how you will” [al-Baqarah 2:223].
[The Prophet (ﷺ)] said: “From the front or from behind, but avoid the
back passage and the time of menstruation.”

Comments: [Its isnad is saheeh, al-
Bukhari (7053) and Muslim
(1849)]

2704. It was narrated that Ibn
‘Abbas (ﷺ) said: The Messenger
of Allah (ﷺ) went to one of his
daughters when she was dying. He
bent over her and did not raise
his head until she died. Then
he raised his head and said:
“Praise be to Allah, the believer is
fine; his soul departs from his
body whilst he is still praising
Allah.”

Comments: [A hasan hadeth]

2705. It was narrated that Ibn
‘Abbas (ﷺ) said: The Prophet (ﷺ)
passed by a group of the Ansar

اللهُ عَزَّ وَجُلُوْلَهِ [راجع: ۲۴۱۲].

تُحْرِيكَ: حديث حسن، إسناده روى عن ابن السائب بعد اختنفائه، لكنه نويع.
who had taken a pigeon as a target, and he said: “Do not take any animate being as a target.”

Comments: [A saheeh hadeeth]

2706. It was narrated that Ibn ’Abbas ( radial) said: The Messenger of Allah ( radial) seated me on his mount behind him and Qutham in front of him.

Comments: [Its isnad is da’eeef]

2707. It was narrated that Abut-Tufail said: I said to Ibn ’Abbas ( radial): Your people are saying that the Messenger of Allah ( radial) 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 ( radial) did trot around the House, but they are lying because it is not Sunnah. At the time of al-Hudaibiyah, 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 ( radial) came and the mushrikeen were watching from the direction of Qu’ais’an. The Messenger of Allah ( radial) said to
his Companions: “Trot around the House three times.” But it is not Sunnah. I said: And your people say that he went between as-Safa and al-Marwah on a camel and that 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, he did go between as-Safa and al-Marwah on a camel, but they are lying, because that is not Sunnah. The people would not stay away from the Messenger of Allah (ﷺ) and would not disperse from around him, so he went between [as-Safa and al-Marwah] on a camel so that they could hear what he said and could not touch him. I said: And your people are claiming that the Messenger of Allah (ﷺ) trotted between as-Safa and al-Marwah and that this is Sunnah. He said: They are telling the truth. When the rituals were enjoined upon Ibraheem, the Shaitan appeared to him at the place of sa'y and started to race with him, but Ibraheem beat him in the race. Then Jibreen (ﷺ) took him to Jamratal-'Aqabah, where a devil - Yoonus said: the Shaitan - appeared to him, so he stoned him with seven pebbles until he went away. Then he appeared to him at al-Jamratal-Wusta and he stoned him with seven pebbles. And when he lay him [Isma'eel] down on his face - and Isma'eel was wearing a white chemise - he said: O my father, I have no other garment that you
may shroud me in except this, so let me take it off so that you can shroud me in it. He started taking it off, when a voice called from behind him: “O Ibraheem! You have fulfilled the dream!” [as-Saffat: 37:104,105]. Ibraheem turned round and saw a wide-eyed, horned, white ram. Ibn ‘Abbas said: I remember we used to look for this type of ram (for sacrifice). He said: Then Jibrel took him to al-Jamarat al-Quswa, and the Shaitan appeared to him, and he stoned him with seven pebbles until he went away. Then Jibrel took him to Mina and said: This is Mina - Yoonus said: This is where the people halt. Then he took him to Muzdalifah and he said: This is al-Mash‘ar al-Haram. Then he took him to ‘Arafah - Ibn ‘Abbas said: Do you know why it is called Arafah? I said: No. He said: Jibrel said to Ibraheem, ‘Arafah (have you understood)? And he said: Yes. Ibn ‘Abbas said: Because of that it is called ‘Arafah. Then he said: Do you know how the Taibiyah came about? He said: How did it come about? He said: When Ibraheem was commanded to proclaim the Hajj to mankind, the mountains lowered their heads for him and the cities were raised up for him, and he proclaimed the Hajj to mankind.

Comments: [And the most of this report are chains and evidences that strengthened by it.]

2708. Abu ‘Asim al-Ghanawi said: I heard Abut-Tufail say... And he narrated a similar report,
except that he said: So that their hands would not touch him. And he said: Then Ibraheem lay Isma‘eel on his face.

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

2709. It was narrated from Ibn ‘Abbas (ن.ع.) that the Messenger of Allah (ﷺ) used to teach them this supplication as he would teach them a surah of the Qur’an. He would say: “O Allah, I seek refuge in You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the turmoil of the Dajjal, and I seek refuge in You from the trials of life and death.”

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

2710. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) used to say, when he got up to pray in the middle of the night: “O Allah, to You be praise, You are the Light of the heavens and the earth. To You be praise, You are the Sustainer of the heavens and the earth. To You be praise, You are the Lord of the heavens and the earth and everyone in them. You are the Truth, Your promise is true, Your Word is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true, O Allah, to You I have submitted, in You I have believed, in You I have put my trust, to You I repent, by Your help I have disputed, to You I
refer for judgement. So forgive me my past and future sins, what I have done secretly and openly. You are the One besides Whom there is no other god."

Comments: [Its isnad is saheeh, al-Bukhari (1120) and Muslim (769)]

2711. It was narrated that Ibn ‘Abbas said: The sun was eclipsed at the time of the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) prayed and the people with him. He stood for a long time, almost as long as it takes to recite Soorah 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 got up 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 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 no sooner had he finished, but the sun became 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 remained. And I saw Hell, and I have never seen anything like what I have seen today. 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 they ungrateful to Allah? He said: “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 isnad is saheeh, al-Bukhari (29) and Muslim (907)]

2712. Humaid bin ‘Abdur-Rahman bin ‘Awf narrated that Marwan said: Go, O Rafi’ - to his gatekeeper - to Ibn ‘Abbas and say: If every man among us who rejoices in what he has done and loves to be praised for what he has not done is to be punished, then we will all be punished. Ibn ‘Abbas said: What does this verse have to do with you? This verse was revealed concerning the People of the Book. Then Ibn ‘Abbas recited: “(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to
make it (the news of the coming of Prophet Muhammad (ﷺ) and the religious knowledge) known and clear to mankind..." [Al 'Imran 3:187]. And Ibn 'Abbas recited: "Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done" [Al 'Imran 3:188]. Then Ibn 'Abbas said: The Prophet (ﷺ) asked them about something and they concealed it and told him something else, and they went out thinking that he thought they had told him what he had asked them about, so they praised themselves and rejoiced over what they had done by concealing from him what he had asked them about.

Comments: [Its isnad is saheeh, al-Bukhari (4568) and Muslim (2778)]

2713. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The first one to deny something was Adam (ﷺ)." He said it three times. "When Allah created him, He wiped his back, and brought forth all of his progeny and showed them to him. Among them he saw a man with a bright, white face, and he said: 'O Lord, who is this?' 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.' So he gave him forty years from his own life and Allah recorded that in a Book and the
angels bore witness to it. When He wanted to take his [Adam’s] soul, he said: ‘There are still forty years of my life left.’ It was said to him: ‘You gave that to your son Dawood.’ But he denied it. Then Allah brought forth the Book and established proof against him, and he completed it for Dawood as one hundred years, and He completed it for Adam (אדם) as one thousand years.’

Comments: [Hasan because of corroborating evidence]

2714. It was narrated that Ibn ‘Abbas (ابن عباس) said: The Messenger of Allah (رسول الله) used to pray eight rak’ahs at night, and he would pray Witr with three rak’ahs, then pray the two rak’ahs. When he grew old, he settled with nine (altogether), six and three.

Comments: [Saheeh]

2715. Ibn Hubairah narrated:
Someone who heard it told me that Ibn ‘Abbas (ابن عباس) said: I heard the Messenger of Allah (رسول الله) say: “Fear the three things that incur curses.” It was said: What are the things that incur curses, O Messenger of Allah? He said: “Relieving oneself in a place where people seek shade, in the road or in a pond.”

Comments: [Hasan because of corroborating evidence; this is a da’eef isnad]
2716. It was narrated from Ibn ‘Abbas (رضى الله عنه) that the Messenger of Allah (نتظره) was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1835) and Muslim (1202)]

2717. Ibn ‘Abbas (رضى الله عنه) narrated that the Messenger of Allah (نتظره) said: “Ijahbael (رضي الله عنه) taught me the Qur’an with one mode of recitation but I asked him to recite it in another way and I kept asking him for more and he taught me more, until he ended up teaching me seven modes of recitation.”

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

2718. It was narrated that Ibn ‘Abbas (رضى الله عنه) said: The Messenger of Allah (نتظره) said: “The best number for companionship is four, the best number for an expedition is four hundred and the best number for an army is four thousand.” And the Messenger of Allah (نتظره) said: “People will never be defeated due to being too few in number if their number reaches twelve thousand.”

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

2719. It was narrated from Ibn ‘Abbas (رضى الله عنه) that a man set out and two men followed him, and
another man followed them, saying: Go back, go back, until he sent them back. Then he caught up with the first man and said:
These two were two devils, and I kept on at them until I sent them back. When you go to the Prophet (ﷺ), convey our salams to him and tell him that I am collecting their zakah; if it was good for him we would have sent it to him. When the man came to Madinah, he told the Prophet (ﷺ) about that, and as a result of that, the Messenger of Allah (ﷺ) forbade travelling alone.

Comments: [Its isnad is saheeh]

2720. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) used to pray Witr with three (rak‘ahs), reciting “Sabbih isma Rabbikal-A‘la” (Glorify the Name of your Lord, the Most High) [al-A‘la 87], “Qul ya ayyual-kafiroon (Say O Muhammad (ﷺ)) to these Mushrikoon and Kafiroon); O Al-Kafiroon (disbelievers)” [al-Kafiroon 109] and “Qul Huwallasu Ahad (Say O Muhammad (ﷺ)): “He is Allah, (the) One” [al-Ikhlas 112].

Comments: [A saheeh hadeeth]

2721. It was narrated that Fatimah bint Husain said: I heard Ibn ‘Abbas (ﷺ) say: The Messenger of Allah (ﷺ) forbade us to stare at lepers.

Comments: [Its isnad is da‘eef]

تخريج: إسحاق بن عبد الرحمن: حذفنا ابن أبي الزناد عن محمد بن أبي عمر بن عثمان، عن قاطبة بن حبيب بن لؤلؤة بن عباس: قال: شهعت الرجل عن رسول الله ﷺ أن تدبر النظر إلى المحمدين. [راجع: 2075]
2722. It was narrated that Ibn ‘Abbas (r) said: Whilst the Messenger of Allah (ﷺ) was in the house of one of his wives, he lay down his head and slept, and he smiled in his sleep. When he woke up, one of his wives said to him: You smiled in your sleep; what made you smile? He said: "I am amazed by people among my *umma* who will travel by sea to face the enemy, striving in *jihad* for the sake of Allah." And he said many good things about them.

Comments: [Its *isnad* is *da’eeef*]

2723. It was narrated that Ibn ‘Abbas (r) said: When the Messenger of Allah (ﷺ) wanted to set out on a journey, he said: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person’s absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning, O Allah, make the distance short for us and make the journey easy for us."

Comments: [Hasan, because corroborating evidence and its *isnad* is *da’eeef*]

2724. It was narrated from Ibn ‘Abbas (r) that the Prophet (ﷺ) turned to face Uhud and said: "By the One in Whose hand is my
soul, I would not like Uhud to be turned into gold for the family of Muhammad and I spend it for the sake of Allah, and leave behind two dinars of it the day I die, except two dinars that I set aside to pay off debts, if there are any." Then he died, and he did not leave behind any dinars or dirhams, or any slaves, male or female; and he left behind his shield which was being held in pledge by a Jewish man for thirty sa's of barley.

Comments: [Its isnad is qawi]

2725. It was narrated from Ibn 'Abbas (╣) that the Prophet (ﷺ) used to pray Witr with three (rak‘ahs), reciting “Sabhiisma Rabbiikal-A’la (Glorify the Name of your Lord, the Most High) [al-A‘la 87], “Qul ya ayyuhal-kafiroon (Say (O Muhammad (ﷺ)) to these Mushrikoon and Kafiroon): O Al-Kafiroon (disbelievers)” [al-Kafiroon 109] and “Qul Huwallahu Ahad (Say (O Muhammad (ﷺ)): “He is Allah, (the One)” [al-Ikhlas 112].

Comments: [Saheeh]

2726. It was narrated that Ibn ‘Abbas (╣) said: The Messenger of Allah (ﷺ) used to pray Witr with three (rak‘ahs)... and he narrated a similar report.

Comments: [Its isnad is saheeh]

2727. It was narrated that Ibn ‘Abbas (╣) said: The Messenger of Allah (ﷺ) said: “Kill the one who does it and the one to whom
2728. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the Messenger of Allah (صلى الله عليه وسلم) sent out his army, he would say: "Go out in the Name of Allah, fighting for the sake of Allah those who disbelieve in Allah. Do not be treacherous, do not steal from the war booty, do not mutilate (the enemy slain), and do not kill children or those who dwell in hermitages (i.e., monks)."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Ibn Abu Habeebah]

2729. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) used to teach us in the event of fever or pain to recite: "In the Name of Allah the Great, I seek refuge with Allah the Almighty from the evil of a vein gushing with blood and the evil of the heat of the Fire."

Comments: [Its isnad is da'eef like the previous report]
7230. It was narrated from Ibn 'Abbas ((fill in here) that a platter of thareed was brought to the Prophet ((fill in here) and he said: "Eat from the edges and do not eat from the middle, for the barakah descends in the middle."

Comments: [Its isnad is hasan]

7231. It was narrated from Ibn 'Abbas (fill in here) that on the Day of Sacrifice, the Messenger of Allah (fill in here) was asked about a man who shaved his head before stoning the Jamrah, or offered a sacrifice, and other cases of doing one ritual before or after another, and the Messenger of Allah (fill in here) would say: "No problem, no problem."

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

7232. It was narrated that Ibn 'Abbas (fill in here) said: The Messenger of Allah (fill in here) said: "Whoever you find doing the action of the people of Loot, kill the one who does it and the one to whom it is done."

Comments: [Da'eef]

7233. It was narrated from Ibn 'Abbas (fill in here) that he said concerning the one who has intercourse with an animal: Kill the one who does it and the one to whom it is done.
2734. It was narrated from Ibn `Abbas (ṣ) that an Ansari man insulted one of the forefathers of al-`Abbas who lived at the time of Jahliliyyah, and al-`Abbas slapped him. His people came and said: By Allah we will certainly slap him [al-`Abbas] as he slapped him [our man], and they took up arms. News of that reached the Messenger of Allah (ṣa), so he ascended the minbar and said: “O people, who among the people of this world is dearest to Allah?” They said: You are. He said: “al-`Abbas is of me and I am of him, so do not revile our dead lest you offend our living.” The people came and said: O Messenger of Allah, we seek refuge with Allah from your anger.

Comments: [Its isnad is da‘eef]

2735. It was narrated from Mujahid that the people were circumambulating the Ka‘bah and Ibn ‘Abbas (ṣ) was sitting and had a crooked stick with him. The Messenger of Allah (ṣa) 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 31:36]
3:102. [Then he said:] "If a drop of Zaqqoom were to be dropped on the earth, it would make the lives of the people of this world bitter, so how about those who have no food other than az-Zaqqoom?"

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

2736. It was narrated from Ibn ‘Abbas (r) that the Messenger of Allah (ﷺ) said: “There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya.”

Comments: [Its isnad is da’eef]

2737. It was narrated that Ibn ‘Abbas (r) said: By Allah, the Messenger of Allah (ﷺ) did not fast any month in full except Ramadan. When he fasted, he would fast until one would think, By Allah, he will never stop fasting. And he would refrain from fasting until one would think, By Allah, he will never fast.

Comments: [Its isnad is saheeh, al-Bukhari (1971) and Muslim (1157)]

2738. It was narrated that Ibn ‘Abbas (r) said: The Messenger of Allah (ﷺ) used to trim his moustache and your father Ibraheem used to trim his moustache before him.

Comments: [Its isnad is da’eef]
2739. It was narrated from Ibn ‘Abbas ( Pew ) that the Prophet ( Saw ) said: “Do not boast about your forefathers who died during the time of Jahiliyyah, for by the One in Whose hand is my soul, what the dung beetle rolls with its nose is better than your forefathers who died in Jahiliyyah.”

Comments: [Its isnad is saheeh]

2740. It was narrated from Ibn ‘Abbas ( Pew ) that the Prophet ( Saw ) used to pray Witr with three rak’ahs.

Comments: [Saheeh]

2741. It was narrated from Ibn ‘Abbas ( Pew ) that a man said: O Messenger of Allah, is Hajj every year? He said: “Rather it is one Hajj required of each person. If I said yes, it would be (obligatory) every year.”

Comments: [A saheeh hadith; this is a da’eef isnad]

2742. It was narrated from Ibn ‘Abbas ( Pew ) that the Messenger of Allah ( Saw ) said: “I have been given five things that were not given to any Prophet before me, and I do not say that to boast. I
have been sent to all people, the red and the black; I have been supported with fear the distance of one month’s travel; war booty has been permitted to me, and it was not permitted to anyone before me; the earth has been made a place of prostration and a means of purification for me; and I have been given the (blessing of) intercession, but I have delayed it for my ummah, and it will be for those who do not associate anything with Allah.

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

2743. It was narrated from Ibn `Abbas () that the Prophet (ﷺ) looked at Uhud and said: “By the One in Whose hand is the soul of Muhammad, I would not like Uhud to be turned to gold for the family of Muhammad and I spend it for the sake of Allah, then on the day I die I have two dinars left of it, unless I have set them aside to pay debts.” Then he died and he did not leave behind dinars or dirhams, or male or female slaves; he left behind his shield which was held in pledge with a Jewish man for thirty sa’s of barley.

Comments: [Its isnad is saheeh]

2744. It was narrated from Ibn `Abbas () that ‘Umar entered upon the Messenger of Allah (ﷺ), when he was lying on a reed mat that had left marks on his side, and he said: O Prophet of Allah, why don’t you have furnishings that are more comfortable than
this? He said: “What do I have to do with this world? The likeness of me and this world is that of a rider who travels on a summer day, then seeks shade beneath a tree for a while during the day, then he moves on and leaves it.”

Comments: [Its isnad is saheeh]

2745. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) fought an enemy, and he did not finish with them until he delayed ‘Asr until after its time had passed. When he realized that, he said: “O Allah, those who kept us from the middle prayer, fill their houses with fire and fill their graves with fire,” and words to that effect.

Comments: [Its isnad is saheeh]

2746. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) prayed Qunoot every day for an entire month, at Zuhr, ‘Asr, Maghrib, ‘Isha’ and Fajr, at the end of every prayer. When he said, "Sami‘allahu liman hamidah" in the final rak‘ah, he would pray against them, against a clan of Banu Sulaim, against Ril, Dhakwan and ‘Usayyab, and those who were behind him would say Ameen. He sent (envoys) to them, to call them to Islam, and they killed them. ‘Affan said in his hadeeth: And ‘Ikrimah said: This was the beginning of Qunoot.

Comments: [Its isnad is saheeh]
2747. It was narrated from Ibn ‘Abbas (R) that the Messenger of Allah (ﷺ) forbade every animal that has fangs and every bird that has talons.

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

2748. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) used to say: “O Allah, to You have I submitted, in You have I believed, in You have I put my trust, to You have I turned in repentance, with Your help have I fought my adversaries. I seek refuge in Your glory - there is no god but You - from Your sending me astray, for You are the Ever-Living Who does not die, but jinn and men die.”

Comments: [Its isnad is saheeh, al-Bukhari (7383) and Muslim (2717)]

2749. It was narrated that Ibn ‘Abbas (R) said: Dimad al-Azdi came to Makkah and saw the Messenger of Allah (ﷺ), and some young boys were following him (Dimad). He said: O Muhammad, I am suffering from possession. The Messenger of Allah (ﷺ) said: “Praise be to Allah, we seek His help and forgiveness, and we seek refuge with Allah from the evil of our own selves. Whomsoever Allah guides, none can send astray and whomsoever He sends 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.” He said: Repeat these words to me. Then he said: I have heard poetry, geomancy and sorcery, but I have never heard anything like these words. They are so eloquent that they are like the middle of the sea (in beauty). And I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. He became Muslim, and the Messenger of Allah (ﷺ) said when he became Muslim: “On your behalf and on behalf of your people?” He said: Yes, on my behalf and on behalf of my people. Then after that, an expedition of the Prophet’s Companions passed by his people, and some of them took something from them, a vessel or something else. They said: This is from Dimad’s people; give it back. So they gave it back.

Comments: [Its isnad is saheeh, Muslim (868)]

2750. It was narrated that Ibn ‘Abbas (ﷺ) said: Ummul-Fadl, the daughter of al-Harith brought Umm Habeebah bint ‘Abbas and put her in the lap of the Messenger of Allah (ﷺ), and she (the child) urinated. Ummul-Fadl snatched her up and smacked her between her shoulders, then she took her away. The Messenger of Allah (ﷺ) said: “Give me a cup of water.” And he poured it over the spot where she had urinated, then he said: “Pour water over the urine [on the ground].”
Musnad of ‘Abdullah bin al-‘Abbás

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Comments: [Its isnad is da’eeef]

اَتْمِلُوا اَلْحَمْدُ لِلَّهِ اِنَّهُ الْعَلِيمُ الْحَكِيمُ

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تخريج: إسناد ضعيف، حسن بن عبد الله ضعيف.

2751. Tkimah the freed slave of Ibn ‘Abbás (r) said: Ibn ‘Abbás (r) said: I prayed beside the Prophet (صلى الله عليه وسلم). ‘A’ishah was behind us, praying with us, and I was beside the Prophet (صلى الله عليه وسلم), praying with him.

Comments: [Saheeh, because of corroborating evidence; this is a hasan isnad]

2752. It was narrated that Ibn ‘Abbás (r) said: The Messenger of Allah (صلى الله عليه وسلم) forbade ambiguous sales. Ayyoob said: Yahya explained ambiguous sales by saying: Ambiguous sales include selling what the diver is going to bring up, selling a rebellious slave, selling a lost camel, selling what is in the wombs of an’ am animals (camels, cows, sheep), selling metal that is still in its rock, selling what is in the udders, unless it is measured out.

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad]

2753. It was narrated that Ibn ‘Abbás (r) said: I saw the Messenger of Allah (صلى الله عليه وسلم) prostrating with his arms held away from his body, and I saw the whiteness of his armpits.

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تخريج: صحح لغيره، وهذا إسناد ضعيف، أبو باب بن عتبة ضعيف.

2753 - خَذِّلْتُ أَشْمَوْرُ عَنْ أَبِي إِشْخَاقٍ وَعَنْ النَّجَيِّيِّ، عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ سَجَّانًا مُّحْطَبًا، عَلَى رَأَيْتُ نِيَاَبَتَ إِطْعَامٍ. [راجع: 2405]
2754. It was narrated that Ibn 'Abbas () said: The talbiyah of the Prophet (ﷺ) was: “Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner.”

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad]

2754. It was narrated that Ibn 'Abbas () said: Some cheese was brought to the Messenger of Allah (ﷺ) during a military campaign and he said: “Where was this made?” They said: In Persia, and we think that there is something from maitah [an animal that was not slaughtered properly] in it. He said: “Stick the knife in it, mention the Name of Allah and eat.”

Comments: [Hasan because of corroborating evidence; this is a da’eeef isnad]

2456. It was narrated that Ibn 'Abbas () said: 'Umar came to the Prophet (ﷺ) when he was in a storage room of his and said: Peace be upon you, O Messenger of Allah, peace be upon you, may 'Umar come in?

Comments: [Its isnad is saheeh]
2757. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: “If you have a dispute concerning the road, then make it seven cubits, then build, and if one neighbour asks another to let him use his wall (as a support), he should let him do so.”

Comments: [Saheeh because of corroborating evidence; this is a da‘eeef isnad]

2758. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the Prophet (صلى الله عليه وسلم) conquered Makkah, he stayed there for seventeen days, praying two rak'ahs [in the obligatory prayers that are four rak'ahs for one who is not travelling].

Comments: [A saheeh hadeeth; this is a da‘eeef isnad]

2759. It was narrated from Ibn 'Abbas (رضي الله عنه), who attributed it to the Prophet (صلى الله عليه وسلم): “If a man’s slave woman bears him a child, she becomes free when he dies.” Or he said: “after he dies.”

Comments: [Hasan; this is a da‘eeef isnad]

2760. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I saw the Prophet (صلى الله عليه وسلم) praying in a single
garment, wrapping himself in it, protecting himself in it from the coldness or heat of the ground.

Comments: [Hasan because of corroborating evidence; this is a da’i’ef isnad]

2761. It was narrated from Ibn ‘Abbas (r.a.) that a Bedouin came to the Prophet (s.a.w.) and spoke eloquently and the Prophet (s.a.w.) said: “In eloquence there is (an impact like that of) magic and in some poetry there is wisdom.”

Comments: [Saheeh because of corroborating evidence]

2762. It was narrated that Ibn ‘Abbas (r.a.) said: A group of Quraisy gathered in the Hijr and swore an oath by al-Lat and al-Uzza, and by Manat the third one, and Na’ilah and Isaf, [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 (r.a.) came weeping, and entered upon the Messenger of Allah (s.a.w.) and said: These people of Quraisy have sworn an oath against you, that if they see you, they will come to you as one man 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 wudoo’ and entered upon them in the mosque.
and when they saw him they said: Here he is. Then they lowered their gaze, i.e., fell asleep, and their chins sunk onto their chests. They stayed where they were and did not look up at him, and the Messenger of Allah (ﷺ) came and stood over them. He took a handful of dust and said, "May these faces be made ugly!", Then he threw it at them 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 hasan]

2763. Ibn 'Abbas (ﷺ) said: I was seated behind the Prophet (ﷺ) on his mount and he said to me: "O boy, I will teach you some words: be mindful of Allah and Allah will take care of you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah. The pens have been lifted and the pages have dried. If the nation wanted to benefit you with anything that Allah has not decreed for you, they would never be able to do that, and if they wanted to harm you with anything that Allah has not decreed for you, they would never be able to do it.

Comments: [A saheeh hadeeth]
2764. It was narrated from Ibn 'Abbas (r) that the Messenger of Allah (ﷺ) used to go out to pass water, then he would wipe his hands with dust. I would say: O Messenger of Allah, water is close to you. He would say: "How do I know? I may never reach it." On another occasion Yahya said: I was with the Messenger of Allah (ﷺ) and he went out and passed water, then he did *tayammum*, and it was said to him: Water is close to us.

Comments: [Hasan]

2765. It was narrated from Ibn 'Abbas (r) that the Prophet (ﷺ) offered five prayers in Mina.

Comments: [Its isnaad is saheeh]

2766. The Messenger of Allah (ﷺ) was optimistic and not superstitious, and he liked good names.

Comments: [Saheeh because of corroborating evidence; this is a da'eeef isnaad because Laith bin Abu Sulaim is da'eeef]

2767. It was narrated from Ibn 'Abbas (r) that he saw 'Abdullah bin al-Harith praying, and his hair was braided and tied up at the back. He went and started to undo it, and he did not object to that. Then (when he finished
praying) he turned to Ibn 'Abbas and said: What do you have to do with my hair? He said: I heard the Messenger of Allah (ﷺ) say: "The likeness of this one is that of a man who prays with his hands tied behind his back."

Comments: [A saheeh hadeeth]

2768. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Avoid drinking from green glazed pitchers, gourds and varnished jars; drink from waterskins."

Comments: [A saheeh hadeeth and its isnad is da'aeef]

2769. It was narrated that Ibn 'Abbas (ﷺ) said: The Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book, and the mushrikeen wanted the Persians to prevail against the Byzantines, because they were idol-worshippers. The Muslims mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said to him: "They will certainly be defeated." Abu Bakr mentioned that to them and they said: Let us set a deadline: if they prevail, you will have such and such, and if we prevail, we will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned
that to the Prophet (ﷺ) and he said: "Why didn’t you make it within ten years?" - Sa’eed said: Less than ten years - Then the Byzantines prevailed after that. That is what Allah said:

1. Alif-Lam-Meem.

2. The Romans have been defeated

3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.

4. Within three to nine years [ar-Room 30:1-4].

And the Byzantines were defeated, then they prevailed after that. "The decision of the matter, before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians)” [ar-Room 30:4]. He said: The Muslims will rejoice at the victory granted by Allah.

Comments: [Its isnad is saheeh]

2770. It was narrated from Ibn ‘Abbas (¶) that the Messenger of Allah (ﷺ) said: The Prophet (ﷺ) said: “Two believers met at the gate of Paradise, a rich believer and a poor believer, who had been in this world. The poor man was admitted to Paradise and the rich man was detained for as long as Allah willed, then he was admitted to Paradise, where he met the poor man who said: O my brother, what
kept you? By Allah, you were detained so long that I feared for you. He said: O my brother, I was detained after you (moved on) in a terrible, harsh way, and I could not reach you until I sweated so much that if a thousand camels who had all eaten a bitter plant drank it, they would be able to quench their thirst from that sweat.

Comments: [Its isnad is da‘īf]

2771. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (رسول الله) forbade gourds, green glazed pitchers, hollowed-out stumps and varnished jars, and he forbade mixing dates once they begin to ripen (balh) with unripe dates that have begun to take on a red or yellow colour (zahw). I said: O Ibn 'Abbas, what do you think about a man who makes his nabedh in his green earthenware jar that is like a bottle, and he drinks it at night? He said: No, refrain from what the Messenger of Allah (رسول الله) forbade to you.

Comments: [A saheeh hadeeth; this is a da‘īf isnad]

2772. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (رسول الله) came, after he had been ill, and circumambulated the House on a camel. He had with him a crooked stick, and every time he passed by it (the Black Stone), he touched it with it. When he had finished his tawaf, he dismounted and prayed two rak‘ahs.
2773. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) said: "No man should lie with another man (under the same cover) and no woman should lie with another woman (under the same cover)."

Comments: [A saheeh hadeth]

 تخريج: حديث صحيح، وهذا إسناد ضعيف، لصعف بريدة بن عطاء، وزيد بن أبي زيد.

2774. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the prohibition on alcohol was revealed, they said: O Messenger of Allah, what about those who have died and who used to drink alcohol? Then the verse was revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93].

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

 تخريج: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2775. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the qiblah was changed, it was said: O Messenger of Allah, (what about) those who died and who used to pray facing Jerusalem? Then the words were revealed: "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]

 تخريج: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.
2776. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) used to pray Witir with three (رك⪞) ree, reciting “Sabbih isma Rabbikal-A‘la (Glorify the Name of your Lord, the Most High) [al-A‘la 87], “Qul ya ayyuhal-kafiroon (Say O Muhammad (صلى الله عليه وسلم)) to these Mushrikoon and Kafiroon): O Al-Kafiroon (disbelievers)” [al-Kafiroon 109] and “Qul Hurwailahu Ahad (Say O Muhammad (صلى الله عليه وسلم)): “He is Allah, (the One)” [al-Ikhlas 112].

Comments: [A saheeh hadeeth]

2777. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said: “I have been commanded to prostrate on seven bones: the forehead, - and he pointed to his nose - the two hands, the two knees and the toes, and not to tuck up my garment or hair.”

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

2778. Abu Nadrah narrated: Ibn 'Abbas (رضي الله عنه) was on this minbar and he said: The Messenger of Allah (صلى الله عليه وسلم) sought refuge with Allah following every prayer from four things. He would say: “O Allah, I seek refuge with You from the torment of the grave; O Allah, I seek refuge with You from the torment of Hell; O Allah, I seek refuge with You from trials and tribulations (فتن) both visible
and invisible; O Allah, I seek refuge with You from the fitnah of the one-eyed liar (the Dajjal)."

Comments: [Its isnad is saheeh]

2779. It was narrated from Ibn 'Abbas (ra) from the Prophet (صلى الله عليه وسلم): "Whoever is killed striving to ward off an injustice done to him is a martyr."

Comments: [Saheeh because of corroborating evidence; but it is munqati' (interrupted)]

2780. It was narrated from Ibn 'Abbas (ra) that the Prophet (صلى الله عليه وسلم) sent his letter to Chosroes with a man and instructed him to give it to the ruler of Bahrain, and the ruler of Bahrain gave it to Chosroes. When he read it, he tore it up. He [the narrator] said: I think Ibn al-Musayyab said: The Messenger of Allah (صلى الله عليه وسلم) prayed against them, that they would be utterly torn apart.

Comments: [Its isnad is saheeh]

2781. It was narrated that Ibn 'Abbas (ra) said: I prayed behind the Messenger of Allah (صلى الله عليه وسلم) and I saw him holding his arms away from his body, and I saw the whiteness of his armpits.

Comments: [Saheeh because of corroborating evidence]
2782. It was narrated from Ibn ‘Abbas (ﷺ) that when the Messenger of Allah (ﷺ) halted at Marraz-Zahran during his ‘umrah, news reached the Companions of the Messenger of Allah (ﷺ) that Quraish were saying: They have no energy because they are so lean. His Companions said: How about if we slaughter some of our mounts, and eat their meat and drink its broth, then tomorrow when we enter upon the people, we will have some energy? He said: “Do not do that; rather gather what you have in your sacks.” So they collected it and spread it out on leather mats, then they ate until they were full, and each of them took some to put in his sack. Then the Messenger of Allah (ﷺ) set off and entered the mosque, then he sat near the Hijr and uncovered his right shoulder, then he said: “The people should not see any sign of weakness in you.” Then he touched the Corner, then he started (tawaf) and when he disappeared from sight after the Yemeni corner, he walked until he reached the corner where the Black Stone is. Quraish said: They are not content just to walk; they are as lively as gazelles! He did that in three circuits, and it was Sunnah. Abut-Tufail said: Ibn ‘Abbas (ﷺ) told me that the Prophet (ﷺ) did that during the Farewell Pilgrimage.

Comments: [Its isnad is qawi]
2783. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: A beautiful woman used to pray behind the Messenger of Allah (رسول الله). Some of the people would go forward to stand in the front row so as not to see her, and some would lag behind to stand in the back row, and when they bowed they would look from under their armpits. Then Allah revealed concerning her the words: “To Us are known those of you who hasten forward, and those who lag behind” [الحجر: 24].

Comments: [Its isnad is da’eeef and its matn (text) is munkar (objectionable)]

2784. It was narrated from Ibn ‘Abbas (رضي الله عنه) that a Jewish woman gave the Messenger of Allah (رسول الله) some poisoned mutton. He sent word to her, asking: “What made you do what you did?” She said: I wanted, if you were a Prophet, that Allah would tell you about it, and if you were not a Prophet then I would have rid the people of you. When the Messenger of Allah (رسول الله) felt any pain because of that, he would be treated with cupping. On one occasion he travelled, and when he entered ihram, he felt some pain because of that and was treated with cupping.

Comments: [Its isnad is saheeh]

2785. Katheer bin ‘Abdullah bin ‘Amr bin ‘Auwf al-Muzani narrated from his father, from his grandfather, that the Messenger of Allah (رسول الله)
(الله) allocated to Bilal bin al-Harith al-Muzani the mines of al-Qabaliyyah, both the upper and lower part and where the land is suitable for cultivation, and he did not give him anything that rightfully belonged to any Muslim. And the Prophet (الله) wrote a document for him: “In the Name of Allah, the Most Gracious, the Most Merciful. This is what Muhammad the Messenger of Allah has given to Bilal bin al-Harith al-Muzani: he has given him the mines of al-Qabaliyyah, both the upper and lower part, and where the land is suitable for cultivation, and he has not given him anything that rightfully belongs to any Muslim.”

Comments: [Hasan because of corroborating evidence; this is a da’eeef isnad]

2786. A similar report was narrated from Ibn ‘Abbas (الله) from the Prophet (الله).

Comments: [Hasan because of corroborating evidence; this is a da’eeef isnad]

2787. It was narrated from Ibn ‘Abbas (الله) that the Messenger of Allah (الله) and his Companions did ‘Umrah from Jiranah; they trotted around the House three times and walked four times.

Comments: [Its isnad is qawi]

2788. It was narrated from ‘Ikrimah, from Ibn ‘Abbas (الله) that the Messenger of Allah (الله)
said: “Let him give a dinar in charity, and if he cannot find a dinar, then half a dinar.”

Comments: [Saheeh mawqoof; this is a da’eef jiddan isnad]

2789. It was narrated from Kuraib that Ummul-Fadl bint al-Harith sent him to Mu’awiyah in Syria. He said:
So I came to Syria and did her errand, then the month of Ramadan began when I was in Syria, and we saw the new moon on the night before Friday. Then I came to Madinah at the end of the month and ‘Abdullah bin ‘Abbas (ṣ) asked me about the new moon. He said:
When did you see the new moon? I said: We saw it on the night before Friday. He said: Did you see it? I said: Yes and the people saw it and fasted, and Mu’awiyah fasted. He said: But we saw it on the night before Saturday, we will carry on fasting until we complete thirty days or we see it [the new moon of Shawwall]. I said: Is not the sighting and fasting of Mu’awiyah sufficient for you? He said: No; this is the command of the Prophet (ṣ).

Comments: [Its isnad is saheeh]

2790. It was narrated from Ibn ‘Abbas (ṣ) that the Prophet (ṣ) said: “If Allah wills good for a person, He gives him knowledge and understanding of religion.”

Comments: [Its isnad is saheeh]
2791. It was narrated that Ibn ‘Abbas (RA) said: The Messenger of Allah (ﷺ) used to turn right and left in his prayer without twisting his neck.

Comments: [Its isnad is saheeh]

2792. It was narrated from Ibn ‘Abbas (RA) that the Messenger of Allah (ﷺ) and his Companions did ‘Umrah from Ji’ranah, and they wrapped their ridā’s (upper garments) under their arms. Yoonus said: And they threw the (ends) over their left shoulders.

Comments: [Its isnad is qawi]

2793. It was narrated from Ibn ‘Abbas (RA) that Quraish said: Muhammad and his companions have been exhausted by the fever of Yathrib. When the Messenger of Allah (ﷺ) came in the year he did ‘umrah, he said to his Companions: “Trot around the House three times to show the mustrikeen your strength.” And when they did that, Quraish said: They are not exhausted by it.

Comments: [Its isnad is saheeh]

2794. It was narrated from Ibn ‘Abbas (RA) that the Messenger of Allah (ﷺ) said: “Jibreel took Ibraheem to Jamratal-‘Aqabah,
where the Shaitan appeared to him; he struck him with seven pebbles and he sank into the ground. Then he took him to al-Jamratul-Wusta, where the Shaitan appeared to him; he struck him with seven pebbles and he sank into the ground. Then he came to al-Jamratul-Quswa [the furthest Jamra] where the Shaitan appeared to him; he struck him with seven pebbles and he sank into the ground. And when Ibraheem wanted to slaughter his son Ishaq, [the latter] said to his father: O my father, tie me up so that I will not shake, lest my blood come on you when you slaughter me. So he tied him up, but when he took out the blade and wanted to slaughter him, a call came from behind him: “O Abraham! You have fulfilled the dream” [as-Saffat 37:104,105].

Comments: [Its isnad is da’eeef]

2795. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said: “The Black Stone came from Paradise and it was whiter than snow, until the sins of the people of shirk turned it black.”

Comments: [Its isnad is da’eeef]

2796. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said: “The [Black] Stone will be raised on the Day of Resurrection with two eyes with which to see and a tongue with which to speak, and it will testify...
for everyone who touched it with due respect.”

Comments: [Its isnad is qawri]

2797. Abdullah bin ‘Uthman bin Khuthaim told us... and he mentioned [a similar report] except that he said: “The Rukn (Corner) will be raised”

Comments: [A saheeh hadeeth]

2798. It was narrated that Ibn ‘Abbas (R) said: “I was commanded to use the miswak, until I thought that Qur’an or Revelation would be sent down to me concerning it.” The Prophet (P) said that.

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

2799. It was narrated from Ibn ‘Abbas (R) that the Prophet (P) used to recite in Fajr prayer on Friday, Alif-Lam-Meeem Tanzeel (Soorat as-Sajdah) and Hal ata ‘alal-insan heenun minad-dahr (Soorat al-Insan).

Comments: [A saheeh hadeeth]

2800. It was narrated from Shu’bah, the freed slave of Ibn ‘Abbas: When Ibn ‘Abbas (R) did ghuls in the case of janabah, he would scoop water with his right hand onto his left and wash it seven times before putting it into the vessel. On one occasion he forgot
how many times he had scooped water onto his hand, so he asked me [Shu‘bah]: How many times did I scoop water? I said: I do not know. He said: May you be bereft of your mother! Why don’t you know? Then he did wudoo’ as for prayer, then he poured water over his head and body. He said: This is how the Messenger of Allah (ﷺ) used to purify himself, i.e., do ghusl.

Comments: [Saheeh because of corroborating evidence]

2801. It was narrated that Ibn ‘Abbas (ﷺ) said: When Allah, may He be glorified and exalted, revealed the words, “And warn your tribe (O Muhammad ﷺ) of near kindred” [ash-Shu‘ara 26:214], the Prophet (ﷺ) went to as-Safa and climbed it, then he called out, “Ya sabahah!” (a cry of alarm). The people gathered around him; some men came themselves, and others sent envoys (to find out what was happening). The Messenger of Allah (ﷺ) said: “O Banu ‘Abdul-Muttalib, O Banu Fihr” and so on (calling each clan). “Do you think that if I told you there was a cavalry at the bottom of this mountain, wanting to attack you, would you believe me?” They said: Yes. He said: “I am a warner to you ahead of a severe punishment.” Abu Lahab said: May you perish for the rest of the day! Did you call us only for this? Then Allah, may He be glorified and exalted, revealed the words: “Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!” [al-Masad 111:1].
2802. It was narrated that Ibn Juraij said: 'Ikrimah the freed slave of Ibn 'Abbas told me that Ibn 'Abbas told him: The Prophet (ﷺ) shared out some sheep among his Companions on the Day of Sacrifice and said: “Slaughter them for your 'Umrah, for they will be sufficient for that.” And Sa'd bin Abi Waqqas got a male goat.

Comments: [Its isnad is saheeh, al-Bukhari (4971) and Muslim (208)]

2803. It was narrated from Ibn 'Abbas (ﷺ) that he was riding behind the Prophet (ﷺ), who said: “O young boy, shall I not tell you of some words by which Allah may benefit you?” I said: Of course. He said: “Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him in front of you. Acknowledge Him at times of ease and He will acknowledge you (and help you) at times of hardship. If you ask, ask of Allah; if you seek help, seek help from Allah. The Pen has been lifted with regard to what will be, so if all of mankind wanted to benefit you with something that Allah has not decreed for you, they will not be able to do it, and if they wanted to harm you with something that Allah has not decreed for you, they will not be able to do it. Know that there is a great deal of good in patiently bearing what is disliked.
victory comes with patience and relief comes with distress and with hardship comes ease.”

Comments: [A saheeh hadeeth]

2804. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: I came with some boys of Banu ‘Abdul-Muttalib, riding a donkey, when the Prophet (صلى الله عليه وسلم) was praying. We let the donkey loose to graze in front of him, and he did not interrupt his prayer. And two young girls of Banu ‘Abdul-Muttalib came racing, and the Prophet (صلى الله عليه وسلم) separated them, but he did not interrupt his prayer. And a lamb fell in front of him and he did not interrupt his prayer.

Comments: [A hasan hadeeth]

2805. It was narrated from Ibn ‘Abbas (رضي الله عنه) that one of the wives of the Prophet (صلى الله عليه وسلم) did ghusl following janabah. Then the Prophet (صلى الله عليه وسلم) came and did ghusl with her left over water. She said: I did ghusl from it. The Messenger of Allah (صلى الله عليه وسلم) said: “Nothing makes water najis (impure).”

Comments: [Saheeh because of corroborating evidence]
2806. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Nothing makes water najis (impure)."

Comments: [Saheeh because of corroborating evidence]

2807. A similar report was narrated from Ibn 'Abbas (ﷺ)

Comments: [Shaykh Ahmad Shakir said: This is an explanation of the previous isnad]

2808. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "'Umrah in Ramadan is equivalent to Hajj."

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

2809. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [A saheeh hadeeth]

2810. It was narrated that Sa'eed bin Abi-Hasan said: A man came to Ibn 'Abbas (ﷺ) and said: O Abul-Abbas, I am a man who makes these images. What do you advise me with regard to them? He said: Come closer. So he came closer, and he said: Come closer. So he came closer, until he placed his hand on his head. He said: I will tell you what I heard from the Messenger of Allah (ﷺ). He
said: “Every image-maker will be in the Fire, and every image he made will be given a soul and will punish him in Hell.” If you must do that, then make trees and that which has no soul.

Comments: [Its isnad is saheeh, Muslim (2110)]

2811. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn ‘Abbas (رضي الله عنه), asking him about five things. Ibn ‘Abbas said: People are saying that Ibn ‘Abbas is corresponding with the Harooriyah (i.e. the Khawarij). Were it not for (fear of) concealing knowledge, I would not have written to him. Najdah wrote to him (saying): Tell me, did the Messenger of Allah (صلى الله عليه وسلم) take women on campaigns with him? Did he give them a share (of the booty)? Did he kill children? At what point is an orphan no longer considered to be such? And about the khumus - who is it for? Ibn ‘Abbas wrote to him saying: The Messenger of Allah (صلى الله عليه وسلم) did take women on campaigns with him so that they might treat the wounded, and they were not given any share, but they were given something from the booty. The Messenger of Allah (صلى الله عليه وسلم) did not kill children, so do not kill children, unless you have knowledge such as al-Khadij had about the boy whom he killed, so you kill the kafir and leave the believer. And you wrote
and asked me when the orphan is no longer considered to be such. Indeed, a man’s beard may grow but he may still be incapable of getting his due from others, but when he can look after his affairs like other people, then he is no longer regarded as an orphan. And with regard to the khumus and who it is for, we used to think that it was for us, but our people have denied it to us.

Comments: [A saheeh hadeeth, Muslim (1812)]

2812. It was narrated from 'Abdullah bin 'Abbas (r) that when the Messenger of Allah (صلى الله عليه وسلم) got up to pray in the middle of the night, he would say: “O Allah, to You be all praise; You are the Light of the heavens and the earth and all that are in them. To You be all praise; You are the Sustainer (and Maintainer) of the heavens and the earth and all that are in them. To You be all praise; You are the Lord of the heavens and the earth and all that are in them. To You be praise; You are the Truth, Your word is true, Your promise is true, the meeting with You is true, Paradise is true, Hell is true, and the Hour is true. O Allah, to You I submit, in You I believe, in You I put my trust, to You I repent, with Your help I dispute, and to You I refer for judgement. So forgive me all that I have done and all that is remaining, all that I have done in secret and all I have done openly. You are my God, there is no god but You.”

Comments: [Its isnad is saheeh, Muslim (769)]
2813. It was narrated from Ibn 'Abbas (may Allah's peace be upon him) that the Prophet (saw) used to pray on a small mat of palm fibre.

Comments: [Saheeh because of corroborating evidence]

2814. It was narrated from Ibn 'Abbas (may Allah's peace be upon him) that the Messenger of Allah (saw) said: "Some poetry is wisdom and some eloquence is magic."

Comments: [Saheeh because of corroborating evidence]

2815. It was narrated from 'A'ishah and Ibn 'Abbas (may Allah's peace be upon him) that the Prophet (saw) delayed tawaf on the Day of Sacrifice until night.

Comments: [Its isnad is da'eej]

2816. It was narrated from Ibn 'Abbas (may Allah's peace be upon him) that the Prophet (saw) said: "May Allah curse the one who offers a sacrifice to anything other than Allah. May Allah curse the one who changes the boundary markers. May Allah curse the one who pushes a blind man off the road. May Allah curse the one who reviles his father. May Allah curse the one who claims to belong to someone other than his masters. May Allah curse the one who does the action of the people of Loot, may Allah curse the one who does..."

[Reference: 1875]
the action of the people of Loot; may Allah curse the one who does
the action of the people of Loot.”

**Comments:** [Its isnad is Jayyid; its men are the men of as-Saheeh]

**2817.** It was narrated that Ibn ‘Abbas (r) said: The Messenger of
Allah (ﷺ) forbade blowing onto food and drink.

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

**2818.** It was narrated from Ibn ‘Abbas (r) that the Prophet (ﷺ) said: “No man who believes in
Allah and His Messenger hates the Ansar but Allah and His Messenger will hate him.”

**Comments:** [Its isnad is saheeh, al-Bukhari (3783) and Muslim (75)]

**2819.** It was narrated that Ibn ‘Abbas (r) said: The Messenger of
Allah (ﷺ) said: “On the night on which I was taken on the Night Journey, the next morning I was in
Makkah and I was in a state of shock, for I knew that the people would not believe me.” He sat on
his own away from the people, feeling sad. Then the enemy of
Allah Abu Jahl passed by him; he came and sat close to him and said to him, like one who is mocking:
Did something happen? The Messenger of Allah (ﷺ) said: “Yes.” He said: What was it? He said: “I was taken on a journey last
night.” He said: Where to? He said: “To Baital-Maqdis (Jerusalem).” He said: Then you found yourself among us this morning? He said: “Yes.” He [Abu Jahl] did not show that he did not believe him, for fear that he might deny what he said if he called the people to come and listen to him. He said: Do you think if I call your people that you will tell them what you told me? The Messenger of Allah (ﷺ) said: “Yes.” So he said: Come, O Banu Ka'b bin Lu'ayy. All the people came to him and sat with them both, and he said: Tell your people what you told me. The Messenger of Allah (ﷺ) said: “I was taken on a journey last night.” They said: Where to? He said: “To Baital-Maqdis (Jerusalem).” They said: Then you found yourself among us this morning? He said: “Yes.” Some of them clapped (as a sign of disbelief) and some put their hands on their heads in astonishment at what they thought to be lies. They said: Can you describe the mosque to us? Among the people were some who had travelled to that land and had seen the mosque. The Messenger of Allah (ﷺ) said: “I started to describe it, and I kept describing it until I reached a point where I was not sure. Then the mosque was brought whilst I was looking on, and it was placed closer (to me) than the house of ‘Iqal - or ‘Uqail - and I described it whilst I was looking at it, and I described things I had not remembered.” The people said: As
for the description, by Allah he is right.

Comments: [Its isnad is saheeh, al-Bukhari (3886) and Muslim (170)]

2820. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “When Pharaoh said ‘I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe’ [Yoonus 10:90], Jibreel said to me: ‘O Muammad, if only you could have seen me when I took some mud of the sea and stuffed it into his mouth lest he attain mercy.’

Comments: [Its isnad is da’eef]

2821. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “On the night on which I was taken on the Night Journey (Isra’), a beautiful fragrance came to me. I said: ‘O Jibreel, what is this beautiful fragrance?’ He said: ‘This is the fragrance of the hairdresser of Pharaoh’s daughter and her children.’ I said: ‘What is their story?’ He said: ‘Whilst she was combing the hair of Pharaoh’s daughter one day, the iron comb fell from her hand and she said, “Bismillah (in the Name of Allah).” The daughter of Pharaoh said: “My father?” She said: “No. My Lord and the Lord of your father is Allah.” She said: “I will tell him about that.” She said: “Yes.” So she
told him and he summoned her and said: "O So and so, do you have a Lord other than me?" She said: "Yes, my Lord and your Lord is Allah." He ordered that a cow-shaped vessel made of copper be heated up, then he ordered that she and her children be thrown into it. She said: "I have a request to make of you." He said: "What is your request?" She said: "I would like my bones and my children's bones to be gathered together in one cloth and buried." He said: "I will grant you that." He ordered that her children be thrown into it in front of her, one by one, until they came to the last one who was an infant boy who was still being breastfed. It was as if she wavered because of him, but he said: "O mother, go ahead, for the punishment of this world is easier to bear than the punishment of the Hereafter." So she went ahead." Ibn 'Abbas said: Four infants spoke: 'Eesa Ibn Maryam (عليه السلام), the companion of Jurajj, the witness of Yoosuf and the son of the hair-dresser of Pharaoh's daughter.

Comments: [Its isnad is hasan]

2822. It was narrated from Ibn 'Abbas (رضي الله عنه) that when the Messenger of Allah (صلى الله عليه وسلم) was taken on the Night Journey (Isra'), a beautiful fragrance came to him... and he narrated a similar report.

Comments: [Its isnad is hasan like the previous report]
Musnad
Imam Ahmad bin Hanbal ()

{ 164-241 AH - 780-855 CE }
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ENGLISH TRANSLATION OF

Musnad
Imam Ahmad bin Hanbal (ﷺ)
Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }

Volume 3. (Hadith 2823 to 4376)

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'Abdul-Muttalib from the Prophet

2823. It was narrated from Ibn 'Abbas (ﺎＢ) that when the Messenger of Allah (安宁) 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 (安宁).

Comments: [Its isnad is hasan]

2825. It was narrated from Ibn 'Abbas (安宁) that the Prophet (安宁) 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 (安宁) narrate that the Prophet (安宁) said: "Whoever sees something he dislikes in his ruler..." and he narrated a similar report.
Comments: [Its isnad is saheeh, Muslim (1849)]

2827. It was narrated from Ibn 'Abbas (R) 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]

2828. It was narrated that Ibn 'Abbas (R) 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 oaths."

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

2829. It was narrated from Ibn 'Abbas (R) that the Messenger of Allah (ﷺ) circumambulated the
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 (ﷺ) disliked unripe dates (busr) on their own and he used to say: The Messenger of Allah (ﷺ) forbade muzza' (nabeeeli 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 (ﷺ) 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 (ﷺ) 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 (ﷺ) said: The Prophet (ﷺ) was asked on the Day of Sacrifice:
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 (ştir) that the Messenger of Allah (_weathered) 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 (ştir) that a sister of ‘Uqbah bin ‘Amir vowed to do *Hajj* walking. He asked the Prophet (weathered), 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*]

2835. It was narrated that Ibn ‘Abbas (ştir) said: The Messenger of Allah (_weathered) circumambulated (the Ka’bah) seven times, walking quickly, and he only did that to show the *mushrikeen* his strength. ‘Affan said: Because the Messenger
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 (ﷺ) 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 (ﷺ) 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
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 (raphic) that the Messenger of Allah (peace be upon him) 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 (raphic) that a man came to the Prophet (peace be upon him) and said: I have to offer a camel and I can afford it, but I cannot find one to buy. So the Prophet (peace be upon him) instructed him to buy seven sheep and slaughter them.

Comments: [Its isnad is da'eeef]

2840. It was narrated that Ibn 'Abbas (raphic) said: The Messenger of Allah (peace be upon him) said: "Whoever learns anything about astrology has learned a branch of magic, and
whoever learns more of it learns more of that.”

Comments: [Its isnad is saheeh]

2841. It was narrated that Ibn ‘Abbas (ﷺ) 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 (ﷺ) said: I do not think anyone would stone the Jamrah until the sun rises.

Comments: [A saheeh hadith]

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.
Musnad of ‘Abdullah bin al-‘Abbas ﷺ

Comments: [A hasan hadeeth]

2843. It was narrated that Ibn ‘Abbas (ﷺ) 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 (ﷺ) that the Prophet (ﷺ) said: “There is no celibacy in Islam.”

Comments: [Its isnad is da’eeef]

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 hadith: 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 (namooes) like the angel of Moosa. If he is sent [as a Prophet] when I am still alive, I...
will support him and help him, and I will believe in him.

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

2846. It was narrated that Ibn ‘Abbas (ﷺ) 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)]

2847. It was narrated that Ibn ‘Abbas (ﷺ) 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
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]

2849. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) 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 hulla 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 hulla 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 (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) mentioned Khadeejah bint Khwailid.... And he narrated a similar report.

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

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

Comments: [Its isnad is da'eef]

Tafsir: إسناده ضعيف كسابقه.

2852. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) 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 (رضي الله عنه) 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 (صلى الله عليه وسلم).
**Comments:** [Its isnad is saheeh, Muslim (536)]

**2854.** Ibn ’Abbas (ﺎ) said: I never knew the Messenger of Allah (مراجعة) to seek out any day to fast, seeking its virtue over other days, except this day, the day of ‘Ashura’, or the month of Ramadan.

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

**2855.** It was narrated that Tawoos said: I saw Ibn ’Abbas (ﺎ) 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 (مراجعة).

**Comments:** [A saheeh hadeeth]

**2856.** It was narrated that Ibn ’Abbas (ﺎ) said: The Messenger of Allah (مراجعة) only forbade garments that are completely made of silk.

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

**2857.** It was narrated from Sa’eed bin Jubair and ’Ikrimah the freed slave of Ibn ’Abbas that Ibn ’Abbas (ﺎ) said: The Messenger of Allah
(ﷺ) only forbad garments that are completely made of silk.

Comments: [A saheeh hadeeth]

2858. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: “Jibreel taught me one mode of recitation (huruf) 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)]

2859. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “Some poetry is wisdom and some eloquence is magic.”

Comments: [Saheeh because of corroborating evidence]

2860. It was narrated that Ibn ‘Abbas (ﷺ) 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.”
تخرج: إسناة صحح: م: (١٦١٥).

٢٨٦١ - حدَّثنا عبيد الراقي، حدَّثنا مفيق بن أبي بكر بن بكر بن عائشة قال: رضي الله عنها. في بوكس
أبي ثقيف، ونُودِّد أخْرَج. (راجع: ٢٢٨٤).

تخريج: حسن، وهذا إسناة ضعيف، ابن أبي لبلى، سي، الحفظ، وقد نُوعِ." 

٢٨٦٢ - حدَّثنا عبيد الراقي، أخبرنا معمر
عن ابن طاووس، عن أبيه، عن ابن غياث، قال: لأن يُنئُ بِذْلِكَ هُمْ أَرْضَةُ حَرْبُ لِذَا، لِيَذْهَبُ، مُقْلَدُ.
قُلْتُ: قد أتَّهِمهمُ. قال: قال ابن غياث، وهو الحفظ، وهو
بلبنان الأنصار، المُحاكاة.

تخريج: إسناة صحح: م: (١٥٥٢).

٢٨٦٣ - حدَّثنا عبيد الراقي، أخبرنا شفيق بن
ليث، عن طاووس، عن أبي غياث، قال: رضي الله
عنهم. في بوكس، وأبو نصر، حنيفة
مات، ومرور، وعلامة كذاب، وأول من توحي
عنهم معاوية. (راجع: ٢٢٨٤).

تخريج: إسناة ضعيف لضعف ليث بن أبي سليم.

٢٨٦٤ - حدَّثنا أشود بن عامر، معنا، بإسناة.

تخريج: إسناة ضعيف كسبانيه.

٢٨٦٥ - حدَّثنا عبيد الراقي، أخبرنا معمر
عن عامر بن جابر، عن أبو غزية، عن أبي غياث، قال: قال
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'eeef]

2866. 'Ata' narrated that he heard Ibn 'Abbas (ﷺ) 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 (ﷺ) 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 hadeth; this is a da'eeef isnad]

2868. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) said to his Companions when they...
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 (ﷺ) said: The Messenger of Allah (ﷺ) took one-fifth (khumus) of buried treasure.

Comments: [Saheeh because of corroborating evidence]

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 (ﷺ) 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]
2872. It was narrated from 'Ikrimah in a *mursal* report.
Comments: [A *saheeh* hadeeth]

2873. It was narrated that Ibn 'Abbas (ؑ) 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. '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.

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

2874. It was narrated that Ibn 'Abbas (ؑ) 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]

2875. It was narrated that Ibn 'Abbas (ؑ) 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
'Umar (ﷺ) 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 *tulq* as three].

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*]

2877. It was narrated that Ibn 'Abbas (ﷺ) 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'awiyyah.

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

2878. It was narrated that Ibn 'Abbas (﷼) 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]
2879. Sa‘eed bin Jubair narrated that he heard Ibn ‘Abbas (رضى الله عنه) say: The Messenger of Allah (صلى الله عليه وسلم) 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 qawoi, al-Bukhari (143) and Muslim (2477)]

2880. It was narrated that Ibn ‘Abbas (رضى الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) 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 (رضى الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) brought one hundred camels... And he mentioned a similar hadith.

Comments: [Its isnad is da‘eef like the previous report]
2882. It was narrated from Ibn ‘Abbas (رضي الله عنهم) that the Messenger of Allah (صلى الله عليه وسلم) set out during the year of the conquest on the tenth of Ramadan, and when he halted in Marraz-Zahran...

Comments: [A saheeh hadith, apart from the words “Marraz-Zahran”]

2883. It was narrated from Ibn ‘Abbas (رضي الله عنهم) 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 hadith; this is a da‘eef isnaad]

2884. A similar report was narrated from Ibn ‘Abbas (رضي الله عنهم), from the Prophet (صلى الله عليه وسلم).

Comments: [A saheeh hadith; this is a da‘eef isnaad like the previous report]

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 hadith; this is a da‘eef isnaad]
2886. It was narrated from Ibn ‘Abbas (r) that the Messenger of Allah (ﷺ) passed judgement on the basis of a witness and an oath. Comments: [Its isnad is saheeh, Muslim (1712)]

2887. It was narrated that Abu Ghaifatan said: I entered upon Ibn ‘Abbas (r) and found him doing wudu`. 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]

2888. Maymoon bin Mihran narrated that he heard Ibn ‘Abbas (r) say: The Messenger of Allah (ﷺ) was treated with cupping when he was in ihram. Comments: [Its isnad is saheeh]

2889. It was narrated that Abu ‘Ulwan said: I heard Ibn ‘Abbas (r) 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’eeef isnad]

2890. It was narrated that ‘Abdullah bin ‘Usm said: I heard Ibn ‘Abbas (r) say: Your Prophet
(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 (ﷺ) 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 (ﷺ) said: The Messenger of Allah (ﷺ) used to teach us the tashahhud as he would teach us a surah from the Qur’an.

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

2893. It was narrated that Ibn ‘Abbas (ﷺ) 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’eeef isnad]

2894. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ)
said: “Good dreams are one of the seventy parts of Prophethood.”

Comments: [Saheeh because of corroborating evidence

2895. It was narrated from Ibn 'Abbas (ﷺ) 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]

2896. It was narrated that Ibn 'Abbas (ﷺ) 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
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 (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: “Jibreeil 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 (ﷺ) say: A man asked the Messenger of Allah (ﷺ) 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]
2899. It was narrated that Ibn 'Abbas (ﷺ) 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]

2900. It was narrated from Ibn 'Abbas (ﷺ): The Name of Juwairiyah bint al-Harith, the wife of the Prophet (ﷺ), was Barra. 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 (ﷺ) 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 Khuwaillid, 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 (ﷺ) that 'Abdullah
bin ‘Abbas (ﷺ) 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 (ﷺ) 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’eeef isnad]

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

Comments: [A saheeh hadeeth; this is a da’eeef isnad]
905. It was narrated that Ibn Abbas (ﷺ) said: The Prophet (ﷺ) said to pray Witr with three orahs), with Sabbih isma rabbikal-la, Qal ya ayyuhal-kafiroon and ul Huwallahu Ahad.

**Tafsir:** حدث صحيح، شريك: سيبقى الحفظ، وقد تعود.

906. It was narrated from Ibn Abbas (ﷺ) that the Prophet (ﷺ) recited the Fajr prayer on the day, Alif-Lam-Meem. Tanszeel oorat as-Sajdah) and Hal ala ‘alalsan heenun minad-dahr (Sorat al-asan).

**Tafsir:** حدث صحيح، شريك: سيبقى الحفظ، قد تعود.

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

**Tafsir:** صحيح: لغيره، وهذا إسناد ضعيف، أربعة التصمي مجهول.

908. It was narrated that Ibn Abbas (ﷺ) 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.

**Tafsir:** صحيح: لم تعرفه، وانظر ما قبله.

909. It was narrated from Ibn Abbas (ﷺ) in a marfoo’ report that the Prophet (ﷺ) said: “Every
covenant that was made during the Jahiliyyah, Islam only strengthens and reaffirms it.”

Comments: [A saheeh hadith; this is a da`eef isnad]

Tafsir: حديث صحيح، وهذا إسناد ضعيف، شرائب، الحفظ، وسمك في روايته عن عكرمة اضطراب.

2910. It was narrated from Ibn `Abbas (禁止) that the Prophet (禁止) 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]

Tafsir: حسن، وهذا إسناد ضعيف، شرائب، الحفظ، لكنه نويع، وحسن بن عبد الله.

2911. It was narrated from Ibn `Abbas (禁止) from the Prophet (禁止) that he told `Ali to prepare some water for ghushl for him, then he gave him a cloak and said, “Conceal me, and turn your back to me.”

Comments: [Its isnad is da`eef]

2912. It was narrated from Ibn `Abbas, who attributed it to the Prophet (禁止): “If you differ concerning the roadways, then make it seven cubits. And if a man’s neighbour asks him to let him attach something to his wall, let him do that.”

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

Tafsir: صحيح لغيره، وهذا إسناد ضعيف، شرائب، الحفظ، قد نويع، وسمك في روايته عن عكرمة اضطراب.
2913. It was narrated from Ibn ‘Abbas (r) that the Prophet of Allah (ﷺ) 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 (r) said: The Messenger of Allah (ﷺ) 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 (ﷺ) said it three times concerning homosexuality.

Comments: [Its isnad is hasan]

2915. It was narrated from Ibn ‘Abbas (r) that the Messenger of Allah (ﷺ) said: “May Allah curse
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 (ﷺ) 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'ef]

2917. It was narrated from Ibn 'Abbas (ﷺ) 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'ef like the previous report]

2918. Ibn 'Abbas (ﷺ) 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
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 Quraisy: “O Quraisy, there is no goodness in anyone who is worshipped instead of Allah.” Quraisy 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 43:37]. I said: What does yasiidoon (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 (عليه السلام) before the Day of Resurrection.
2919. ‘Abdullah bin ‘Abbas (r) 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
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 ḥ 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 ᶦ 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’euf]
2920. Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) 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 (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) 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 nafl act of worship will be accepted from him.”

Comments: [A saheeh hadith; this is a da‘eef isnad]

2922. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) 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
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’waf]

2923. ‘Abdullah bin ‘Abbas (ﷺ) narrated that the Messenger of Allah (ﷺ) proposed to a woman of his people whose name was
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 (ﷺ) 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,
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 *īlām*. The Messenger of Allah (ﷺ) said: "*Īlām* 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-Knowing, 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
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 hadith; its isnad is like that of the previous report]

2925. It was narrated that Ibn ‘Abbas (may Allaah accept him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) interpreted things positively and was not pessimistic, and he liked every good name.

Comments: [Hasan because of corroborating evidence; this is a da‘eeef isnad]

2926. It was narrated that Ibn ‘Abbas (may Allaah accept him) said concerning the verse, “You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad 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 (peace and blessings of Allaah be upon him) to Madinah.

Comments: [Its isnad is hasan]

2927. It was narrated that Ibn ‘Abbas (may Allaah accept him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) 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 Allaah. He said: “A man who holds on to the head of a horse (in jihad) for
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 (igail) that the Prophet (sallallaah-u-ali-walnaamah) 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 (igail) said: The Messenger of Allah (sallallaah-u-ali-walnaamah) used to give to women and slaves from the booty what he gave to the army (regular soldiers).

Comments: [A hasan hadeeeth; this is a da'eeef isnad because it is interrupted]

2930. It was narrated from Ibn 'Abbas (igail) that the Prophet (sallallaah-u-ali-walnaamah) used to give to slaves and women from the booty.
2931. Yazeed narrated from someone who heard Ibn 'Abbas (ﷺ) say: "Something less than what the army got."

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

2932. It was narrated from Shu'bah that al-Miswar bin Makhramah entered upon Ibn 'Abbas (ﷺ) 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]
2933. It was narrated that Shu'bah said: A man came to Ibn 'Abbas (رضي الله عنه) and said: When your freed slave prostrates, he puts his forehead, forearms and chest on the ground. Ibn 'Abbas (رضي الله عنه) 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 (صلى الله عليه وسلم) 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 (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) 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 (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) 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 (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: Whoever has intercourse with his female slave and she bears him a child, she becomes free after he dies.”
2938. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) 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'iff isnad]

2939. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The slave woman would bring the Messenger of Allah (صلى الله عليه وسلم) 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 (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) used to pray on a reed mat.

Comments: [Saheeh because of corroborating evidence]

2941. It was narrated from Yazeez bin Hurmuz that when Najdah al-Harooori [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 (صلى الله عليه وسلم)]: Who do you think

تخريج: حسن، وهذا إسناد ضعيف، شريك ابن عباد الله الخميسي، وحسين بن عبد الله بن عباد الله ابن عباس كلاهما ضعفاءً.

2942. حديثاً أبي النصر: حدثنا شريك عن حسنين، عن عكرمة، عن ابن عباس، قال كأن النبي ﷺ يصلي في نور مترسهنا، ويستمي بصوله خر الأرض، ويردها، [راجع: 2420]

تخريج: حسن لغيره، وهذا إسناد ضعيف.

2943. حديثاً حسنًا بن علي بن زرارة، عن سهكاء، عن عكرمة، عن ابن عباس، قال كان رسول الله ﷺ يخزى ألبان للجايرة باليكنف من الخضر، فبئكل منبه، ثم يخرج إلى الصلاة فيصل، ولم يوضع ولم يمس نفسه مناه، [راجع: 2446]

تخريج: حديث صحيح.

2944. حديثنا حسن عن زرارة، عن سهكاء، عن عكرمة، عن ابن عباس، قال كان رسول الله ﷺ يصلي على الخضر، [راجع: 2447]

تخريج: صحيح له، وهذا إسناد ضعيف.

2945. حديثنا طمئن بن عمر، حديثي يوسف بن الزهراء، عن يزيد بن هريرة: أن نجدنا الحرووري حين خرج في فتنة ابن الزبير، أرسل إلى ابن عباس يسأله عن سهم ذي الفروى: لمن تزاح؟ قال هو لنا لفرّى.
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]
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 ( Abilities) said: The Prophet ( Abilities) 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 ( Abilities), who had his Companions of the Muhajireen and Ansar with him. When the Prophet ( Abilities) 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 ( Abilities) said: The approval of the Messenger of Allah ( Abilities) was dearer to me than seeing these mountains pass over with milk and honey.

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

2945. It was narrated that Ibn 'Abbas ( Abilities) said: The Messenger of Allah ( Abilities) 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]
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 (صلى الله عليه وسلم) and he drank it on this day; and, moreover, people follow your example.

Comments: [A saheeh hadeeth]

2947. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: By Allah, the Messenger of Allah (صلى 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]

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

Comments: [Its isnad is da’eef jiddan]
2949. It was narrated from Ibn ‘Abbas (ﷺ) 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]

2950. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: “Jibrel came to me and instructed me to say the Talbiyah out loud.”

Comments: [Saheeh hadeeth]

2951. It was narrated from ‘Ikrimah the freed slave of Ibn ‘Abbas, from Ibn ‘Abbas (ﷺ), 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]
2952. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم): "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 hadeeth]

2954. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) did 'Umrah four times: the 'Umrah of al-Hudaibiyah, '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 (صلى الله عليه وسلم) said: "Allah does not look at the one who lets his garment hang below his ankles."
2956. It was narrated that Ibn ‘Abbas (م) 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 isnaad is da’eej]

2957. It was narrated from Ibn ‘Abbas that the Messenger of Allah (صلى الله عليه وسلم) 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 isnaad is saheeh]

2958. It was narrated from Ibn ‘Abbas (م) that the Messenger of Allah (صلى الله عليه وسلم) 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
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 isnaad is saheeh]

2959. It was narrated that Ibn ‘Abbas (ﷺ) said: Umm Hufaid, the maternal aunt of Ibn ‘Abbas, gave the Messenger of Allah (ﷺ) some ghee, dried yoghurt and lizards. He ate some of the ghee and dried yoghurt, but he left the lizards because he found them off-putting. It was eaten at the table of the Messenger of Allah (ﷺ); if it were haram it would not have been eaten at the table of the Messenger of Allah (ﷺ).

Comments: [Its isnaad is saheeh, al-Bukhāri (2575) and Muslim (1947)]

2960. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) took a ring and wore it, then he said: “This has been distracting me from you all day, I was looking at it and looking at you.” Then he threw it away.

Comments: [Its isnaad is saheeh]
2961. It was narrated from Ibn `Abbas (r.a) that the Prophet (ﷺ) 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]

2962. It was narrated from Ibn `Abbas (r.a) that the Messenger of Allah (ﷺ) 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 idhakhir. He said: “Except idhakhir.”

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

2963. It was narrated from Ibn `Abbas (r.a) that the Prophet (ﷺ) did not set a specific punishment for drinking alcohol. Ibn `Abbas (r.a) said: A man drank alcohol and got drunk, and he was found staggering in the street. He was brought to the Prophet (ﷺ), 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 (ﷺ), who smiled and said, “Did he do that?” And he did not tell them to do anything with him.
Comments: [Its isnad is da’eef]

2964. It was narrated that Ibn ‘Abbas (R) said: It was said to the Prophet (S) 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 (R) said: The Prophet (S) 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 (S) saw it, he fainted. Then (Jibreel) came and revived him, and wiped the saliva from his mouth.

Comments: [Its isnad is da’eef]
2967. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) 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 (talq) and manumission? He said: No; this is only with regard to selling, buying and so on.

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

2968. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) 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]

2969. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: “Every Muslim must do Hajj, and if I were to say every year, it would be (obligatory).”

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

2970. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) bought some camels that had come from outside Madinah, and he made some money, then he
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 (رسل الله) and got married. Her first husband came to the Prophet (رسال الله) and said: O Messenger of Allah, I had become Muslim and she knew that I was Muslim. So the Prophet (رسال الله) separated her from her second husband and gave her back to her first husband.

Comments: [Its isnad is da'eef]

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 (رسال الله) 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]

2974. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger
of Allah (سَمِعْتُ) 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 (ﷺ) said: The Messenger of Allah (سَمِعْتُ) wiped over the khuffain, so ask these people who say that the Prophet (سَمِعْتُ) 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 (ﷺ) said to ‘Urwa bin az-Zubair: O ‘Urayyah, ask your mother, didn’t your father come with the Messenger of Allah (سَمِعْتُ) and exit ihram?

Comments: [Its isnad is qawi]

2977. It was narrated that Ibn ‘Abbas (ﷺ) said: The devils had stations in the sky where they would listen to the revelation, and
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
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 ʿAbbas (رضي الله عنه) said: The Messenger of Allah (رسول الله صل الله عليه وسلم) 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'eeef isnad]

2980. It was narrated that Ibn ʿAbbas (رضي الله عنه) said: The Messenger of Allah (رسول الله صل الله عليه وسلم) 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 ʿAbbas (رضي الله عنه).

Comments: [Saheeh; this is a da'eeef isnad]
2982. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) 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 (رضي الله عنه) 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 (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) 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 (رضي الله عنه) say: The Prophet (صلى الله عليه وسلم) used to pray thirteen rak’ahs at night.

Comments: [Its isnad is saheeh, al-Bukhari (1138) and Muslim (764)]
2986. It was narrated that Ibn 'Abbas (may Allah bless him and grant him peace) said: A group of the Companions of the Prophet (peace be upon him) 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 (peace be upon him). 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 (may Allah bless him and grant him peace) said concerning the verse, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (peace be upon him) and his Sunnah) are the best of peoples ever raised up for mankind" [Al 'Imran 3:110]: (It refers to) the Companions of Muhammad (peace be upon him) who migrated with him to Madinah.

Comments: [Its isnad is hasan]

2988. It was narrated that Ibn Abbas (may Allah bless him and grant him peace) said: A Jewish man passed by the Messenger of Allah
(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 (ﷺ) 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 wudu’.

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

2990. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) was dying, he said:
“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 (ﷺ) 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 qibla) to the Ka’bah.

Comments: [Its isnad is saheeh]
2992. It was narrated that Ibn ‘Abbas (ذ) 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]

2993. It was narrated that Ibn ‘Abbas (ذ) said: The Messenger of Allah (ص) 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)]

2994. It was narrated that Ibn ‘Abbas (ذ) said: The Messenger of Allah (ص) 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 (ص) 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 (ص) said, concerning a man who had intercourse with his wife when
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 (ﷺ) 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 (ﷺ) 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.
2998. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said to Ma‘īz 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 (4447)]

2999. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) used to review the Qur’ān 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]

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 (صلى الله عليه وسلم), 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.
He said: Then they mixed their affairs with theirs.

Comments: [Its isnad is da’ef]

3001. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: It was said to the Messenger of Allah (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) forbade (eating) wild animals that have fangs.

Comments: [A saheeh hadeeth; this is a da’ef isnad]

3003. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) passed by us on the night of sacrifice, in the dark, and he started smacking our thighs and saying: “O my sons, move on, but do not stone the Jamraat until the sun rises.”

Comments: [Its isnad is saheeh]
3004. It was narrated that Ibn 'Abbas (ﷺ) 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]

3005. It was narrated that Ibn 'Abbas (ﷺ) 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]

3006. It was narrated from Ibn 'Abbas (ﷺ) 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 *Janrat-al-'Aqabah* until the sun rose.

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

3007. It was narrated that Yazced bin al-Asamm said: I came to Ibn 'Abbas (ﷺ) 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
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 Ma'moonah 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 Ma'moonah said: I will not eat something that the Messenger of Allah (ﷺ) does not eat.

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

**3008.** It was narrated that Ibn 'Abbas (ﷺ) 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'ef isnad*]
3009. ‘Uthman bin Hakeem said: I asked Sa’eed bin Jubair about fasting Rajab: What do you think about it? He said: Ibn ‘Abbas (r.A) told me that the Messenger of Allah (s.A) used to fast until we said he will not stop fasting, and he used not to fast until we said he will not fast.

Comments: [Its isnad is saheeh]

3010. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (s.A) used to review the Qur’an with Jibreel (s.A) every Ramadan, and the morning after the night in which he reviewed it, he would be more generous than the blowing wind; he was not asked for anything but he gave it. In the month (of Ramadan) after which he died, he reviewed it with him twice.

Comments: [A saheeh hadith]

3011. It was narrated from Ibn ‘Abbas (r.A) that the Muslims caught one of the prominent men of the mushrikeen and killed him. They [the mushrikeen] asked to buy back his body and the Prophet (s.A) forbade them to do that. Mu’ammal said: The Prophet forbade them to sell his body.

Comments: [Its isnad is da’eeef]

تخريج: إسناده صحيح.

تخريج: حدث صحح، محمد بن إسحاق وهو صدوق حسن الحديث، وإن كان مدلسًا، وقد نعنه، وقد نويع، غ: (٢٢٧٨)، م: (٣٠٠٩).

تخريج: إسناده ضعيف، ابن أبي ليلى، أهل الحديث.
3012. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) 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]

3013. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) 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)]

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 (ﷺ)?

Comments: [Its isnad is saheeh]

3015. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger
of Allah (ص) 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‘eej fiddan]

3016. It was narrated from Ibn 'Abbas (ص) 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 (ص) said: al-Fadl and I passed by on a donkey when the Messenger of Allah (ص) 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]
3018. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) was treated with cupping, and he gave him his fee.

Comments: [A saheeh hadeeth]

3019. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) 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'eeef]

3020. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) halted in Muzdalifah, and when everything grew light before the sun rose, he moved on.

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

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 (رضي الله عنه) to ask him. Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) 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)]
3022. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) went to the outhouse and I put some water for him to do wudu'. 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 (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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'eeef because Abdul-A'la ath-Tha'alabi is da'eeef]

3025. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A Bedouin came to the Messenger of Allah (صلى الله عليه وسلم) and started speaking eloquently. The Messenger of Allah (صلى الله عليه وسلم) said:
"Some eloquence is magic and some poetry is wisdom."

Comments: [Saheeh because of corroborating evidence]

3026. It was narrated that Ibn 'Abbas (d) 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 (ﷺ) said to her: "Allah, may He be glorified and exalted, only said: 'Say (O Muhammad (ﷺ))': "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 waterskin from it that she kept until it wore out.

Comments: [A saheeh hadith]

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

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

تخريج: حديث صحيح كسابقه، وهو مرسول، عكرمة لم يسمع من سوده.
3028. It was narrated that 'Abdullah bin ‘Abbas (ṣ.) said: The Messenger of Allah (ﷺ) said to Ma‘ız 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 (ṣ.) say: The Messenger of Allah (ﷺ) married my maternal aunt Maimoonah al-Hilaliyyah when he was in ihram.

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

3030. It was narrated from Ibn ‘Abbas (ṣ.) 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 (ṣ.) that the Prophet (ﷺ) said: “No tiyarah [superstitious belief in bird omens], no ‘adwa
3032. It was narrated from Ibn ‘Abbas (r) that the Messenger of Allah (صلى الله عليه وسلم) was in Maimoonah’s house, and I put some water for him to do *wudu‘* 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 *qaawi*, al-Bukhari (143) and Muslim (2477)]

3033. It was narrated from Ibn ‘Abbas (r) that when the Prophet (صلى الله عليه وسلم) walked, he walked energetically, with no sign of laziness in (his manner of walking).

Comments: [Saheeh]
3034. It was narrated from Ibn ‘Abbas (ר) 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 when He created them.”

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

3035. It was narrated that Ibn ‘Abbas (ר) 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. 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 (ר) that a man came to the Prophet (ﷺ) 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 (ר) said: The Messenger of Allah (ﷺ) said: “Whoever claims to belong to someone other than his father, or to someone other than
his masters, upon him be the curse of Allah, the angels and all the people.”

Comments: [Its isnad is qawi]

3038. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) stoned the Jamarat after the sun passed the meridian.

Comments: [Saheeh because of corroborating evidence, its isnad is da’eeff]

3039. It was narrated from Ibn ‘Abbas that the Messenger of Allah (صلى الله عليه وسلم) used to recite in Fajr prayer on Friday, Alif-Lam-Mem Tanzeel (Soorat as-Sajdah) and Hal ata ‘ulal-insan (Soorat al-Insan).

Comments: [Its isnad is saheeh]

3040. It was narrated from Ibn ‘Abbas (رضي الله عنه) that Umm Hufaid bint al-Harith bin Hazn, the maternal aunt of Ibn ‘Abbas, gave the Messenger of Allah (صلى الله عليه وسلم) some ghee, dried yoghurt and lizards. The Messenger of Allah (صلى الله عليه وسلم) called for them and they were eaten at his table, but the Messenger of Allah (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) and he would not have told others to eat them.
3041. 'Abdul-'Aziz said: My father told me: I heard Ibn 'Abbas (ﷺ) 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 saheeh, al-Bukhari (5389)]

3042. 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 fulfill 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 (ﷺ) 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 mahr (forbidden for marriage) through breastfeeding is that which becomes mahr through blood ties.”

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

3044. It was narrated that Ibn ‘Abbas (ﷺ) 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 Muhammmad (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.”
Comments: [A saheeh hadeth; this is a da’eeef isnad]

3046. It was narrated from Ibn ‘Abbas (ﺎ､ ﻣ) that the Messenger of Allah ( 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: [Its isnad is da’eeef]

3047. It was narrated that Ibn ‘Abbas (ﺎ､ ﻣ) said: The Messenger of Allah ( ﷺ) 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 (ﺎ､ ﻣ) that Sa’d bin ‘Ubada asked the Messenger of Allah ( ﷺ) about a vow that his mother had made but she died before she could fulfil it. The Messenger of Allah ( ﷺ) said: “Fulfil it on her behalf.”

Comments: [A saheeh hadeth]

3049. It was narrated from Ibn ‘Abbas (ﺎ､ ﻣ) that a woman from Khath’am asked the Prophet ( ﷺ)
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]

3050. It was narrated from Ibn ‘Abbas (rad) 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]

3051. It was narrated that Ibn ‘Abbas (rad) 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]

3052. It was narrated from Ibn ‘Abbas (rad) that the Messenger of Allah (ﷺ) married Maimoonah when he was in ihram.

Comments: [Its isnad is saheeh, al-Bukhari (1837)]
3053. 'Abdul-Kareem narrated: One who heard Ibn 'Abbas (R) told me that he said that the Messenger of Allah (SAW) instructed Duba’ah to stipulate a condition when she entered ihram.

Comments: [A saheeh hadeeth; this is a da’eeef isnaad]

3054. It was narrated that 'Abdullah bin 'Abbas (R) 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 Abub '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 (SAW) say: “It is as if I can see the women of Banu Fihr 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 isnaad is da’eeef]

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

3058. Shu'aib said: az-Zuhri was asked: Is ghusal obligatory on Friday? He said: Salim bin 'Abdullah bin 'Umar told me that he heard 'Abdullah bin 'Umar say:
I heard the Prophet (ﷺ) say: “Whoever among you comes to *junumah*, 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 *junumah*, 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 (رضي الله عنه) 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* hadith; this is a *da’ef* (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 wudu'.

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

3061. 'Amr bin Maimoon said: I was sitting with Ibn 'Abbas (ﷺ) 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
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 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...
that he was the Prophet of Allah and said: O Prophet of Allah, ‘Ali said to him: The Prophet of Allah has set out towards Bā’r Maimūn; 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 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 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 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 jumub, 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,
meaning the companions of the tree (those who swore allegiance to the Prophet (ﷺ) in Bay'at ar-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’ecf]

3062. A similar report was narrated from Ibn ‘Abbas.

Comments: [Its isnad is da’ecf]

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
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 (ﷺ) 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 Yalam; and the people of Najd from Qarn. 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 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)]

3066. It was narrated that Ibn 'Abbas said: The Prophet forbade killing four types of creatures: ants, bees, hoopoes and sparrow-hawks.

Comments: [Its isnad is saheeh]

3067. It was narrated that Ibn 'Abbas (as) said: Two roasted lizards were brought to the Messenger of Allah (as) when Khalid bin al-Waleed was with him. The Prophet (as) 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 (as) looked on.

Comments: [Its isnad is saheeh, Muslim (1945)]
3068. It was narrated that Ibn 'Abbas (ﷺ) said: A man came to the Prophet (ﷺ) and started praising him. The Prophet (ﷺ) said: "Some eloquence is magic and some poetry is wisdom."

Comments: Saheeh because of corroborating evidence

3069. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade eating any wild animal that has fangs and any bird that has talons.

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

3070. It was narrated that Mujahid said: I entered upon Ibn 'Abbas (ﷺ) 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 (ﷺ) said: When this verse was revealed, it made the Companions of the Messenger of Allah (ﷺ) 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
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]

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
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’eeef]

3073. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) did wudoo’ washing each part once.

Comments: [Its isnad is saheeh, al-Bukhari (157)]

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 (ﷺ) said: The Prophet (ﷺ) got married when he was in ihram and he was treated with cupping when he was in ihram.

Comments: [Its isnad is qawi]
3076. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man fell from his camel when he was in ihram and broke his neck. They asked the Prophet (صلى الله عليه وسلم) 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 (رضي الله عنه) said: Sa'd bin 'Ubada asked the Messenger of Allah (صلى الله عليه وسلم) about a vow that his mother had made, and he told him to fulfill it.

Comments: [Its isnad is saheeh, al-Bukhari (2761) and Muslim (1638)]

3078. (sic) It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) was treated with cupping in the veins at the side of the neck and between his shoulders. He was treated with cupping by a
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 (r) said: And he gave him his fee; if it were haram he would not have given it to him.

Comments: [Saheeh; this isnad is du’ecf]

3079. It was narrated that Ibn ‘Abbas (r) 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 (r) told me that the mother of Sa’d bin Ubada 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-makhraj (two rows of palm trees) is given in charity on her behalf.

Comments: [Its isnad is saheeh al-Bukhari (2756)]
3081. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “Jibraeel led me in prayer at the House. He led me in praying Zuhr 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 Zuhr 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 Hunaif, except that with regard to Fajr on the second day, he said: “I am not sure what
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]

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]

3084. Something other than this hadeeth was narrated from Wahb bin Manoos.

Comments: [It is not report]

3085. It was narrated that Ibn ‘Abbas (蒐) 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]
3086. It was narrated that Abu Jamrah ad-Duba’i said: I heard Ibn ‘Abbas (ﷺ) 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 (ﷺ) 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’eeef]

3089. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) set out from Madinah in Ramadan
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 Quda'id, 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 saheeh]

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.
3092. It was narrated that 'Ikrimah said: Ibn 'Abbas did not recite (out loud) in Zhuhr 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 (ﷺ) 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 (saw) 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 (ﷺ) that the Prophet (ﷺ) sent him with the luggage from Muzdalifah at night.

Comments: [Its isnad is saheeh, al-Bukhari (1677) and Muslim (1293)]
3095. It was narrated from Ibn 'Abbas (八卦) that he disliked unripe dates (busr) to be soaked on their own and he said: The Messenger of Allah (ﷺ) forbade musa' (nabadeh) 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 (ﷺ) used to recite in Fajr prayer on Friday, Tanzeel (Soorat as-Sajdah) and Hal ata ‘alal-insan (Soorat al-Insan). 'Affan said: Alif-Lam-Meeem Tanzeel (Soorat as-Sajdah).

Comments: [Its isnad is saheeh]

3097. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) recited in Fajr prayer on Friday, Tanzeel (Soorat as-Sajdah) and Hal ata ‘alal-insan (Soorat al-Insan).

Comments: [Its isnad is qawi]

3098. Simaak Abu Zumail al-Hanafi said: I heard Ibn 'Abbas (八卦) say: I heard the Messenger of Allah (ﷺ) say: "Whoever among my ummah has two predecessors (in death) will enter Paradise."

'Aishah said: May my father be sacrificed for you, what about the
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 hadith]

3100. A similar report was narrated from Ibn 'Abbas and Ibn 'Umar from the Prophet (ﷺ).

Comments: [A saheeh hadith like the previous report]

3101. It was narrated that 'Ikrimah 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 (ﷺ). He said: May you be bereft of your
moter! That is the prayer of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh]

3102. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was in Maimoonah’s house, and I put some water for him to do wudu’ 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)]

3103. It was narrated that Ibn ‘Abbas (ﷺ) 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
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‘eeef]

3104. It was narrated that Abu Jamrah said: I heard Ibn ‘Abbas (🪓) 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 (🪓) 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
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 *saeheeh*]

3106. It was narrated from al-Qasim bin Muhammad that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) ordered al-'Ajlan and his wife to engage in *li'ān*. 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 *saeheeh*]

3107. Ibn Abiz-Zinad narrated a similar report and said:... Chubby arms and fat legs.
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 wudu’.

Comments: [A saheeh hadith]

3109. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah bint al-Harith when he was in ihram. And in the hadith 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]

3110. It was narrated that Ibn ‘Abbas (ﷺ) 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)]
were some men in the house including 'Umar bin al-Khattab (ﷺ), he said: “Come, let me write for you a document after which you will not go astray.” 'Umar said: The Messenger of Allah (ﷺ) 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 (ﷺ), he said: “Get up and leave.” 'Ubaydullah said: 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 (4432) and Muslim (1637)]

**3112.** It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) came to Madinah and found the Jews fasting on the day of 'Ashoo'ra'. 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 in gratitude. The Prophet (ﷺ) 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.
3113. It was narrated from Ibn ‘Abbas (ṣ) that he did wudu’ and washed each part once, then he said that the Prophet (ṣ) did that.

Comments: [Its isnad is saheeh, al-Bukhari (157)]

3113. (sic) It was narrated from ‘Ikrimah, the freed slave of Ibn ‘Abbas, that the Messenger of Allah (ṣ) said: “There is no celibacy in Hajj.”

Comments: [Its isnad is da’eef]

3114. It was narrated from Ibn ‘Abbas (ṣ) that the Prophet (ṣ) used to say: “There is no celibacy in Isalm.”

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 (ṣ) said: The Prophet (ṣ) 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 nabeel 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 (rad) 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 hadith; this is a da’eeef isnaad 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 isnaad is saheeh, al-Bukhari (1843) and Muslim (1178)]

**3116.** Abush-Sha’tha’ narrated that Ibn ‘Abbas (rad) told him that the Prophet (ﷺ) married Maimoonah when he was in ihram.

**Comments:** [Its isnaad is saheeh, al-Bukhari (1837) and Muslim (1410)]
3117. It was narrated from Ibn 'Abbas (ﷺ) that he said: Duba‘ah bint az-Zubair bin 'Abdul-Muttalib came to the Messenger of Allah (ﷺ) 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 (ﷺ) said: The Messenger of Allah (ﷺ) 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 (ﷺ): 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 (ﷺ).

Comments: [Its isnad is saheeh, Muslim (688)]
3120. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) and Maimoonah became *jumub*, and Maimoonah did *ghusl* in a tub, and left some water. The Prophet (صلى الله عليه وسلم) wanted to do *ghusl* with it and she said: O Messenger of Allah, I did *ghusl* with it. He - meaning the Prophet (صلى الله عليه وسلم) - said: "Water does not become *jumub*." Or he said: "Water does not become *najis*.

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

3121. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) joined 'Umrah to Hajj. 'Urwa bint 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 (صلى الله عليه وسلم) said and he says, Abu Bakr and 'Umar said.

Comments: [Its isnad is *da’eeef*]

3122. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: "I was enjoined to use the *siwaak* 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’eeef* isnad]
3123. It was narrated from Ibn 'Abbas (ﷺ) 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).

3124. It was narrated from Ibn 'Abbas (ﷺ) 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).

3125. It was narrated that Ibn 'Abbas (ﷺ) said: I learned al-Muhkam at the time of the Messenger of Allah (ﷺ), and the Prophet (ﷺ) died when I was ten years old. I [the narrator] said to him: What is al-Muhkam? He said: al-Mufassal.

Comments: [Its isnad is saheeh, al-Bukhari (5036)].

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 surah: “When there comes the Help of Allah (to you, O Muhammad (صلى الله عليه وسلم) against your enemies) and the Conquest (of Makkah)” [an-Nasr 105]. They said: Allah commanded His Prophet (صلى الله عليه وسلم), 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 (صلى الله عليه وسلم) that he would soon die, so He said, “When there comes the Help of Allah (to you, O Muhammad (صلى الله عليه وسلم) 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
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 (ﷺ) 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’i, and to cut their hair or shave their heads, then exit ihram.

Comments: [Saheeh and its isnad is da’eeef because of the weakness of Yazeed]

3129. It was narrated from Ibn ‘Abbas (ﷺ) 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’eeef isnad]

3130. It was narrated that Abu Jamrah said: I heard Ibn ‘Abbas (ﷺ) 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)]
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 (ﷺ) 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)]

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]
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 (ﷺ) 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 (ﷺ) 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 Zaqqum were to be dropped on the earth, it would
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 (r) said: If a drop of az-Zaqqoom... And he narrated the same report.

**Comments:** [Its isnad is da'eef because of the weakness of Abu Yahya]

**3138.** It was narrated from Ibn 'Abbas (r) 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)]

**3139.** It was narrated from Ibn 'Abbas (r) 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)]
3140. It was narrated that 'Ikrimah said: I said to Ibn 'Abbas (may Allah be pleased with him): 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 (may Allah be pleased with him).

Comments: [Its isnad is saheeh]

3141. It was narrated from Ibn 'Abbas (may Allah be pleased with him) that the Prophet of Allah (peace be upon him) 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 (peace be upon him) 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 (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) forbade the milk of a animal that feeds on filth, (the meat of) an animal that has been
used for target practice and drinking from the mouth of a waterskin.

Comments: [Saheeh]

3144. It was narrated from Ibn `Abbas (油田) that it was suggested to the Messenger of Allah (油田) that he should marry the daughter of Hamzah and he said: “She is the daughter of my brother through breastfeeding. What becomes mahr (for marriage) through breastfeeding is that which becomes mahr through blood ties.”

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

3145. It was narrated from Ibn `Abbas (油田) that a man had intercourse with his wife when she was menstruating. He asked the Messenger of Allah (油田) 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 (油田) that the Prophet of Allah (油田) 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 (油田) from the Messenger of Allah (油田) 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)]

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 Yalamal. 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 (ﷺ) 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
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 ihram for Hajj.

Comments: [Its isnad is saheeh, Muslim (1243)]

3150. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "This and this are the same," meaning the pinkie finger and the thumb [i.e., in terms of diyah].

Comments: [Its isnad is saheeh, al-Bukhari (6895)]

3151. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) cursed - Hajjaj said: May Allah curse - men who imitate women and women who imitate men.

Comments: [Its isnad is saheeh, al-Bukhari (5885)]

3152. Abu Ishaq narrated that he heard a man of Banu Tameem say: I asked Ibn 'Abbas (ﷺ) 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 (ﷺ) 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 (ﷺ) prostrating and I saw the whiteness of his armpits.

Comments: [Its isnad is saheeh, Muslim (1243)]
 Comments: [Hasan because of corroborating evidence; this is a da'eef isnad and at-Tamimi is unknown]

3153. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) 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)]

3154. It was narrated that Ibn 'Abbas (ﷺ) said, and one of them [the narrators] attributed it to the Prophet (ﷺ): "Jibrel 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]

3155. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) that he said: "Do not take any animate being as a target."

Comments: [Its isnad is saheeh, Muslim (1957)]
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 (ﷺ) about nabee’dh 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 nabee’dh as haram.

Comments: [Its isnad is saheeh]

3158. It was narrated that Ibn ‘Abbas (ﷺ) 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 (ﷺ) 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 (ﷺ) from the Prophet (ﷺ) that he used to recite in Fajr prayer,
3161. It was narrated from Ibn ‘Abbas (ﷺ) 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]

3162. It was narrated from Ibn ‘Abbas (ﷺ) 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 (ﷺ) used to say: Whoever wishes may fast and whoever wishes may not fast.

Comments: [Its isnad is saheeh, al-Bukhari (4279) and Muslim (1113)
3163. It was narrated that Sa'eed bin Ju'bar said: I heard Ibn 'Abbas (ﷺ) 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 (ﷺ) 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 (ﷺ) 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)]
It was narrated from Ibn 'Abbas (ラザラム) that he said: The Messenger of Allah (صلى الله عليه وسلم) forbade gourds, varnished jars and hollowed-out stumps.

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

3167. It was narrated from Ibn 'Abbas (ラザラム) that he was riding a donkey with a boy from Banu Hashim. He passed in front of the Prophet (صلى الله عليه وسلم) 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]

3168. It was narrated from Ibn 'Abbas (ラザラム) that as-Sa'b bin Jaththamah gave the Messenger of Allah (صلى الله عليه وسلم) - when he was in Qudaid, in ihram - the rump of an oranger, and the Messenger of Allah (صلى الله عليه وسلم) gave it back, dripping with blood.

Comments: [Its isnad is saheeh, Muslim (1194)]
3169. It was narrated from Ibn 'Abbas (无线电) that he stayed overnight with his maternal aunt Maimoonah. The Prophet (无线电) came after 'Isha' and prayed four (ruk'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 ruk'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 (无线电) said: I stayed overnight with my maternal aunt Maimoonah, the wife of the Prophet (无线电). The Messenger of Allah (无线电) prayed 'Isha', then he came and prayed four (ruk'ahs), then he slept. Then he got up and prayed four (ruk'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 ruk'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 (无线电) that the Prophet (无线电) said: "I have been supported with the east wind and 'Ad were destroyed by the west wind."
Comments: [Its isnad is saheeh, Bukhari (1035) and Muslim (900)]

3172. It was narrated from Ibn ‘Abbas (r) 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)]

3173. It was narrated that Abu-Bakhtari at-Ta‘i said: I asked Ibn ‘Abbas (r) about selling date palm trees. He said: The Messenger of Allah (ﷺ) forbade selling date palm trees until he eats from it or it is eaten from, and until (the fruit) is weighed. I said: What does weighed mean? A man who was with him said: Until it is estimated.

Comments: [Its isnad is saheeh, Bukhari (2250) and Muslim (1537)]

3174. It was narrated from Ibn ‘Abbas (r) that the Prophet (ﷺ) was praying and a lamb wanted to pass in front of the Prophet (ﷺ) and he started stepping forwards and backwards, trying to stop it. al-Hajjaj said: He kept trying to stop it until the lamb went away.

Comments: [A saheeh hadeeth; its isnad is interrupted]
3175. It was narrated that Ibn ‘Abbas (okens) said: I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (okens) 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 (okens) said: The Messenger of Allah (okens) set out in Ramadan to conquer Makkah. The Messenger of Allah (okens) 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 (okens) that the Prophet (okens) 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)]
3178. Sa‘eed bin al-Musayyab narrated that he heard Ibn ‘Abbas (rad) say: The Messenger of Allah (saw) said: “The one who takes back his gift is like one who goes back to his vomit.”

Comments: [Its isnād is saheeh]

3179. It was narrated that Abul-‘Aliyah said: The cousin of your Prophet (saw) told me: The Messenger of Allah (saw) 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 (as), tall and dark as if he were one of the men of Shanooh’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 isnād is saheeh, al-Bukhari (3413) and Muslim (165)]

3180. It was narrated that Qatadah said: I heard Abul-‘Aliyah ar-Riyahi say: The cousin of your Prophet (saw) 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 (saw) mentioned when he was taken on the Night Journey, and he said:
“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 (r): 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 (s), whether you like it or not.

Comments: [Its isnad is saheeh, Muslim (1244)]

3182. It was narrated from Qataadah that Abu Hassan al-A’raj said: A man from Banul-Hujaim, whose name was So and so son of Bujaal, 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 (s), whether you like it or not.

Comments: [Its isnad is saheeh]

3183. Hammam narrated: Qataadah narrated: and he mentioned the hadeeth.

Comments: [Its isnad is saheeh]
3184. It was narrated that Ibn `Abbas ( salah) 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)]

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 ( salah) that the Prophet ( ﷺ) drank from Zamzam whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (5617) and Muslim (2027)]

3187. Abu Zumail said: `Abdullah bin `Abbas ( salah) 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
the mushriken. 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 Mulaiakah said: Ibn ‘Abbas (رضى 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
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 Jibrael (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 Jibrael 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 (r) 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 *Jamarat* until the sun rises." Ibn 'Abbas said: I did not think anyone would stone it until the sun rose.

Comments: [A *sahih* hadeeth; its *isnad* is interrupted]

3193. It was narrated from Ibn 'Abbas (r) 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]

3194. It was narrated that Ibn 'Abbas (r) 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 *wudu* 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 *wudu*. Then he stood and prayed, and I got up
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)]
3196. A similar report was narrated from Kuraib, from Ibn ‘Abbas (ﷺ).
Comments: [Its isnad is saheeh]

3197. It was narrated that Ibn ‘Abbas (ﷺ) 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]

3198. It was narrated that Ibn ‘Abbas (ﷺ) 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)]

3199. It was narrated from Ibn ‘Abbas (ﷺ) 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)]

3200. It was narrated that Yazeed bin Hurmuz said: Najdah bin ‘Amir wrote to Ibn ‘Abbas
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]

**3201.** It was narrated that Ibn ‘Abbas (ﷺ) said: When [the surah] “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 (ﷺ) 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 (ﷺ) 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]

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]

3205. It was narrated that Ibn
‘Abbas (ﷺ) said: The Messenger
of Allah (ﷺ) defined the meqat
for the people of the east as al-
‘Aqeeq.

Comments: [Its isnad is da’eeef
because of the weakness of
Yazeed bin Abu Ziyad]

3206. It was narrated from Ibn
‘Abbas (ﷺ) that when the Prophet
(ﷺ) came to Dhul-Hulaifah, he
entered ihram 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)]
3207. It was narrated that Ibn ‘Abbas (ﷺ) 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 (ﷺ) to ask him. He [Ibn ‘Abbas (ﷺ)] 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 (ﷺ) 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 (ﷺ) 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]
3211. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was treated with cupping - Wākea' said: In al-Qahah - when he was fasting.
Comments: [Its isnad is saheeh]

3212. Al-Hakam bin al-A'raj said: I came to Ibn 'Abbas (ﷺ) 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 (ﷺ) used to fast it? He said: Yes.
Comments: [Its isnad is saheeh, Muslim (1133)]

3213. It was narrated from 'Abdullah bin 'Umair, a freed slave of Ibn 'Abbas, from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) said: "If I am still alive next year, I shall certainly fast on the ninth day."
Comments: [Its isnad is qawi]

3214. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) 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]
3215. It was narrated that Ibn ‘Abbás (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: “Do not take any animate being as a target.”

Comments: [Its isnad is saheeh, Muslim (1957)]

3216. It was narrated that Ibn ‘Abbás (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) said: “Do not take any animate being as a target.”

Comments: [A saheeh hadeeth]

3217. It was narrated from Ibn ‘Abbás (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) carried him and his brother (on his mount), one in front of him and one behind.

Comments: [Its isnad is da’eeef because Jabir al-Ju’fi is da’eeef]

3218. It was narrated from Ibn ‘Abbás (رضي الله عنه) that as-Sa’b bin Jaththamah gave the Messenger of Allah (صلى الله عليه وسلم) a lump of a donkey, dripping with blood, when he was in ithrám, and he refused it.

Comments: [Its isnad is saheeh, Muslim (1194)]

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.

Umm Hufaid bint al-Harith came to visit her sister Maimonah 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 *sahih*, Muslim (1948)]

**3220.** It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “This and this are the same [with regard to *diyyah*],” and he held his thumb and pinkie finger together.

**Comments:** [Its *isnad* is *sahih*, al-Bukhari (6895)]

**3221.** It was narrated that Ibn ‘Abbas (ﷺ) 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 *sahih*, al-Bukhari (2621) and Muslim (1622)]
3222. It was narrated that Ibn 'Abbas (ﷺ) 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 (ﷺ) said: Quraysh 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 (ﷺ) 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
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 (ﷺ) said: I was present on Eid with the Prophet (ﷺ), Abu Bakr and ‘Umar (ﷺ), 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 (ﷺ) 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’abs, 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 (ﷺ) 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]
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 (ﷺ) 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 (ﷺ) 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)]
3231. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: “No woman should travel unless she has a mahrām 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)]

3232. ‘Amr bin Deenar narrated that he heard Abu Ma’bad, the freed slave of Ibn ‘Abbas, narrate from Ibn ‘Abbas (ﷺ), Rawh [one of the narrators] said: “So go and do Hajj with her.”

Comments: [Its isnad is saheeh]

3233. It was narrated from Ibn ‘Abbas (ﷺ) 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)]

3234. It was narrated that Ibn ‘Abbas (ﷺ) 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)]
3235. It was narrated that Ibn 'Abbas (r) said: The Messenger of Allah (ṣ) 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 hereby? He said: To make things easy for his ummah.

Comments: [A saheeh hadeeth]

3236. It was narrated from Ibn 'Abbas (r) 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 recited then bowed then raised his head, then he prostrated. He said: And the second rak'ah was the same.

Comments: [Du'eej]

3237. It was narrated that Ibn 'Abbas (r) said: It was said to the Prophet (ṣ): 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 (r) 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
saddle. Can I do Hajj on his behalf? He said: Yes.

Comments: [Its isnad is saheeh, al-Bukhari (1513) and Muslim (1334)]

3239. It was narrated from Ibn 'Abbas ( }): 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 ( { ) 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 ( { ) 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 ( { ) 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)]

3241. It was narrated from Ibn 'Abbas - Yahya said: Shu'bah used to attribute it to the Prophet
3242. It was narrated that Ibn ‘Abbas (ﷺ) 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]

3243. It was narrated from Ibn ‘Abbas (ﷺ): 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 wudu‘, 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 isnaad is saheeh, Muslim (763)]

3244. It was narrated that Ibn ‘Abbas (ﷺ) 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.
Comments: [Its isnad is saheeh, Muslim (1243)]

3245. It was narrated that Ibn ‘Abbas (ﷺ) 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 (ﷺ) 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 (ﷺ) 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]
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 (ahun) 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’eeef]

3250. Ibn ‘Abbas (ahun) 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
Allah have mercy on the mother of Isma'eel! 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'eel 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 hadith 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
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 (ﷺ) 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 saheeh, al-Bukhari (3413)]

3253. It was narrated from Ibn 'Abbas (ﷺ) 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
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 (ﷺ) said: The Messenger of Allah (ﷺ) said: “Snakes are transformed jinn.”

Comments: [Saheeh mutaqoof]

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
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 nabeedi 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 (ابة) 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 (ابة) said: This is the wife of the Messenger of Allah (ﷺ), so when you lift her
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-Bukhāri (5067) and Muslim (1465)]

3260. Sa'eed bin al-Huwairith narrated that he heard Ibn 'Abbas (rā) say: The Messenger of Allah (ṣvenience) 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)]

3261. 'Ata' narrated that Maimoonah the wife of the Prophet (ṣvenience), the maternal aunt of Ibn 'Abbas (rā), 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- Bukhāri (5067) and Muslim (1465)]
3262. It was narrated from Dhakwan, the freed slave of A’ishah, that ‘Abdullah bin ‘Abbas (may Allah be pleased with him) 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 (may Allah be pleased with him), and the Messenger of Allah (may Allah be pleased with him) 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 (may Allah be pleased with him)
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 saheeh, al-Bukhari (2330) and Muslim (1550)]

3264. It was narrated that Yazeed bin Hurmuze said: Najdah wrote to Ibn 'Abbas (ﷺ), 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 Moosaa knew about the boy.

Comments: [Its isnad is saheeh, Muslim (1812)]

3265. It was narrated that Ibn 'Abbas (ﷺ) said: I prayed with the Prophet (ﷺ) eight [rak'ahs] together and seven together. I [the
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 (‡) [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 (‡) did not fast it. And on one occasion he said: The Messenger of Allah (‡) did not fast this day.

Comments: [Its isnad is saheeh]

3267. It was narrated that Ibn ‘Abbas (‡) said: When the Messenger of Allah (‡) 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]

3268. It was narrated that Ibn ‘Abbas (‡) said: The Messenger of Allah (‡) 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 (‡) prayed two rak‘ahs and the people prayed one rak‘ah each [in two groups, as in the fear prayer].
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)]

3270. It was narrated that Ibn ‘Abbas (ﷺ) 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]

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]
3272. Sa‘eed bin Abi ‘Aroobah narrated that he saw an-Nadr bin Anas tell Qatada that he saw ‘Abdullah bin ‘Abbas (r) 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 (r) 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 (r) 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]
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 (ﷺ) 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 wudu, 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 wudu 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 wudu, then he stood and prayed.

[2488]

Comments: [Its isnad is saheeh, Muslim (868)].
Comments: [Its isnad is saheeh, Muslim (256)]

3276. (sic) It was narrated that Ibn ‘Abbas (r) said: The Messenger of Allah (صلى الله عليه وسلم) said: “In the case of buried treasure, the khumus must be paid.”

Comments: [Saheeh because of corroborating evidence]

3277. It was narrated from Sa‘eed bin Jubair that Ibn ‘Abbas (ر) said: The Messenger of Allah (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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) variably, they are liars...” [al-Mujadalah 58:14].

Comments: [Its isnad is hasan]

3278. It was narrated from Ibn ‘Abbas (ر) that the Messenger of Allah (صلى الله عليه وسلم) recited during the
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’eeef isnad because of the wekaness of Ibn Lahee’ah]

3279. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) 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 (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) 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’eeef because Abdullah bin al-Mu’ammal is da’eeef]

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 (صلى الله عليه وسلم) said: “Religion is sincerity (maseehah).” 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’eeef isnad]
3282. It was narrated that Ibn ‘Abbas (ماه) 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 (ماه) 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 (ماه) said: The Messenger of Allah (صلى الله عليه وسلم) was treated with cupping and he gave him (the cupper) 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 (ماه) 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’eeef isnad]

3286. It was narrated from Ibn ‘Abbas and from Hisham bin ‘Urwh from his father, that the Messenger of Allah (صلى الله عليه وسلم) was
treated with cupping and he gave the cupper his fee.

Comments: [The text of the report is *saheeh*]

[Ref.: \[1849\]]

**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 *wudu’.*

Comments: [*A saheeh hadeeth; this is a da‘eeef isnad*]

**3288.** It was narrated from Ibn ‘Abbas (رضى الله عنه) and Sa’eed bin Jubair that the Messenger of Allah (ﷺ) put two prayers together when travelling.

Comments: [*Saheeh*]

**3289.** It was narrated from Ibn ‘Abbas (رضى 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‘eeef* because al-Hajjaj narrated using the word ‘*an* (from)\]

**3290.** It was narrated from Ibn ‘Abbas (رضى الله عنه) that the Messenger of Allah (ﷺ) sent his daughter...
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]

3291. It was narrated that al-Hasan said: Ibn 'Abbas (ﷺ) addressed the people at the end of Ramadan and said: O people of Basrah, pay the zakah of your fast. The people started looking at one another and he said: Who here is from among the people of Madinah? Get up and teach your brothers, for they do not know that the Messenger of Allah (ﷺ) enjoined the sadaqah (zakah) of Ramadan, half a sa' of wheat or half a sa' of barley or a sa' of dates, enjoined upon slave and free, male and female.

Comments: [Its isnad is da'eqf]

3292. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (ﷺ) wrote to me (saying) that the Messenger of Allah (ﷺ) said: "The one against whom a claim is made should swear an oath. If people were to be given on the basis of what they claim, people would claim a lot of wealth and lives."

Comments: [Its isnad is saheeh, al-Bukhari (2514) and Muslim (1711)]

3293. It was narrated that 'Abdullah bin Shaqeeq said: A man went to Ibn 'Abbas (ﷺ) 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 (ﷺ) and mentioned that to him, and he said: May you be bereft of your mother, that is the prayer of Abul-Qasim (ﷺ).

Comments: [Its isnad is saheeh]

3295. ‘Ali bin ‘Abdullah bin al-‘Abbas narrated that Ibn ‘Abbas (ﷺ) 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 wudu’ because of that.

Comments: [A saheeh hadeeth]

3296. It was narrated that Abu Ghatafan said: I entered upon Ibn ‘Abbas (ﷺ) and I found him doing wudu’; he rinsed his mouth and nose, then he said: The Messenger
of Allah ( голос) said: “Rinse your nose thoroughly two or three times.”

Comments: [Its isnad is qawi]

3297. Ibn Abi Dhi’b narrated from someone who heard it from Ibn ‘Abbas ( голос) that the Messenger of Allah ( голос) used to give women and slaves less of the booty than he would give to the army.

Comments: [A hasan haditht; this is a da‘eef isnad]

3298. It was narrated that Ibn ‘Abbas ( голос) said: The Prophet ( голос) 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 haditht; in this isnad al-Hajjaj narrated using the word ‘an (from), but there are similar, corroborating reports]

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 ( голос) 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
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 (ﷺ) 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-Hasr 59:7].

Comments: [Its isnad is saheeh, Muslim (1995)]

3301. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight in the house of my maternal aunt Maimoonah 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
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 (좁) that Duba’ah bint az-Zubair wanted to do Hajj, and the Messenger of Allah (رسول الله 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 (erno) said: al-Aqrab’bin Habis asked the Messenger of Allah (رسول الله 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 (erno) that the Messenger of Allah (رسول الله 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’eeef because Shur’bah bin Deenar al-Hashmi is da’eeef]
3305. It was narrated that Shu‘bah said: Ibn ‘Abbas (رضي الله عنه) 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 (صلى الله عليه وسلم) when he prostrated, I could see the whiteness of his armpits.

Comments: [Sahih because of corroborating evidence; this is a da‘eef isnad]

3306. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: al-Fadl and I came on a donkey when the Messenger of Allah (صلى الله عليه وسلم) 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 hadith; this is a da‘eef isnad]

3307. It was narrated that Shu‘bah said: 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, 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 (صلى الله عليه وسلم) forbade this when he forbade it, except for fear of becoming 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?

Comments: [Its isnad is da'eef]

3308. It was narrated that Ibn 'Abbas (r.a) said: The name of Juwairiyah bint al-Harith was Barrah, and the Prophet (صلى الله عليه وسلم) changed her name and called her Juwairiyah. The Prophet (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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 (r.a) said: When the Prophet (صلى الله عليه وسلم) moved on from 'Arafat, the people began to rush and the Prophet (صلى الله عليه وسلم) 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.
Musnad of 'Abdullah bin al-‘Abbas

Comments: [A salheh hadeeth]

3310. It was narrated that Ibn 'Abbas 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 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 said: “A noble angel helped you to capture him.” And he said to al-'Abbas: “O ‘Abbas, ransom yourself and your nephew Aqeeq bin Abi Talib, and Nafal bin al-Harith, and your ally 'Utbah bin Jadham” - one of Banul-Harith bin Fihr. 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 had already taken twenty Oghuyahs 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
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:** [Ibasan; this is a da’eef isnad]

3311. It was narrated that Ibn ‘Abbas (ﷺ) said: Some men shaved their heads on the day of al-Hudaibiyah and others cut their hair. The Messenger of Allah (ﷺ) 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 (ﷺ) left.

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

3312. It was narrated from Anas (ﷺ) that the Messenger of Allah (ﷺ) nibbled some meat from a shoulder, then he stood up and prayed and he did not do wudu'.
3313. It was narrated from ‘Ata’ that he did not see anything wrong with a man entering thram in a garment dyed with saffron that had been washed and had no dust or excess dye on it.

Comments: [It is not hadith but this is a tradition from ‘Ata’]

3314. A similar report was narrated from Ibn ‘Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [A hasan hadeth; this is a da’eef isnad]

3315. It was narrated that Ibn ‘Abbas (ﷺ) 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 hadeth; this is a da’eef isnad]

3316. It was narrated from Ibn ‘Abbas (ﷺ) that the Prophet (ﷺ) said: “The best days on which to
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 (R) said: we travelled with the Prophet (ﷺ) 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 (R) said: The Messenger of Allah (ﷺ) 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 (R) that the Messenger of Allah (ﷺ) married Maimoonah bint al-Harith in Sarif when he was in ihram, 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 (R) that the Prophet used to apply antimony to his eyes
every night before going to sleep, and he used to apply it to each eye three times.

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

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 (ﷺ) said: The Messenger of Allah (ﷺ) said: “Jibreal (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 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]

3323. It was narrated that Ibn 'Abbas (ﷺ) 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.

3324. It was narrated that Ibn 'Abbas (AE) said: I stayed overnight with my maternal aunt Maimoonah. The Prophet (AE) 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 (AE) used to recite in Fajr on Fridays: Alif-Lam-Meeen 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.

3326. It was narrated that Ibn 'Abbas (AE) said: The Messenger of Allah (AE) used to recite in Fajr on Fridays: Alif-Lam-Meeen Tanzeel (Soorat as-Sajdah) and Hal ata ‘alal-insan heenun minad-dahr (Soorat al-Insan).
 Comments: [Its isnad is saheeh]

3327. It was narrated from Ibn 'Abbas (ilion) that the Messenger of Allah (س) 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'eeef isnad]

3328. It was narrated that Ibn 'Abbas said: I was behind the Prophet (س) 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'eeef isnad]

3329. It was narrated that Ibn 'Abbas (ilion) said: The iqamah for prayer was given and I had not prayed the two rak'ahs. He (the Prophet (س)) 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 (س)? He said: Yes.

Comments: [Its isnad is hasan]

3330. It was narrated from Ibn 'Abbas (ilion) that when the Prophet (س) came, he continued reciting from the point that Abu Bakr (ilion) had reached.

Comments: [Its isnad is saheeh]
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 (الله نعه) to ask him about prayers for rain. Ibn 'Abbas (الله نعه) said: What prevented him from asking me? The Messenger of Allah (الله نعه) 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 hasani]

3332. It was narrated that Ibn 'Abbas (الله نعه) 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 (الله نعه).

Comments: [Its isnad is saheeh, Muslim (687)]

3333. It was narrated that Ibn 'Abbas (الله نعه) said: The Messenger of Allah (الله نعه) 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)]

3334. It was narrated that Ibn 'Abbas (الله نعه) travelled from Makkah to Madinah, not fearing
anything but Allah and he shortened the prayer.

Comments: [A saheeh hadeth]

3335. It was narrated that Ibn `Abbas (ﷺ) said: The Messenger of Allah (ﷺ) 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)]

3336. It was narrated from Sa`eed bin Jubair that Ibn `Abbas (ﷺ) 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 (ﷺ) 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 (ﷺ) is delirious?!

Comments: [Its isnad is saheeh, al-Bukhari (3053) and Muslim (1637)]

3337. It was narrated from Yahya bin `Ubaid al-Bahrani that he heard (from) Ibn `Abbas (ﷺ) that nabeeedh would be made for the Messenger of Allah (ﷺ) in a waterskin.

Comments: [Its isnad is saheeh, Muslim (2004)]
3338. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى 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 (صلى الله عليه وسلم) made (a couple) engage in il‘an when there was a pregnancy.

Comments: [A saheeh hadeeth; this is a da‘eeef 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 (صلى 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 hadeeth; this is a da‘eeef isnad]

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 (صلى 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 (صلى الله عليه وسلم) said: “The best of your garments are those that are
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 (rad) said: The Messenger of Allah (swt) 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]

3344. It was narrated that Ibn ‘Abbas (rad) said: The Messenger of Allah (swt) forbade the fee of a prostitute, the price of a dog and the price of alcohol.

Comments: [Its isnad is saheeh]

3345. It was narrated that Ibn ‘Abbas (rad) said - and he attributed the hadeeth to the Prophet (swt) - “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 (rad) said: The Messenger of Allah (swt) said: “Whoever buys food should not sell it until he has taken possession of it.” I said to
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-Hudaiybiyah, 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 were saying we are weak? They are not content to walk; rather they are trotting energetically.

Comments: [Saheeh, apart from the words “the year of al-Hudaiybiyah”]

3348. It was narrated from Ibn Abi Mulaikhah 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.
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Comments: [Its isnaad is saheeh]

3350. It was narrated from Ibn ‘Abbas (ﷺ) 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 isnaad is da’eeef]

3351. It was narrated that Ibn Abi Mulaikah said: Ibn ‘Abbas said to ‘Urwh bin az-Zubair: O ‘Urwh, ask your mother: Didn’t your father come with the Messenger of Allah (ﷺ) and exit thrum?

Comments: [Its isnaad is qawi and it is a repeat]

3352. It was narrated from Ibn ‘Abbas (ﷺ) 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 isnaad]

3353. It was narrated from Abu Razeen that ‘Umar asked Ibn ‘Abbas (ﷺ) 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 isnaad is hasan]
3354. It was narrated from Ibn `Abbas (ﷺ) 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 saheeh, al-Bukhari (6345) and Muslim (2730)]

3355. It was narrated that Ibn `Abbas (ﷺ) 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
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 (ﷺ) said: The Prophet (ﷺ) died when I was ten years old and had recently been circumcised, and I had learnt Muhkimul-Qur'an.
من نَبِيُّ اللهُ ﷺ ﻟِنَّ ﺍﻻِعْبَادِ ﷺ

تخريج: إسناده صحيح، خ: (975).

3358. It was narrated that ‘Abdur-Rahman bin ‘Abis said: I heard Ibn ‘Abbas (eda) say: I went out with the Prophet (رسول الله 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 A-mash said: I asked Ibraheem about a man praying with the umm. He said: He should stand to his left. I said: Sumai’ az-Zayyat told me: I heard Ibn ‘Abbas (eda) narrate that the Prophet (رسول الله ﷺ) made him stand on his right, and he accepted that.

Comments: [Its isnad is saheeh]

3360. It was narrated from Ibn ‘Abbas (eda) that a man came to the Messenger of Allah (رسول الله 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 (رسول الله ﷺ)
said: “O Allah, show us.” Then he made them engage in ‘li’ān. 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 (r) 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 (r) 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’eeef isnad]

3363. It was narrated that Ibn ‘Abbas (r) 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’eeef isnad]
3364. It was narrated that Ibn ‘Abbas (may Allah be pleased with him) said: The Messenger of Allah (peace be upon him) offered the fear prayer in Dhu Qa‘ad 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 (peace be upon him) prayed two rak‘ahs and each group prayed one.

Comments: [Its isnaad is saheeh]

3365. It was narrated that Ibn ‘Abbas (may Allah be pleased with him) said: The Prophet (peace be upon him) said to Jibrael: “What kept you from visiting us more than you visit us?” Then the verse was revealed: “And (the angels) descend not except by the Command of your Lord (O Muhammad).” 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 (peace be upon him).

Comments: [Its isnaad is saheeh, al-Bukhari (3218)]

3366. It was narrated that Ibn ‘Abbas (may Allah be pleased with him) forbade blowing on to food and drink.

Comments: [Its isnaad is saheeh]
3367. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) 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 (ﷺ) said: When the Prophet (ﷺ) 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 (ﷺ) 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)]
3369. It was narrated from Ibn 'Abbas (¶) 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 whom the deceased had manumitted; he was the one to whom *waalâ* belonged and he was the one who manumitted him.

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

3370. It was narrated that Ibn 'Abbas (¶) 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)]

3371. It was narrated from Ibn 'Abbas (¶) 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*]

3372. It was narrated that Ibn 'Abbas (¶) said: I stayed overnight with my maternal aunt Maimoonah and I said: I shall watch the prayer of the Prophet
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 two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then 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 (-defense) 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 (-defense) that he said: The sun was eclipsed, and the Prophet (ﷺ) prayed and the people prayed with him. He stood...
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, which 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 remained. 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
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]
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] 

3378. It was narrated from 'Abdullah bin 'Abbas or al-Fadl bin 'Abbas (ﷺ) that a man asked the Prophet (ﷺ)... And he narrated a similar report. 
Comments: [Its isnad is saheeh] 

3379. It was narrated that 'Ikrimah said: Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) embraced me and said: "O Allah, teach him the Book." 
Comments: [Its isnad is saheeh, al-Bukhari (75)] 

3380. 'Ammar the freed slave of Banu Hashim narrated: I heard Ibn 'Abbas (ﷺ) say: The Messenger of
Allah (ﷻ) died when he was sixty-five.

Comments: [Its isnaad is saheeh]

3381. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷻ) came out of the out-house and food was brought to him and water for wudu' was offered to him, but he said: "I have only been commanded to do wudu' when I get up to pray."

Comments: [Its isnaad is saheeh, Muslim (374)]

3382. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷻ) came out of the out-house and some food was brought to him. They said: Shouldn't we bring you water for wudu'? He said: "When I want to pray I will do wudu'."

Comments: [Its isnaad is saheeh, Muslim (374)]

3383. It was narrated from Ibn 'Abbas (ﷺ) 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
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 (r) 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 (r) 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 (r) 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 (r) that he said concerning the prostration in [Sooarat] Sad: It is not among the compulsory
prostrations, but I saw the Messenger of Allah (ﷺ) prostrating in it.

Comments: [Its isnad is saheeh, al-Bukhari (1069)]

3388. Al-'Awram bin Hawshab said: I asked Mujahid about the prostration in [Soorat] Sad and he said: Yes, I asked Ibn 'Abbas (ﷺ) 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 (ﷺ) 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 (ﷺ) 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
Messenger of Allah (ﷺ) said: “May Allah have mercy on the mother of Isma‘eel. 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 (ﷺ) 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‘eeef isnad]

3392. It was narrated from Ibn ‘Abbas (ﷺ)... and he mentioned the same report.

Comments: [Its isnad is saheeh]

3392 (sic) It was narrated from ‘Abdullah bin Shaqeeq from Ibn ‘Abbas (ﷺ)... and he mentioned the same report.

Comments: [Its isnad is saheeh]

3393. It was narrated that al-Hakam bin al-A‘raj said: I asked Ibn ‘Abbas (ﷺ) 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.

 فقال رسول الله ﷺ: "رحم الله أم إسحاق، لولا أنها عينت لكان رؤوم عيني مغيثاً. (راجع: 2485)

تخریج: حديث صحيح، خ: (3392).

3391- حديثنا إسحاق بن مريم عن شيخ من بني معدوس قال: شاهد ابن عباس عن الفقهاء المتصدرين، فقال: كان رسول الله ﷺ يقبل عيني الرؤوس وتهز صفاً. (راجع: 2441)

تخریج: حديث صحيح، وهذا إسناد ضعيف.

3392- حديثنا ابن جعفر حديثنا سعید بن أيوب عن عبد الله بن شقيقي عن ابن عباس. فذكره. (راجع: 2441)

تخریج: إسناد صحيح.

3392- حديثنا عبد الوهاب حديثنا سعید عن أيوب عن عبد الله بن شقيقي عن ابن عباس. فذكره.

تخریج: إسناد صحيح.

3393- حديثنا إسحاق: الحرشاً يوسم علي الحكم بن الأعرج قال: سألت ابن عباس عني يوم معاشرة، فقال: إلا رأيت هلال الحكم فغدت، فإذا أصبحت من ناسية تأمل صائم، قال: يوسم، فأذنت علي الحكم أن煞 قال: فما من أكذب صام محمد؟ (راجع: 2413)
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)]

3395. Ibn ‘Abbas (ﷺ) 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 hadith; this is a da’eeef isnad]

3396. Tawoos said: Ibn ‘Abbas (ﷺ) said: The Prophet (ﷺ) did not pray inside it (the Ka’bah) but he paused at each of its corners.
3397. It was narrated from Ibn ‘Abbas (r) that the Messenger of Allah (ﷺ) put Zuhr and ‘Asr together, and Maghrib and ‘Isha’ together, when travelling and when not travelling.

Comments: [A saheeh hadeeth; this is a da’eeef isnad]
3401. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) 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)]

3402. It was narrated that Ibn ‘Abbas said: The Messenger of Allah (صلى الله عليه وسلم) 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 saheeh, al-Bukhari (6491) and Muslim (131)]

3403. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) nibbled some meat from a bone, then he prayed and he did not do wudu’.

Comments: [Its isnad is saheeh]
3404. It was narrated from Sa’eed bin Jubair from Ibn ‘Abbas (r) that the Prophet (saw) used to recite in Jumu’ah prayer (Soorat) al-Jumu’ah and al-Munafiqoon.

Comments: [Its isnaad is saheeh]

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 (saw) 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 (r); she mentioned that to the Prophet (saw) and he said: “It is charity for her and a gift to us.”

Comments: [Its isnaad is saheeh]

3406. It was narrated from Ibn ‘Abbas (r) that the delegation of ‘Abdul-Qais came to the Messenger of Allah (saw), 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

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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 (r) 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 (r) [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)]
3409. It was narrated that Ibn ‘Abbas (R) 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]

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. ‘Azw 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’eeef]
3411. It was narrated from Ibn ‘Abbas (الرضي الله عن أبيه) that: We travelled with the Messenger of Allah (صلى الله عليه وسلم) 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 (الرضي الله عن أبيه) said: The Messenger of Allah (صلى الله عليه وسلم) married Maimoonah bint al-Harith when he was in ihram.

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

3413. It was narrated that Ibn ‘Abbas (الرضي الله عن أبيه) said: The Messenger of Allah (صلى الله عليه وسلم) got married when he was in ihram.

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

3414. It was narrated from Ibn ‘Abbas (الرضي الله عن أبيه) that when the Prophet (صلى الله عليه وسلم) prostrated, the whiteness of his armpits could be seen whilst he was prostrating.

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad]

3415. It was narrated that Ibn ‘Abbas (الرضي الله عن أبيه) said: On the day of at-Ta’if, the Messenger of Allah (صلى الله عليه وسلم)
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 (ﺎﺑ deactivate; رابع) said: The Messenger of Allah (ﺎﻠﻠﻠﻠ) 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 (ﺎﺑ deactivate; رابع) said: as-Sa’b bin Jathmah gave the Messenger of Allah (ﺎﻠﻠﻠ) an onager [that he had hunted] when he was in ihram and he returned it and said: “Were it not that we are in ihram, we would have accepted it from you.”

Comments: [Its isnad is saheeh, Muslim (1194)]

3418. It was narrated from Ibn ‘Abbas (ﺎﺑ deactivate; رابع) that the Messenger of Allah (ﺎﻠﻠﻠ) 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]
3419. It was narrated that Ibn 'Abbas (r) 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 alilah (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'eej]
3420. It was narrated from Ibn 'Abbas (춘) 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 (1418)]

3421. It was narrated that Ibn 'Abbas (춘) 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 (춘) 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]
3423. It was narrated that Ibn ‘Abbas (r) 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]
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 (ﷺ) 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 qawii]

3427. It was narrated that Ibn Abi Mulaakah said: I wrote to Ibn ‘Abbas and he wrote to me saying: The Messenger of Allah (ﷺ) said: “The one against whom a claim is made should swear an oath. If people were given in accordance with their claims, some people would make claims against others’ wealth and lives.”

Comments: [Its isnad is saheeh, al-Bukhari (2514) and Muslim (1711)]

3428. It was narrated from Ibn ‘Abbas (ﷺ) 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 ( жив) who said: The Messenger of Allah ( жив) 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 ( жив) that the Prophet ( жив) 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 ( жив) 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 ( жив) used to deliver the khutbah leaning on a
palm trunk... And he narrated a similar report.

Comments: [Its isnad is saheeh]

3433. It was narrated that Ibn ‘Abbas (r) 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'eeef]

3434. It was narrated from Ibn ‘Abbas (r) 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]

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...
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 (ﷺ) said: The Prophet (ﷺ) used to prostrate in (Soorat) Sad.

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

3437. It was narrated that Ibn 'Abbas (ﷺ) 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 hadeth, 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 (ﷺ) 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 from the hand of the one who sets the table: do not be the first to eat."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]
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 (رسل الله ﷺ) 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]

3440. It was narrated from Ibn ‘Abbas that Khidham Abu Wad’ee’ah gave his daughter in marriage to a man. She came to the Prophet (رسل الله ﷺ) and complained that she had been given in marriage against her wishes. The Prophet (رسل الله ﷺ) 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‘eeef]
Musnad of ‘Abdullah bin al-‘Abbas

3441. A similar report was narrated from Ibn ‘Abbas (as) 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 (as) 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)]
3444. It was narrated that Ibn ‘Abbas (ﷺ) 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]

3445. It was narrated that Salim bin Abil-Ja’id 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]

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’eeef, because it is mursal]

3447. A similar report was narrated from Ibn ‘Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad]
3448. It was narrated that Ibn `Abbas (رسول الله ﷺ) said: The Messenger of Allah (رسول الله 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.”

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

3449. It was narrated from Ibn `Abbas (رسول الله ﷺ) that a man came to the Prophet (رسول الله 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 (رسول الله 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 isnaad is saheeh]

3450. It was narrated that Ibn `Abbas (رسول الله ﷺ) said: Shall I not tell you about the wudoo’ of the Messenger of Allah (رسول الله ﷺ)? He called for water, then he started scooping with his right hand then pouring it over his left hand.
3451. It was narrated from Ibn 'Abbas (R) that he said: I was standing beside the Messenger of Allah (S) 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 (R) said: The Messenger of Allah (S) 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 (R) say: The Prophet (S) did wudu' then he took a piece of meat from the shoulder and ate, then he went to pray and did not do wudu' (again).

Comments: [Its isnad is saheeh, al-Bukhari (207) and Muslim (354)]

3454. It was narrated that Ibn 'Abbas (R) said: I came to the Prophet (S) during the Farewell
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 (ﷺ) 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 (as) 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 (ﷺ) that the Prophet (ﷺ) said: "Seek it [Lailatul-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 (ﷺ) said: The Prophet (ﷺ) was treated with cupping by a
slave belonging to Banu Bayadhah, 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-Bukhara (2103) and Muslim (1202)]

3458. It was narrated that Ibn ‘Abbas (Radh. ALLAH UMMAHUNA WA ANNUMA) cursed effeminate men and women who imitate men.

Comments: [Its isnad is saheeh, al-Bukhara (6834)]

3459. It was narrated that Ibn ‘Abbas (Radh. ALLAH UMMAHUNA WA ANNUMA) 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 (Radh. ALLAH UMMAHUNA WA ANNUMA) 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.
3460. (sic) It was narrated that Ibn ‘Abbas ( grues) 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 Juraij narrated: I heard ‘Ata’ say: I heard Ibn ‘Abbas ( ﷺ) 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)]

3462. Miqsam the freed slave of ‘Abdullah bin al-Harith bin Nawfal narrated that Ibn ‘Abbas told him: I
was with 'Umar (r) 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 (ﷺ) wiped over his *khuffain*, but was it before or after al-Ma'idah? He said: No one should tell you that the Prophet (ﷺ) wiped over them after al-Ma'idah was revealed. And 'Umar (r) remained silent.

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

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3463. 'Umar bin 'Ata' bin Abil-Khuwar narrated that he heard Ibn 'Abbas (r) say: Whilst the Messenger of Allah (ﷺ) 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*]

3464. Sulaiman bin Yasar narrated that he heard Ibn 'Abbas (r) and saw Abu Hurairah (r) 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
Allah (ﷻ) 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)]

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 janaabah for two people with the same water.

Comments: [Its isnad is saheeh]

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 (ﷺ) 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 (ﷺ) stood up and said: The prayer. ‘Ata’ said: Ibn ‘Abbas (ﷺ) 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)]

Comments: [Its isnad is saheeh, al-Bukhari (1174) and Muslim (705)]

3468. Tawoos narrated that he heard Ibn ‘Abbas say: When the Prophet (Paint) prayed tahajjud at night... And he narrated a du’aa’ 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)]

3469. It was narrated that Ibn ‘Abbas (Paint) said: The Messenger of Allah (Paint) was the most generous of people. As soon as the month of Ramadan began and Jibreel (Paint) 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)]

3470. It was narrated that Abu Salamah said: Ibn ‘Abbas (Paint) used to narrate that Abu Bakr
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 (radiAllahu ‘anhu) 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)]

3472. Ibraheem bin Abi Khidash narrated that Ibn ‘Abbas (radiAllahu ‘anhu) 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]

3473. It was narrated from Miqsam, the freed slave of ‘Abdullah bin al-Harith, that Ibn ‘Abbas (radiAllahu ‘anhu)
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 ghstul, then [he should pay] half a dinar. All of that (was narrated) from the Prophet (ﷺ).

Comments: [Saheeh matuqof. This is a da’eef isnad]

3474. ‘Amr bin Dinar narrated that he heard Muhammad bin Jubair say: Ibn ‘Abbas (ﷺ) 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]

3475. ‘Ubaidullah bin Abi Yazeed narrated that he heard Ibn ‘Abbas (ﷺ) 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 ‘Ashaora’ - or Ramadan.

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

3476. ‘Ata’ said: ‘Abdullah bin ‘Abbas called al-Fadl bin ‘Abbas to eat on the day of ‘Arafah, and
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 will look example.

Comments: [A saheeh hadeth; there is an interruption in this isnad between Ibn Juraij and ‘Ata’]

3477. ‘Ata’ narrated that Ibn ‘Abbas called al-Fadl...

Comments: [A saheeh hadeth; this is a da’eeef isnad]

3478. ‘Amr bin Dinar narrated that Abu Ma’bad, the freed slave of Ibn ‘Abbas, told him that Ibn ‘Abbas (ﷺ) told him that raising the voice in dhikr when the people have finished the obligatory prayer was done at the time of the Prophet (ﷺ), and that he said: Ibn ‘Abbas (ﷺ) 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)]

3479. It was narrated that Ibn ‘Abbas (ﷺ) 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

[Translation and analysis of the text in Arabic]

٤٣٦

عند الله بن عباس ﷺ

هذا صحيح، وهذا إسناد فيه انقطاع بين ابن جربيل وبين عطاء.

٣٤٧٧ - حديثاً رَوَى: حَدَّثَنَا ابن جربيل: أَخْبَرَنَا زُكَرِيَاءُ بنَعَمَرَ: أَنَّ عَطاءَ أَخْبَرَهُ: أَنَّ ابْنَ عَبَاسِ ذَهَبَ النَّاسَ. [راجع: ١٩٤٧]

٣٤٧٨ - حَدَّثَنَا عَبْدُ الزَّرَّاقِ وَابْنُ بَكْرٍ قَالَ: أَخْبَرَنَا ابن جربيل: قَالَ أَخْبَرَنَا عَمَّرُو بْنُ مُبَانُو: أَنَّ ابْنَ عَبَاسِ أَخْبرَهُ: أَنَّ رَفَعَ الصُّوَّرَ بالذِّكْرِ جَبَّنَ يَنْصَرُهُ النَّاسَ مِنَ الْمَكْتُوبَةِ. كَانَ عَلَى عَطَا مَنْتَجٌ وَأَلِينَ قَالَ: قَالَ ابْنُ عَبَاسِ: قَلْتُ إِذَا أَضْرَفْتُمْ بِذَلِكَ إِذَا أَنْبَعْتُ. [راجع: ١٩٣٣]

up when I saw him do that, and I did *wudu* 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 (ﷺ) 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 was 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* hadith, this is a *da’eeef isnad*]

3481. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: “Whoever buys foodstuff should not sell it until he takes possession of it.” Ibn ‘Abbas (ﷺ) said: I think everything is like foodstuff.

**Comments:** [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]
3482. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) 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 (ﷺ) 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 (ﷺ) 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 (ﷺ) that the Prophet (ﷺ) 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

\[\text{Masnad } \text{of } \text{Abdul- } \text{ BIN } \text{Abbas} \text{.} \]
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'eej]

3485. It was narrated that Ibn 'Abbas (ﷺ) 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 (ﷺ) came weeping, and entered upon the Messenger of Allah (ﷺ) 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...
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 (ﷺ), 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'eeef]

3487. It was narrated that 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (ﷺ) 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 Kathbeer bin as-Salt and exhorted and reminded the women, and enjoined them to give
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 (r) 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'eeef]

3489. It was narrated that Ibn 'Abbas (r) said: The Messenger of Allah (ﷺ) ruled concerning a mukalab (a slave who has a contract of manumission), if he is killed, the diya 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 diya of a slave.

Comments: [Its isnad is saheeh]

3490. It was narrated that Ibn 'Abbas (r) 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

الحجاج بن أرطاة عن غطاء، عن ابن عباس: أنَّ اللهَ كانَ لا يرى أن ينزل الألفاف، وقلتُ: إنما أقام به رسول الله صلى الله عليه وسلم على غائبة. [راجع: 863]

الحجاج بن أرطاة عن أبى بكر عن أبى عباس: عن النبي ﷺ: يقول: هو الذي كتب بيعة في مأوى مداوانيه [راجع: 1944]

برأى: إسناده صحيح.

الحجاج بن أرطاة عن بكر بن عباس: عن النبي ﷺ: قال: أتبيحُ حقائقي على أبي هريرة، وهو في يده. [راجع: 1944]

الحجاج بن أرطاة عن أبى بكر عن أبى عباس: عن النبي ﷺ: قال: ما أدى دينه على أبى هريرة [راجع: 1944]

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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
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’eef isnad]

3491. It was narrated that al-Hasan al-‘Urani said: Ibn ‘Abbas ( ☣️) 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 ( ☣️): 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 ( ☣️) said: We travelled with the Messenger of Allah (ﷺ) between Makkah and Madinah
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 hadeeth, its isnad is da‘eeef]

3494. It was narrated that Moosa bin Salamah said: I asked Ibn ‘Abbas (may Allah have mercy on him) 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 (may Allah have mercy on him).

Comments: [Saheeh, Muslim (688)]

3495. It was narrated that Ibn ‘Abbas (may Allah have mercy on him) said: But the Messenger of Allah (peace be upon him) 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 (may Allah have mercy on him) said: The Messenger of Allah (peace be upon him) said: “Whoever buys foodstuffs, 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)]
3497. It was narrated that Ibn ‘Abbas (رضي الله عنه) said: I gave the Prophet (صلى الله عليه وسلم) some Zamzam to drink, and he drank whilst standing.

Comments: [Its isnaḍ is saheeh, Bukhari (1637) and Muslim (2027)]

3498. It was narrated from Ibn ‘Abbas (رضي الله عنه) that when the Prophet of Allah (صلى الله عليه وسلم) 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 isnaḍ is saheeh, Muslim (478)]

3499. Ibn Juraij said: I heard ‘Ata’ say: I heard Ibn ‘Abbas (رضي الله عنه) say: The Messenger of Allah (صلى الله عليه وسلم) 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 isnaḍ is saheeh, 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” [as-Sa`ra’ 17:60]. He said: [It was] something that the Prophet (صلى الله عليه وسلم) was shown when he was awake; he saw it with his
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 (ﻢ) say: The Prophet of Allah (ﷻ) 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 (ﻢ) 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 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)
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 (ﷺ) 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 saheeh, al-Bukhari (3903) and Muslim (2351)]

3504. It was narrated from Ibn ‘Abbas (ﷺ) 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 saheeh, al-Bukhari (2770)]

3505. ‘Amr bin Dinar narrated that Ibn ‘Abbas (ﷺ) 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 tawafal-ifadah.

Comments: [Its isnad is saheeh, al-Bukhari (329)]

3506. It was narrated that Ibn ‘Abbas (ﷺ) said: Sa’d bin ‘Ubadah asked the Messenger of Allah (ﷺ)
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]

3507. It was narrated that Sa’eed bin Jubair said: Ibn ‘Abbas (ﷺ) said to me: Get married, for the best of us was the one who had the most wives (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (5069)]

3508. Ya’la narrated that he heard ‘Ikrimah the freed slave of Ibn ‘Abbas (ﷺ) say: Ibn ‘Abbas (ﷺ) 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 (ﷺ) that he said: The Messenger of Allah (ﷺ) entered ihram for Hajj and came on the fifth of Dhu-l-Hijjah and led us in Fajr prayer in al-Batha’, then he
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 (صلى الله عليه وسلم): 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 hadeeth]

3511. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) 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 qawii]

3512. It was narrated from Ibn ‘Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) and his Companions did ‘Umrah from Ji’ranah. They uncovered one shoulder and placed their ihramu under one armpit and over the other shoulder, then they trotted.

Comments: [Its isnad is qawii]
3513. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (سورة النور) 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]

3514. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I stayed overnight with my maternal aunt Maimoonah. The Messenger of Allah (سورة النور) got up at night... And he narrated the hadeeth. He said: Then he bowed and I heard him say whilst bowing: "Subhana Rabbial-'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 Rabbial-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]

3515. It was narrated from 'Urwhah 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
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 (ﷺ) 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)]

3517. It was narrated that Ibn ‘Abbas (ﷺ) 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)]

3518. Abu Hadir said: Ibn ‘Umar was asked about earthenware jars: can nabheeth 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]
3519. It was narrated from Ibn Abbas (.authenticate) that he said: When the verse on debt was revealed, the Messenger of Allah (authenticate) said: "The first one to deny something was Adam (authenticate)." 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'ef isnad]

3520. It was narrated from Ibn Abbas (authenticate) that the Messenger of Allah (authenticate) said: "Allah, may He
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]

3521. It was narrated from Ibn ‘Abbas (رضي الله عنّه): A sheep belonging to Maimoonah died, and the Prophet (صلى الله عليه وسلم) said: “Why don’t you make use of its hide?” They said: It is ma’aitah (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]

3522. It was narrated from Abu Mijlaaz that a man came to Ibn ‘Abbas (رضي الله عنّه) and said: I threw six or seven [pebbles, at the jamrah]. He said: I am not sure whether the Messenger of Allah (صلى الله عليه وسلم) threw six or seven [pebbles] at the jamrah.

Comments: [Its isnad is saheeh]

3523. It was narrated from Ibn ‘Abbas (رضي الله عنّه) that the Messenger of Allah (صلى الله عليه وسلم) was treated with cupping for a headache he was suffering.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

3524. Ibn ‘Abbas (رضي الله عنّه) said: The Messenger of Allah (صلى الله عليه وسلم) was treated with cupping in his head when he was in ihram.
3525. It was narrated from Ibn ʿAbbas (rze) that the Prophet of Allah (ra) 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 (ra). And Ibn ‘Abbas (rze) used to do wudoo’ washing each part once, and he attributed that to the Prophet (ra).

Comments: [Saheeh because of corroborating evidence]

3527. It was narrated from Ibn ʿAbbas (rze) that he said: The Prophet (ra) 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.”
3528. It was narrated from Bakr bin ‘Abdullah that a Bedouin said to Ibn ‘Abbas (Successor): 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 (Peace) 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 (Successor) said: The Messenger of Allah (Peace) 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 forbade being married to a woman and her maternal or maternal aunt at the same time.

Comments: [A saheeh hadeeth]

3531. It was narrated that Ibn ‘Abbas (Successor) said: The Prophet (Peace) used to pray Witr with three
rak'ahs, reciting Sabbih isma Rabbikal-A'la, QuL ya ayyuhal-kafiroon, and QuL Huwallahu Ahd.

Comments: [Its isnad is saheeh]

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 (ﷺ) 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]

3533. It was narrated that Abut-Tufail said: I was with Mu'awiyah and Ibn 'Abbas (ﷺ) 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]

3534. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) did 'Umrah from Ji'ranah; he trotted
around the House three times and walked for four circuits.

Comments: [Its isnad is qawi ]

3534 (sic) It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (ﷺ): 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-Hudaibiyah, 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’aiq’an. The Messenger of Allah (ﷺ) said to his Companions: “Trot around the House three times.” But it is not Sunnah.

Comments: [A saheeh hadith]

3535. It was narrated from Abut-Tufail... and he quoted the hadith.

Comments: [A saheeh hadith]
It was narrated from Ibn 'Abbas (.installment) that Quraish said: Muhammad and his companions have been weakened by the fever of Yathrib. When the Messenger of Allah (installment) 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 (1502) and Muslim (1266)]

It was narrated from Ibn 'Abbas (installment) that the Prophet (installment) 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’eeef because of the confusion (ikhtilat) of ‘Ata’ bin as-Sa’ib]

It was narrated from Ibn 'Abbas (installment) that the Messenger of Allah (installment) rinsed his mouth after drinking milk and said: "It is somewhat greasy."

Comments: [Its isnad is saheeh, al-Bukhari (211) and Muslim (358)]

It was narrated from Ibn 'Abbas (installment) that the Messenger of Allah (installment) was one of the most
generous of people, and he was at his most generous in Ramadan, when Jibrael met with him. Jibrael would meet with him every night, reviewing the Qur'an with him. When Jibrael 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)]

3540. It was narrated from Ibn ‘Abbas (ﷺ) 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)]

3541. Muhammad bin ‘Ali bin ‘Abdullah bin ‘Abbas narrated that his father said: Ibn ‘Abbas (ﷺ) 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
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 saheeh, Muslim (763)]

3542. It was narrated that Ibn 'Abbas (ﷺ) 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’eeef]

3543. It was narrated that Ibn ‘Abbas (ﷺ) said: The Messenger of Allah (ﷺ) died when I was fifteen years old.

Comments: [Its isnad is saheeh, al-Bukhari (5035)]

3544. It was narrated from Ibn ‘Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade (as food) every wild animal that has fangs and every bird that has talons.
3545. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) 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]

3546. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) was asked about the Dajjal

Comments: [Its isnad is saheeh]
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-eyed 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 Jibreal (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 (ﷺ) 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]
3548. Abdur-Rahman bin Yazeed said: I saw Ibn Mas’ood (ﷺ) 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 Soorah-Baqarah was revealed stood.

Comments: [Saheeh, al-Bukhari (1747) and Muslim (1296)]

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 Soorah-Baqarah was revealed saying in this place: ‘Labbaik Allahumma labbaik.”

Comments: [Its isnad is saheeh, Muslim (1283)]

3550. It was narrated that Abu Hayyan al-Ashja’i said: Ibn Mas’ood (ﷺ) 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...
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 (ﷺ) 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 (ﷺ) 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.

وَأَلْلَّهُ وَجَدَلُ، قَالَ: إِنَّيْ أَنْتَ النَّبيُّ رَحْمَةُ دُنْيَا وَلَدَى، قَالَ: "إِنَّكَ عَلَىٰ مِنْ الْقَوْلِهِنَّ، قَالَ: قَلْتُ: يَا رَسُولُ اللَّهِ، أَنَبِيْلُ عَلَيْكَ أَرْزُلَ، وَمَثَّلُ عَلَىْنَا، قَالَ: فَبِفَيْلِكَ، وَلَكِنْ أَجْعَبُ أَنْ أَشْمَعْ مِنْ يَمِينِي، [النظر: 3551، 4118، 5266، 1482] 3551

تخريج: صحيح لهجر، خ: (4582)، م: (800)، وهذا إسناد ضعيف، أبو حيان الأشجعي مجهول.

3551 - خُلَفُنا مُنْتَهِمْ: أَحْتُما مِعْبَدًا عَنْ أَبِي زَيْنِبَة، عَنِ ابْنِ مَسْعُودِ، قَالَ: قَرَأَتْ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سُورَةِ النِّسَااءِ، فَلَمْ يَلْعَبْ هَذِهِ الْيَوْمِ: فَفَكَّرْتُ إِذَا يَسَّنَتَا مِنْ كُلِّ أَيْمٍ يُتَّهِمُ وَيُجْتَنِبُ يَكُونُ حَكَّاَةٌ، خَتَمَهَا (الناس: 41)، قَالَ: فَقَفَّضَتْ عَيْنَاهُ، [راجع: 3550، 4582] 3551

تخريج: إسناد صحيح، خ: (4582)، م: (800).

3552 - خُلَفُنا مُنْتَهِمْ: أَبْنِيَانِ شَيْبَةَ وَمِعْبَدًا عَنْ أَبِي وَالْيُّر، قَالَ: ابْنِ مَسْعُودُ: خَصْصُناً، فَقَرَأَشَا مِنْ رَسُولِ اللَّهِ ﷺ، وَالآخَرَ مِنْ تَفْصِيلٍ: وَلَمْ تَجْعَلَ اللَّهُ بَدَا، وَأَوْلُ: مِنْ مَاتِ، وَهُوَ لَا يَجْعَلُ بَدَا، وَلَا يُشَرِّكَ يَا فَلْتَهَا، دَخِلَ الْجَحِيمَ، [النظر: 3561، 3762، 3878، 4028، 4043، 4425، 4446، 4451، 4452] 3552

تخريج: صحيح لهجر، خ: (4582)، م: (800).
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 mudghalt (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.”

Comments: [Its isnad is da’eef and munqati’ (weak and interrupted)]

3554. It was narrated that ‘Abdullah bin Mas‘ood ( الصحابي) 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 ( الصحابي) said: O Messenger of Allah, I have...
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 munqalil]

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-Khaḍqaq, 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 (ﷺ) 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.' 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]
3557. It was narrated from 'Abdullah bin Mas‘ood (R) that a man came to the Prophet (ﷺ) and said: So and so slept yesterday and missed the prayer. The Messenger of Allah (ﷺ) 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 Suba‘i ah 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 (ﷺ) 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 (R) said: The Messenger of Allah (ﷺ) 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 (R) 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: [Its isnad is saheeh, Muslim (2184)]

3561. It was narrated that 'Abdullah (ﷺ) 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 (ﷺ) said that the Messenger of Allah (ﷺ) taught him the tashahhud and instructed...
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’eeef isnad because it is interrupted]

3563. It was narrated that ‘Abdullah (ﷺ) 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 (ﷺ) 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’eeef]
3563. It was narrated from 'Abdullah bin Mas'ood (r) that a man came to the Prophet (s) and said: When is Lailatul-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 (r) that the Prophet (s) prayed Zuhr 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 (s) 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]

تخريج: صحيح صحيحه، وهذا سنذ ضيعه لانقطاعه، فنادى لم يسمع من أبي الأخص ومحمد ابن أبي عني سمع من سعيد بعد احتلاطه.
3568. It was narrated that 'Abdullah bin Ma'qil bin Muqarrin said: My father and I entered upon 'Abdullah bin Mas'ood (ﷺ) and he said: Did you hear the Prophet (ﷺ) 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]

3569. It was narrated from 'Abdullah (ﷺ) that the Messenger of Allah (ﷺ) 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]

3570. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) did the two prostrations after the salam. And on one occasion he said: The Prophet (ﷺ) did the two prostrations of forgetfulness after the salam.

Comments: [Its isnad is saheeh, al-Bukhari (1226) and Muslim (572)]
3571. It was narrated from ‘Abdullah (¶) 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]

3572. It was narrated that ‘Abdullah (¶) 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]

3573. It was narrated from ‘Abdullah (¶) 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]

3574. It was narrated that ‘Abdullah (¶) said: We were with the Prophet (ﷺ) in the cave and
"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 (ﷺ) 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 (ﷺ) that the Prophet (ﷺ) said: "Whoever swears an
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 (ﷺ) 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 (ﷺ) 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.”

**Translation:**

"Then "Abdullah bin Mas'ood said: 'I heard the Messenger of Allah, may He be glorified and exalted, said: '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.'"
3579. It was narrated from 'Abdullah (ﷺ) that the Messenger of Allah (ﷺ) said: "Do not acquire farmland (or a garden) lest that increase your interest in this world."

Comments: [Its isnad is da'eef]

3580. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ): "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)]

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 (ﷺ) used to choose the right time to address us for fear of boring us.
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'oood (ﷺ) 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'i'ef and munqati' isnad]

3583. It was narrated from Ibn Mas'oood: 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'oood (ﷺ): 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].
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 saheeh, al-Bukhari (2478) and Muslim (1781)]

3586. It was narrated that 'Abdullah (ﷺ) 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 da‘eeef, 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 (ﷺ) said: When one of you bows, let him put his forearms

Comments: [Its isnad is saheeh, al-Bukhari (2478) and Muslim (1781)]
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 (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 Zu'l (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 Zu'l (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 (ﷺ) 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
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
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 (ﷺ) 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 (ﷺ) 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 (ﷺ) 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
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 (ﷺ) 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 (ﷺ) said: The Messenger of Allah (ﷺ) said: “Whoever


**تخريج:** إسناد صحيح، خ: (16570 م).

٣٥٩٦ - حَدَّثَنَا أَبُو مَعَاوِیةَ حَدَّثَنَا الأَعْمَسْ حَدَّثَنَا النَّافِعِ، عِنْ عَبْدِ اللَّهِ قَالَ: أَنَّ النَّبِيَّ رَضِيَ اللَّهُ بِهِ، قَالَ: يَا رَسُولَ اللَّهِ، إِنَّا أَحْسَنْتُمْ فِي الإِسْلَامِ، أَوَّلَهُمَا عَمِلْتُمُ فِي الْخَالِيَةِ؟ فَقَالَ: إِنَّا أَحْسَنْتُمْ فِي الإِسْلَامِ، لَمْ تَوَلَّوا بِمَا عَمِلْتُمُ فِي الْخَالِيَةِ، وَإِذَا أَسَاتِ فِي الإِسْلَامِ، أَجْمَعْتُ الْأَوْلِيَاءِ وَالْأُخْرِ. [انظر: ٤٤٠٨, ٤٤٠٦, ٤٤٠٤, ٥٥٣, ٣٨٨٦, ٤٤٠٣, ٤٤٠٢, ٤٤٠٢, ٤٤٠١, ٤٤٠٠, ٤٤٠٨].

**تخريج:** إسناد صحيح، خ: (٣٦٢١ م).

٣٥٩٧ - حَدَّثَنَا أَبُو مَعَاوِیةَ حَدَّثَنَا الأَعْمَسْ حَدَّثَنَا النَّافِعِ، عِنْ عَبْدِ اللَّهِ قَالَ: يَا رَسُولَ اللَّهِ
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 (境外) said: I was tending some sheep belonging to ‘Uqbah bin Abi Mu’ait when the Messenger of Allah (境外) and Abu Bakr passed by me. He [the Prophet (境外)] 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

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَبَّاسٍ، حَدَّثَنَا عَاصِمُ عَنْ زُرْعٍ عَنْ أَبِي شَعْرُوْدٍ قَالَ: كَذَا أَرْفَعَ عَنِّي لَيْقَةٌ عَنْ أَبِي مَعْطَيْ، فَقَالَ عَبْدُ الرَّحْمَنِ رَضِيَ اللَّهُ عَنْهُ وَأَبِي بَكْرٍ قَالَ: مَا عِلَّمَنِي أَبِيُّكْ حَلَفَ مِنْ أَنْ يَكُونَ فَقَلْتَ: ثُمَّنَ، وَلَكِنَّهُ مُؤْنِسٌ قَالَ: فَحَلَفَ مِنْ شَأْنٍ أَنْ يَتَّخِذَ عَلَيْهِ النَّمْلُ نَآئِيَةٌ بِنَةَةٌ فَمَشَّتْ ضَرْعُهَا، فَنَزَرْنَ لَنَّهُ فَخَلَلَهُ مَيْتَاءً فَقَرَبَ وَسَقَى أَنَا بَكْرٍ فَقَلَ قَالَ: قَلْ تَمَّ قَالَ.
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'oood (ra) said: Verily Allah looked into the hearts of His slaves and He found that the heart of Muhammad (peace be upon him) 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

Comments: [Isnads are hasan]
before Allah, and whatever the Muslims think is bad, is bad before Allah.

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

3601. It was narrated that 'Abdullah bin Mas'ood (Allah be pleased with him) said: The Messenger of Allah (peace be upon him) 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*]

3602. It was narrated that 'Abdullah bin Mas'ood (Allah be pleased with him) said: The Messenger of Allah (peace be upon him) 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 *sahih* al-Bukhari (401) and Muslim (572)]

3603. It was narrated that 'Abdullah bin Mas'ood (Allah be pleased with him) said: "Staying up after the prayer - i.e., *Isha* prayer - is only for two men: one who is praying or one who is travelling."
3604. It was narrated that ‘Abdullah bin Mas’ood (may Allah be pleased with him) 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)]

3605. It was narrated that ‘Abdullah bin Mas’ood (may Allah be pleased with him) said: The Messenger of Allah (may Allah exalt his mention) disliked ten characteristics: wearing gold rings; letting the lower garment drag; sufrah - i.e., khalaq (a type of perfume); changing gray hair - Jarir 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-mahrams (for women); and throwing dice.

Comments: [Its isnad is da’eef]

3606. It was narrated that ‘Abdullah (may Allah be pleased with him) said: The Prophet (peace be upon him) said: “Recite (Qur’an) to me.”
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 [ṣṣ]) 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)]

3607. It was narrated that Shaqeeq bin Salamah said: A man from Banu Bajeelah who was called Naheek bin Sinan came to ‘Abdullah [ṣṣ] 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

اللهُ قَالَ سَيِّمَانَ: وَغَفِّرْنَ الحَبِيبَ عَنْ عَرْوَتِيٍّ مَا قَالَ: وَحَدِّثْنِي أَبِي عَنْ أَبِي الصَّحِيحِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ الْمُهْدِيُّ: "أَفْرَا مَ عَلَىٰ؟ قَالَ: "فَلَمَا أَفْرَأْتُ عَلَيْكَ، وَعَلَيْكَ أَفْرَأَتُ؟ قَالَ: "إِنِّي أُجِبْ أَنْ أَشْعُعَ مِنْ غَيْبِيْ أَفْرَأَتُ، حَتَّى إِذَا لَبَغَتْ: "فَكِفَّ كَأَنَّكَ مِنْ كُلِّ عَمَّامِ يُعْتَرَّفُ وَيَنْفَعُكَ يُعْتَسَكُ عَلَى هُذِهِ قَيْدَةٌ" (النساء 14) قَالَ: رَأَبَتْ عَلَيْهِ نَذِرًا مَّنْ عَنَىٰ. [راجع: 3550].
of surahs 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 surahs 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 (ﷺ) 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 (ﷺ) 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)]
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.” ‘Unnar 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 (ﷺ) 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 (ﷺ) 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
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 (ﷺ) 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
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 (ﷺ) 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 Quraishi 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
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: "Ruqyahs, 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
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 (ﷺ) said: The Messenger of Allah (ﷺ) said: “No one has more protective jealousy (ghaerah) 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 (ﷺ) 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
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 said: "Yes, I am running a fever like two of you." I said: Then you will have two rewards. The Messenger of Allah 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)]

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 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)]

3621. It was narrated that 'Abdullah said: The Messenger of Allah 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 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 (ﷺ) 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 (ﷺ) said: Whoever
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 (ﷺ) 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, then he becomes a `alaqah (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (mu’dghah) 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 (ﷺ) said: The Messenger of Allah (ﷺ) said something and I may add something else. The Messenger of Allah (ﷺ) 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]
3626. It was narrated that ‘Abdullah (ﷺ) 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 (ﷺ) 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 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 (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (6308) and Muslim (2744)]

3629. It was narrated that al-Aswad said: ‘Abdullah (ﷺ) 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
1. 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]

2. 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)]

3. 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.
3632. It was narrated that 'Abdullah (ﷺ) 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
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
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’eeb 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’eeb because it is interrupted and it is a repeat of 3632]

3634. A similar report was narrated from al-A’mary, 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’.
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’eeef]

3636. It was narrated that ‘Abdullah (ﷺ) 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’eeef isnad]

3637. It was narrated that ‘Abdur-Rahman bin Yazeed said: ‘Abdullah (ﷺ) 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)]
3638. It was narrated that 'Abdullah (as) said: The Messenger of Allah (ﷺ) 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)]

3639. It was narrated that 'Abdullah (as) 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 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)]

3640. It was narrated that 'Abdullah (as) said: The Messenger of Allah (ﷺ) 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
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 (ﷺ) say: The Messenger of Allah (ﷺ) 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 Harithah bin Mudarrib said: 'Abdullah (ﷺ) said to Ibn an-Nawwahah: I heard the Messenger of Allah (ﷺ) 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 hadith]

3643. It was narrated that Yusair bin Jabir said: A red wind blew in Koofoh, 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 hadith. 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: 'Abd Mas'oood (ﷺ) 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'oood] 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...
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 (صلى الله عليه وسلم), then think of the Messenger of Allah (صلى الله عليه وسلم) as being the best, the most guided and the most pious.

Comments: [A saheeh hadeeth; this is a da’eeef isnad]

3646. It was narrated that ‘Abdullah (رضي الله عنه) said: I prayed one night with the Messenger of Allah (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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)]
3648. It was narrated that 'Abdullah (ﷺ) 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 (ﷺ) 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.
3651. It was narrated that Ibn Mas’ood (ﷺ) 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 (5071) and Muslim (1404)]

3652. It was narrated from ‘Abdullah bin Mas’ood (ﷺ) that the Prophet (ﷺ) 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)]
3653. It was narrated from Ibn Mas’ood (R) that a man kissed a woman once, then he came to the Prophet (SAW) 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 (R) said: The Messenger of Allah (SAW) 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, al-Bukhari (621) and Muslim (1093)]

3655. It was narrated from ‘Abdullah bin Mas’ood (R) that the Prophet (SAW) said: “Indeed, those who go to extremes are doomed,” three times.
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 taslih), 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 hadith from his father]

3657. It was narrated that 'Abdur-Rahman bin Abi 'Alqamah said: I heard Ibn Mas’ood (ﷺ) say: The Prophet (ﷺ) came from al-Hudaiyyah 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 (ﷺ), that the Prophet (ﷺ) said: "He is not one of us who slaps his cheeks and rends
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 (ﷺ) 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 (ﷺ) 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’eeef isnad]

3661. It was narrated that ‘Abdullah (ﷺ) 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).

3662. It was narrated that ’Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) passed by me when I was praying and said: “Ask, you will be given, O son of Umm ’Abd.” Abu Bakr and ’Umar (ﷺ) 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 (ﷺ) 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]
3663. Zaid bin Wahb said: I heard 'Abdullah (ﷺ) say: The Messenger of Allah (ﷺ) 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-Awsad bin Yazeed said: The iqamah for prayer was given in the mosque and we came walking with 'Abdullah bin Mas'ood (ﷺ). 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 Abu '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 (ﷺ) 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’eeef isnad]

3665. It was narrated that 'Abdullah (ﷺ) said: When the Messenger of Allah (ﷺ) was taken on the Night Journey, he was taken as far as Sudratat-Muntaha, which is
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 isnaad is saheeh. Muslim (173)]

3666. It was narrated that Zadhan said: ‘Abdullah (ﷺ) 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 isnaad is saheeh]

3667. It was narrated that ‘Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: “Paradise is closer to one of you than his shoelace and the Fire is likewise.”

Comments: [Its isnaad is saheeh, al-Bukhari (6488)]

3668. It was narrated that ‘Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: “No woman should describe another woman to her husband as if he can see her.”
3669. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) 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 (ﷺ) said: The Messenger of Allah (ﷺ) 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 (ﷺ) said: The Messenger of Allah (ﷺ) 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
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.”

Comments: [Its isnad is da’eef because As-Sabah bin Muhammad is da’eef]

3672. It was narrated that ‘Abdullah bin Mas’ood (ﷺ) said: The Messenger of Allah (ﷺ) 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 Muhammad is da’eef]
3673. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) 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 hadith, and its men are reliable]

3674. It was narrated that Shaqeeq said: ‘Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) 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 (ﷺ) 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; this is a da'eef isnad]
3676. It was narrated that ‘Abdullah bin Mas’ood (ﷺ) 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]

تخريج: إسناه ضعيف، وقد روى مرنوحا وموقفا، والمذكور أصح، يزيد ضعيف والمسبب
لم يسمع من ابن مسعود، محمد بن السماك مختلف فيه.

3677. It was narrated that ‘Abdullah (ﷺ) 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]

تخريج: صحيح لغيره، وهذا إسناد ضعيف
للبين إبراهيم الهجري وعمار مختلف فيه.

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]
3679. It was narrated that 'Abdullah (ۚ) said: The Messenger of Allah (ۚ) 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 (ۚ) said: The Messenger of Allah (ۚ) said: "When the servant of one of you brings you 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 (ۚ) said: Shall I not show you how the Messenger of Allah (ۚ) prayed? Then he prayed, and he only raised his hands once.

Comments: [Its men are thiqat]

3682. It was narrated from Ibn Mas'ood (ۚ) that the Prophet (ۚ) prostrated in (Soorat) an-Najm and the Muslims prostrated, except one man of Quraih who took a handful of dust and raised it to his forehead and prostrated
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 (ﷺ) 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 (ﷺ) 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]

3685. It was narrated that ‘Abdullah (ﷺ) 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
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]

3686. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) used to disapprove of us staying up after 'Isha'.

Comments: [A hasan hadith; this is a da’eef isnad]

3687. It was narrated that 'Abdullah (ﷺ) 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 (ﷺ) 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-roohl]. 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
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 (ﷺ) 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 (ﷺ) 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
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 (ﷺ) 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 (ﷺ) said: The Messenger of Allah (ﷺ) said: “Ibn Sumayyah [’Ammar bin Yasir (ﷺ)] 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]

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، سالم لم يسمع من عباده.

3692 - 6742
3693 - 6743
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 (ﷺ) 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: [Its isnad is hasan]

3697. ‘Abdullah (ﷺ) 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 hadeth; this is a da’eef isnad]

3698. It was narrated that Tariq bin Shihab said: ‘Abdullah (ﷺ) 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 mushriken 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
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)]

3699. It was narrated from ‘Abdullah (ﷺ) that the Prophet (ﷺ) used to say the salam to his right and to his left, “As-salamu ‘alaiyum wa rahmatullah, as-salamu ‘alaiyum wa rahmatullah,” until the whiteness of his cheek could be seen.
Comments: [Its isnad is saheeh]

3700. It was narrated that ‘Abdullah (ﷺ) said: Umm Habeebah, the daughter of Abu Sulaym, said: O Allah, let me have the joy of the company of the Messenger of Allah (ﷺ), and my father Abu Sulaym, 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
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 (ﷺ) that some people came to the Prophet (ﷺ) and said: A friend of ours is sick; should we use cauterity? And he kept quiet. Then they said: Should we use cauterity? And he kept quiet. Then he said: “Cauterize him using hot stones.”

Comments: [Its isnad is saheeh]

3702. It was narrated that ‘Abdullah (ﷺ) 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 hadith; this is a da‘eef isnad]

3666. (sic) It was narrated that ‘Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: ‘Allah has angels who travel about the earth, conveying to me the salam of my ummah.”
Comments: [This hadeeth was omitted from al-Usool; it appears in Atroful-Musnad by Ibn Hajar, 4/135; it appeared above (3666 [sic])]}

3703. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one should say: I am better than Yoomus bin Matta."

Comments: [Its isnad is saheeh, al-Bukhari (4804)]

3704. It was narrated that 'Abdullah bin Mas'oood (ﷺ) 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]

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'ooodi told us, Abul-Mugheerah told us, from al-Hasan bin Sa'd, and he said: Moths or flies.

Comments: [Its isnad is hasan]
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 (ﷺ) 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 hadeth]

3708. It was narrated that Abu Wa‘il said: ‘Abdullah (ﷺ) said when Ibn an-Nawwahah was killed: This man and Ibn Uthal came to the Prophet (ﷺ) as envoys of Musa‘ilmah 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 Musa‘ilmah 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
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‘eeef isnad]

3709. It was narrated that 'Abdullah (ﷺ) 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 (ﷺ) 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
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 (ﷺ) 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]
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 (ﷺ) 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 maidservant; 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

- 3712 حَذَّرَتْنَا نِعْمَاءً فِي فَضْلِ بِنَ مُرُؤَيْ: حَذَّرَتْنَا أبْنِي صَلَّمَةُ الْخَفَافِي عِنْ التَّقَايِمِ إِنَّ عَبْدَ الْمُلَكِي، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اَلْحَمْدُ لِلَّهِ عَلَيْهِ وَفَاتِرُ دُنْيَا وَلَدَيْهِ مَا أَحَدَّ أَحَدًا فَطَّ هُمْ وَلَا حَزَنُ، قَالَ: «اللَّهُمَّ إِنِّي عَبْدُكَ أَبْنُ عَبْدِكَ أَبْنُ مَلَكَيْ، نَائِسِي بِذَلِكَ مَاضٍ، يَسَعُ كَ ثَكْلَ، عَلِيّ فِي مَضَاوِئِكَ، أَسْتَأُرُي بِكَ أَحْدَ أَنْصَرَتْهُ فِي عَلْمِ الْغُنْبَ عِنْدَكَ، آنِي تَجَلِّلُ الْقُرْآنَ رَبِيعُ قَلْبِي، وَنُورُ صَدْرِي، وَجَلِّهَا خُرْبِي، وَذَاذَاتُ هُنَى، إِلاْ أَذْهَبُ اللَّهُ هُمُ وَحْوَنَا، وَأَنْدِلُعُ مَا كَانَ مَرْحَباً» قَالَ: فَقَالَ: «بَلْ، يَا رَسُولُ اللَّهِ، أَلَا تَعْلَمُنَا» قَالَ: «بَلْ، يَتَبَيَّنَ لِمَنْ سَبَعَهُ أَنْ يَثْلُبَهَا».
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 (may Allah accept his good deeds) 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 (may Allah be pleased with him) 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
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...
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 gave 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 (ﷺ) 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]
3716. It was narrated that 'Abdullah (ﷺ) 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]

3717. It was narrated from Ibn Mas'oood (��) 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 qiyaam may go back (to rest), and those of you who are asleap 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 (ﷺ) 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)]
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 hadith 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'ef isnad because it is interrupted].

3720. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) taught us Khutbahal-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,
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’eef isnad because it is interrupted]
seek His help...’” And he mentioned a similar report.

**Comments:** [The *isnad* via Abu 'Ubaidah - i.e. Ibn 'Abdullāh bin Mas‘ood - is *da'īf* because it is interrupted. The *isnad* via Abul-Hasan - i.e., 'Awf bin Malik bin Nadlah al-Jushamī is *sahīh* according to the conditions of Muslim]

3722. It was narrated that 'Abdullāh (ﷺ) said: Whilst the Messenger of Allah (ﷺ) was prostrating and some people of Qurāsh were around him, 'Uqbah bin Abī Mu'ātīt 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 Fātimah 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 Qurāsh: Abu Jahl bin Hisham, 'Utba bin Rabee'ah, Shaibah bin Rabee'ah, 'Uqbah bin Abī Mu'ātīt 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.

**Comments:** [Its *isnad* is *sahīh*, al-Bukhari (3854) and Muslim (1794)]

3723. Isrā‘īl narrated... And he mentioned the hadīth, except that he said: 'Amr bin Hisham and Umayyah bin Khalaf, and he added: and 'Umarah bin al-Waleed.

**Comments:** [Its *isnad* is *sahīh*, al-Bukhari (520) and Muslim (1794)]
3724. It was narrated from 'Abdullah (ﷺ) 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 (ﷺ) 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
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'eeef by those who say that he only heard a little from him]

3727. It was narrated from 'Abdullah bin Mas'oood (r) 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 (saw) said: "Those who show the most restraint at the time of killing are the people of faith."

**Comments:** [A hasan hadeeth]

3729. It was narrated that Ibn Mas'oood (r) said: I heard the Messenger of Allah (saw) say: "Verily those who show the most restraint at the time of killing are the people of faith."

**Comments:** [It is a repeat of the previous report]
3730. It was narrated from ‘Abdullah (卡拉) that the Prophet (صلى الله عليه وسلم) 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 (ص) from the Prophet (صلى الله عليه وسلم), except that he said: ‘Umar said to him: O Messenger of Allah, does that include 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 (卡拉) said: The Messenger of Allah (صلى الله عليه وسلم) 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 saheeh hadeeth; and Muslim (2169) this is a da‘eef isnad]

3733. It was narrated that ‘Abdullah (卡拉) said: The bone (with meat attached) that was most liked by the Messenger of
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]

3734. Abu Majid, a man of Banu Haneefah, narrated that ‘Abdullah bin Mas’ood (رضى الله تعالى عن حديثه) said: We asked our Prophet (ﷺ) 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]

3735. It was narrated that ‘Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: “The Hour will not come except upon the most evil of people.”

Comments: [Its isnad is saheeh, Muslim (2949)]

3736. It was narrated that ‘Abdullah (ﷺ) said: I saw the Messenger of Allah (ﷺ) saying takbeer every time he raised or lowered his head (in prayer), when standing and sitting, and he
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’eeef isnad]

3737. It was narrated that Ibn Mas’ood (ﷺ) said: The Messenger of Allah (ﷺ) 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 (ﷺ) said: The Messenger of Allah (ﷺ) 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’eeef isnad because Shareek is da’eeef]

3739. It was narrated that ‘Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) continued to recite the Talbiyah until he stoned Jamaratul-‘Aqabah.

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnad because Thuwair bin Abu Fakhtah is da’eeef]

3740. 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, al-Bukhari (3232) and Muslim (174)]

3741. It was narrated that 'Abdullah bin Mas’ood (restrial) said: The Messenger of Allah (ﷺ) taught me [the verse], “Inni Anar-Razzaqu dhul-quwawil-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’eeef 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.”
3744. It was narrated that ‘Abdullah (ﷺ) 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]

3745. It was narrated that ‘Abdullah (ﷺ) 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 corrobating evidence; this is a da’if isnad because it is interrupted]

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
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']

3747. It was narrated that Ibn Mas’ood (⋀) said: We asked the Messenger of Allah (ﷺ) about monkeys and pigs - were they the offspring of the Jews? The Messenger of Allah (ﷺ) 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]

3748. It was narrated that ‘Abdullah (⋀) said: The Messenger of Allah (ﷺ) saw Jibrel 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]
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 'Umar told me, from Khalid bin Rib'i, from Ibn Mas'ood (r.a) that he said: Allah took your companion as a close friend, meaning Muhammad (saw).

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

3750. It was narrated that Khalid bin Rib'i al-Asadi said: I heard Ibn Mas'ood (r.a) say: I heard the Messenger of Allah (saw) 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 (r.a) say: I heard the Messenger of Allah (saw) 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 (r.a) said: The Messenger of Allah (saw) 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]
3753. It was narrated that Khalid bin Rib'i said: 'Abdullah (ﷺ) 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 hadith]

3755. It was narrated that Ibn Mas'ood (ﷺ) 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 mudduhakir? 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
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‘eeef 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]

3758. It was narrated that ‘Abdullah bin Mas‘ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Verify 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.”
3759. It was narrated that ‘Abdullah bin Mas’ood (رضي الله عنه) said: The Messenger of Allah (صلى 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 (صلى 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 (صلى 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 (صلى 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 (صلى الله عليه وسلم) delayed ‘Isha’ prayer then he came out to the mosque
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'roof (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]
3762. It was narrated that 'Abdullah (ﷺ) 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 da'eef isnaad]

3763. It was narrated from 'Abdullah (ﷺ) 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 isnaad]

3764. It was narrated from 'Abdullah (ﷺ) 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
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 (ﷺ) 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 (ﷺ) 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 (ﷺ) 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
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 Laheeqah is da'eef and because it is interrupted].

3768. It was narrated that Ibn Mas’ood (ﷺ) said: We asked the Messenger of Allah (ﷺ) about monkeys and pigs - were they the offspring of the Jews? The Messenger of Allah (ﷺ) 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 (ﷺ) said: The Messenger of Allah (ﷺ) 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 (ﷺ) said: The Messenger of Allah (ﷺ) liked
to repeat supplications three times, and prayers for forgiveness three times.

Comments: [This hadith 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 (ﷺ) said: The Messenger of Allah (ﷺ) taught me [the verse], "Inni Anar-Razzaqu dhu-l-quwwatil-mateen" [a variant reading of "Innallaha huwar-razzaq... (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 (ﷺ), told him, narrating from the Messenger of Allah (ﷺ), 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`eeef because Ibn Lahee`ah is da`eeef]

3773. It was narrated that Ibn Mas`ood (ﷺ) 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
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 (ﷺ) said: The Prophet (ﷺ) disliked ten characteristics: sufra (a type of perfume); changing grey hair; wearing gold rings; letting the lower garment drag; showing one’s adornment before non-mahrams (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‘awwidhat (sorahs praying for refuge with Allah).

Comments: [Its isnad is da‘eef]

3775. It was narrated that Ibn Mas‘ood (ﷺ) said: The Messenger of Allah (ﷺ) turned to face the Ka‘bah and prayed against seven people of Quraish, including Abu Jahl, Umayyah bin Khalf, ‘Utba bin Rabee‘ah, and Shaibah and ‘Uqba 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.
3776. ‘Amr bin al-Harith al-Khuza‘i said: I heard ‘Abdullah bin Mas‘ood (ﷺ) say: I did not fast twenty-nine days with the Messenger of Allah (ﷺ) more often that I fasted thirty days with him.

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

3777. It was narrated that ‘Abdullah bin Mas‘ood (ﷺ) said: The bone (with meat attached) that was most liked by the Messenger of Allah (ﷺ) 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 the Jews were the ones who poisoned him.

Comments: [Its isnad is da‘eef]

3778. It was narrated that Ibn Mas‘ood (ﷺ) said: Some eloquence is magic. We used to think that the Messenger of Allah (ﷺ) had been poisoned with poison put in the foreleg of a sheep, that the Jews had poisoned.

Comments: [Its isnad is da‘eef]

3779. It was narrated from Ibn Mas‘ood (ﷺ) that the Prophet (ﷺ) said: “There is no one among you
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 saheeh, 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 ($) told us that the Messenger of Allah (ﷺ) saw Jibreel with six hundred wings.

Comments: [Its isnad is saheeh, 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 (ﷺ) 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 (ﷺ) (about that) and he said: “Twelve, like the number of the leaders of the Children of Israel.”
3782. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that he was with the Messenger of Allah (ﷺ) on the night of the jinn. The Prophet (ﷺ) 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 wudu'. And the Prophet (ﷺ) said: "O 'Abdullah bin Mas'ood, a drink and a means of purification."

**Comments:** [Its isnad is da'eeef because Mujalid - bin Sa'eed al-Hamdani - is da'eeef]

3783. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood (ﷺ), that his father said: The Messenger of Allah (ﷺ) 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'eeef isnad because Shareek is da'eeef]

3784. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Islam began as something strange and will go back to being something strange as
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]

3785. It was narrated from 'Abdullah bin Mas’ood (radhī allāhu anhu) 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 (radhī allāhu anhu), from the Prophet (ṣallallāhu ‘alayhi wa sallam).

Comments: [Its isnad is saheeh, al-Bukhārī (3481) and Muslim (2756)]

3787. It was narrated that Ibn Mas’ood (radhī allāhu anhu) said: The two sons of Mulaikah came to the Prophet
(egment) 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-magamul-malumood) 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: 'Clove 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
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’eeef because ‘Uthman is da’eeef - he is Ibn ‘Umair al-Bajali Abul-Yaqazan]

3788. It was narrated from ‘Abdullah bin Mas’ood (ﷺ): ‘Amr said: ‘Abdullah said: The Messenger of Allah (ﷺ) 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
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 hadeth) 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 -
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 (ﷺ) said:
The Messenger of Allah (ﷺ) said: “No one will enter the Fire who has in his heart faith the weight of
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’eeef isnad because it is mursal]

3790. It was narrated that ‘Abdullah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings be upon him) 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 (may Allah be pleased with him) 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’eeef according to those who say that he only heard a little from his father]
3791. It was narrated from 'Abdullah bin Mas'ood (R) that the Prophet (S) 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]

3792. It was narrated that Ibn Mas'ood (R) said: I saw the Messenger of Allah (S) 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]

3793. It was narrated that Ibn Mas'ood (R) 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]

3794. It was narrated that 'Abdullah (R) 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.
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 (ṣ.a.s) 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)]
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 hadith, 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’eeef 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
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'eeef 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]

3799. A similar report was narrated from ‘Abdullah (رضي الله عنه) from the Prophet (ﷺ).

Comments: [Its isnad is saheeh]

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 صلی الله عليه وسلم) and those who have believed (Muslims). And Allah is the Wali (Protector and
Helper) of the believers’’ [Al ‘Imran 3:68].

Comments: [Its isnad is da’ef because it is interrupted]

3801. It was narrated that ‘Abdullah (аз) 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’ef according to those who think that he only heard a little from his father]

3802. It was narrated that Ibn Mas‘ood (аз) 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.”
Comments: [Its isnad is saheeh, Muslim (2814)]

3803. It was narrated that ‘Abdullah (‡) said: I heard a man reciting Ha-Meeem (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 (‡) 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
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 saheeh, al-Bukhari (1070) and Muslim (576)]

3806. It was narrated that Ibn Mas'ood (ﷺ) 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. 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 (ﷺ) said: "May my father and mother be sacrificed for you; if you can be one of the seventy
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 (RA) said: We were with the Prophet (SAW) on a journey and when they did not find any water, a vessel of water was brought. The Prophet (SAW) put his hand in it and spread his fingers apart, and I saw water spring up between the fingers of the Prophet (SAW). Then he said: “Come and do wudu” and the blessing is from Allah.” Al-A’marsh 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.
3808. It was narrated that 'Abdullah bin Mas‘ood (ب) 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]

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]

3810. It was narrated that Ibn Mas‘ood (ب) 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: Nabeeedh. He said: "Show me; good dates and purifying water." And he did
wudu' with it, then he led us in prayer.

Comments: [Its isnad is da‘eeef because Abu Zaid the freed slave of ‘Amr bin Hurairath is unknown]

3811. ‘Abdullah (ﷺ) 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; this is a hasan isnad]

3812. It was narrated that ‘Abdullah (ﷺ) 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; this is a hasan isnad, al-Bukhari (6576) and Muslim (2297)]

3813. It was narrated from Ibn Mas‘ood (ﷺ) that the Messenger of Allah (ﷺ) 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.
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 hadith; 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 kufr 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 (¶) 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)]
3817. It was narrated that 'Abdullah and Abu Moosa al-Ash'ari ( وغيرها) 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 ḥarj." He said: And ḥarj means killing.

Comments: [Its isnad is saheeh, al-Bukhari (7062) and Muslim (2676)]

3818. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "Beware of sins that are thought of as little, because they accumulate until they cause a man's doom." The Messenger of Allah (ﷺ) 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'薇ef isnad because 'Abd Rabbih (one of the narrators) is unknown]

3819. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) 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
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 (صلى الله عليه وسلم): 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 isnad is da‘eej]

3821. It was narrated from Ibn Mas‘ood (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) 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]
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 (ﷺ) 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 (ﷺ) 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 (ﷺ) that the Messenger of Allah (ﷺ) 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

Comments: [Erasophy, weak, in the hands of Shareek]
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 (ﷺ) 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 (ﷺ) 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 (ﷺ) said: I saw the Prophet (ﷺ) 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. It is a repeat of 3791]

Musnad of ‘Abdullah bin Mas’ood

3828. It was narrated from ‘Abdullah bin Mas’ood (رضي الله عن ابنه) from the Prophet (صلى الله عليه وسلم) 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]

3829. It was narrated that ‘Abdullah bin Mas’ood (رضي الله عن ابنه) said: The mushrikoon kept the Messenger of Allah (صلى الله عليه وسلم) from praying ‘Asr until the sun turned yellow or red. He said: “They distracted us from the middle prayer; may Alllah fill their bellies and their graves with fire.”

Comments: [Saheeh and its isnad is gawi, Muslim (628)]

3830. It was narrated from ‘Abdullah (رضي الله عن ابنه) that the Prophet (صلى الله عليه وسلم) 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.
**Comments:** [Saheeh because of corroborating evidence; this is a da’eef isnad]

**3831.** It was narrated that ‘Abdullah (ﷺ) 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 hadeeth; this is a hasan isnad]

**3832.** It was narrated that ‘Abdullah (ﷺ) 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...
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)]

3834. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I give you permission to raise the curtain."

Comments: [A saheeh hadeeth. This is a da'eef isnad because of ambiguity concerning the one from whom Sulaiman heard hadeeth]

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
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]

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]

3837. ‘Asim told us, from Abu Wa’il, from Ibn Mu’aiz 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...
Musnad of 'Abdullah bin Mas'ood 

(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'eeef 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]

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 munqar isnad]

3840. 'Amr bin 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'eeef isnad]

3841. It was narrated that Shaqeeq said: I was sitting with 'Abdullah and Abu Moosa, when
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 (ﷺ) 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 (ﷺ) 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]
3844. It was narrated that ‘Abdullah (ﷺ) said: I heard the Messenger of Allah (ﷺ) 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 (ﷺ), 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 (ﷺ)). One reader would say: This is how I learned it. He (the Prophet (ﷺ)) 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...
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’ef because the man from Hamdan is unknown]

3846. It was narrated that 'Abdullah (ﷺ) 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’ef and Khumair is unknown]
3847. It was narrated that 'Abdullah (ﷺ) 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]

3848. It was narrated that Ibn Mas’ood (ﷺ) 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’ef isnad because Shareek is da’ef]

3849. It was narrated that 'Abdullah (ﷺ) 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]

3850. It was narrated that 'Abdullah (ﷺ) 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
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]

3851. It was narrated from 'Abdullah (as) that the envoy of Musaillimah came to the Prophet (as), who said to him: "Do you bear witness that I am the Messenger of Allah?" He said something to him, and the Prophet (as) 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 hadeth; this is a da'eef isnad because Shareek is da'eef]

3852. It was narrated that 'Abdullah (as) said: A man was brought to the Prophet (as) on whom cautery 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 (as) 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 (as) said: A man came to the Prophet (as) and said: O
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 (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].

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

3855. It was narrated from ‘Abdullah (ﷺ) 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 (ﷺ) 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]
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: "Lailatul-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'eeef isnad because Abu-Salt is unknown]

3858. It was narrated that Abu 'Aqrab al-Asadi said: I went to 'Abdullah bin Mas'ood (ﷺ) one morning... And he narrated a similar report.

Comments: [Its isnad is da'eeef; 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."
3860. It was narrated that 'Abdullah (as) 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 da'eef because Mujalid is da'eef]

3861. It was narrated that 'Abdullah bin Mas'ood (as) 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 fitrah (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 hasan]

3862. Shaqueeq bin Salamah said: I heard Ibn Mas'ood say: The Messenger of Allah (ﷺ) said: "I saw Jibreel at Sidrat-ul-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 saheeh]
3863. Shaqeeq said: I heard Ibn Mas’ood (ﷺ) say: The Messenger of Allah (ﷺ) said: “Jibreal came to me in green brocade to which pearls were attached.”

Comments: [Its isnad is saheeh, al-Bukahri (4858) and Muslim (174)]

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 Jibreal 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 [Jibreal (Gabriel)] was in the highest part of the horizon, (Tafseer Ibn Katheer). Then he [Jibreal (Gabriel)] approached and came closer. And was at a distance of two bows’ length or (even) nearer. So (Allah) revealed to His slave [Muhammad (ﷺ)] through Jibreal (Gabriel) [ﷺ] whatever He revealed” [an-Najm 53:7-10].

When Jibreal came close to his Lord, he went back to his real form and prostrated. [And Allah says:] “And indeed he (Muhammad (ﷺ)) saw him [Jibreal (Gabriel)] at a second descent (i.e. another time). Near Sidratul-Muntaha (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). Near it is the...
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‘eeb because the status of Ibraheem bin Abil-Kahtalah is unknown]

3865. It was narrated that Abu Wa‘il said: ‘Abdullah (ﷺ) 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 (ﷺ) 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)]
3867. It was narrated from Ibn Mas‘ood (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) 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 isnaad is da‘eef]

تاريخ: إسناد ضعيف جدا، عباد السلام ضعيف جدا، منكر الحديث.

3868. It was narrated from ‘Abdullah (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) 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 isnaad is hasan]

تاريخ: إسناد حسن.

3869. It was narrated that ‘Abdullah (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) 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 isnaad is hasan]

تاريخ: إسناد حسن. سباه هذا هو أبو حمزة الكوفي وليس أبا الحكيم.

3870. It was narrated that Tariq bin Shihhab said: We were sitting with ‘Abdullah when a man came

Comments: [It isnaad is hasan]
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, 'Alaiksalam (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 (ﷺ) say: I did not fast twenty-nine days with the Messenger of Allah (ﷺ) more

- 3871 خُذِّنَا أَبَا أَحْمَدَ: خُذِّنَا عِبْسَيْنِ بِنْ
- وَبُنْيَانِ عِنْدِ أَبِيَ عَقِيرَةِ بْنِ الحَارِثِ بْنِ
- أَبِي ضَرْعَةِ الْخَزَّانِي، قَالَ: صَمِّنَّا عِبْسَيْنِ بِنْ
- ابْنِ مَشْعَوْدِ، يُقُولُ: مَا صَمِّنَّا بِعِنْ رَسُولِ اللَّهِ
often that I fasted thirty days with him.

Comments: [Hasan because of corroborating evidence; this is a da'eeef 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 (r.a) told him that the Messenger of Allah (s.a.w) usually departed, after the prayer, to the left, towards the apartments of his wives.

Comments: [Saheeh; this is a hasan isnad]

3873. It was narrated that 'Abdullah (r.a) said: To swear nine times that the Messenger of Allah (s.a.w) 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]

3874. It was narrated from Ibraheem that 'Abdur-Rahman said: 'Abdullah (r.a) used to stone the Jamrath 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 isnaad is saheeh, al-Bukhari (1747) and Muslim (1296)]

3875. It was narrated that 'Abdullah bin Mas'ood (ﷺ) 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 hadeth, 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
'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 (ﷺ) 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: "Al-Tahiyatu Lillahi was-salawatu wata-

الله، فَلَمْ يُنْتَجَهُ. قَالَ: فَأَحْنَىَّتْ عَلَى أَهْلِهِ، وَسَلَّمَ فَأَشْتَقَّقَ. قَالَ: فَعَبَّرَ الْجَارِيَةُ تَجْهِيلًا يَمَرُّ بِهِ حَيْرًا، فَأَطْلَقَتْ فَعَلِهَا، فَخَرَجَ عَنْ اللَّهِ، فَخَاءَ أَبَوُ عُمْرِي، قَالَ: يَا
أَبَا عَبْدُ الرَّحْمَنِي، لَيْسَ مِثْلُ يُقَالَ عَلَيْهِ. فَلَا سَلَّمَتْ عَلَى أَهْلِ أُجْيِكَ، وَقَالَتْ وَأَصْتَتْ مِنَ الْشِّرْبِ؟ قَالَ: فَقَدْ مَعْلُوَّتْ، قَالَ: فَسَلَّمَتْ الخَادِمَةَ، فَأَطْلَقَتْ إِنَّا لَمْ يَكُنْ عَنْهُمْ، وَإِنَّا رَجَعْنَا فِي مَثْلِهِمْ، فَأَطْلَقَتْ الخَادِمَةَ، فَعَلَّمَهَا، وَسَلَّمَتْ رَسُولُ اللَّهِ ﷺ، قَالَ: بَنِي اللَّغْنَةَ إِلَيْهِ، فَقَالَ: فَأَصْبَحَ عَلَيْهِ سَيْلًا، وأَرَجَّحْتُ فِيهِ مَلَكَة، وَإِلَّا قَالَتْ: يَا رَبِّ، وَأَجِدْ عَلَيْهِ سَيْلًا، وَلَمْ أُجِدْ فِيهِ مَلَكَة، فَقَالُوا لَهَا: أَرْجَحْتُ مِنْ خَبْثُ جَبْنَةٍ فَتَحَبَّتْ أَنْ تَكُونَ الخَادِمَةَ مَذَّرَةً، فَتَرْجَعَ اللَّغْنَةَ، فَثَلَّتْ سَبِيْبَهَا.

تَخْرِيجٌ: إِسْتَنَادٌ مُحْتمَلُ لِلْتَحْسِينِ.

٣٨٧٧٧- حَدَّثَنَا عَبْدُ الرَّزَاقُ، حَدَّثَنَا مَعْمُرُ عَنْ أبي إسحاق، عَنْ أَبي الأُخْوِصَيْ، عَنْ يَبْنِي مَشْعُوْدٍ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ، عَلَمَ فَوْاَتَحَ الخَيْرَ وَجَوَابَةَ أَوْ جَوَابَ الخَيْرَ وَفَوْاَتَحَهُ ذُلِّكَ وَأَيُّا كَانَهَا لَنَدْرِي مَا نَقُولُ فِي ضَلَالِيْنَا، حَتَّى
tayyibatu. As-salamu ‘alaika ayyuham-Nabiiyyu wa rahmatullahi wa barakatuhu. As-salamu ‘alaiha waw ‘ala ‘ibadillahis-saliheen. Ashhadu an la ilaha illallah wa ashadu an Muhammadan ‘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 (ﷺ) said: The Messenger of Allah (ﷺ) 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 (ﷺ) said: The Messenger of Allah (ﷺ) 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 rahmatullah,”

Comments: [A saheeh hadeeth]

3880. It was narrated that Abul-Ahwas said: ‘Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said:
"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-'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
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) 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‘eeef 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 (ﷺ) 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‘eeef because Jabir is da‘eeef, i.e. Ibn Yazeed al-Ju‘fi]

**3884. It was narrated that Ibraheem said: ‘Abdullah (ﷺ) 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.”

**Rahayni:** إسادة ضعيف، لضعف جابر الجعفي.
Comments: [A saheeh hadith; this isnaad appears to be interrupted]

3885. It was narrated that ‘Abdullah (ﷺ) 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 hadith; this is a hasan isnaad]

3886. It was narrated that Ibn Mas’ood (ﷺ) 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 isnaad is saheeh, al-Bukhari (6921) and Muslim (120)]

3887. It was narrated that ‘Abdullah (ﷺ) said: I did not forget, among the things I forgot from the Messenger of Allah (ﷺ), that he used to say salam to his
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'eeef isnad because Jabir is da'eeef - 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'oood (🔫) 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'eeef because it is interrupted. Al-Qasim bin 'Abdur-Rahman bin 'Abdullah bin Mas'oood did not hear from his grandfather]

3890. Al-Waleed bin al-'Aizar bin Huraiith said: I heard Abu 'Amr ash-Shaibani say: The owner
of this house - and he pointed to the house of 'Abdullah (ra) 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)]

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 (ra) say: I heard the Messenger of Allah (ﷺ) say: "Your companion is the close friend of Allah, may He be glorified and exalted."
3893. It was narrated that 'Abdur-Rahman bin Yazeed said: We performed Hajj with Ibn Mas'oood (安宁) during the caliphate of 'Uthman. When we stood in 'Arafah, when the sun set, Ibn Mas'oood (安宁) 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'oood (安宁) or 'Uthman's moving on. The people rushed, but Ibn Mas'oood moved at a measured pace until we came to Muzdalifah. Ibn Mas'oood 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 (安宁) 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'oood (安宁) said: The Messenger of Allah (安宁) disapproved of us staying up after 'Isha'.

Comments: [Hasan because of corroborating evidence; this is a da'eeef isnad. It appears above, no. 3603]

Tahrij: صحيح لغيره، وهذا إسناد ضعيف.

3894 - حديثا غفراً: حدثنا جعفر بن حازم قال: سمعنا أبي إشراقو يلتحى عند عبد الرحمن بن نورذ قال: حضنا ابن مسعود في حالة من غمامة، قال: فلمما وقعت بغررة، قال: لم أرى كلمة ابن مسعود أن أعلم أن كان قد أصاب، قال: فأدرى كلمة ابن مسعود كان أسرعه، وأقاضه عظمان، قال: فأوضع الناس، ثم نزود ابن مسعود على الحنفي، حتى أتى جمعاء، فصلل يأبى مسعود المغرب، ثم دعا بعضا، ثم تعس الشمس ثم قام صللا العشاء الأخيرة، ثم رقد، حتى إذا طلع أول الفجر، قام صللا الفجر، قال: اللهم صل على هذا البلد، وهذا البلد، صلى عليه.

هذه الأحاديث. [راجع: 3683].
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 hadith from his father. It appears above, no. 3656.]

3896. It was narrated that Abu-Ma‘im ‘Abdul-Ahwas said: 'Abdullah (ﷺ) 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 (ﷺ) that the Prophet (ﷺ) used to say: “Labbaika Allahumma labbaika, 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,
here I am. Verily all praise and blessings are Yours)."

Comments: [Saheeh because of corroborating evidence; this is a da‘eeef isnad]

3898. It was narrated that ‘Abdullah (ﷺ) 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 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].

Comments: [Its isnad is saheeh, Muslim (2794)]

3899. It was narrated from Ibn Mas’ood (ﷺ) 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
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
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.'"
3900. It was narrated from `Abdullah (ﷺ) 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 (ﷺ) 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 (ﷺ) 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)]
3903. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: “Trading insults with a Muslim is an evil action and fighting him is *kufr*.” 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 *saeheh*, al-Bukhari (6044) and Muslim (64)]

3904. It was narrated from ‘Abdullah (ﷺ) 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 *saeheh*, Muslim (2721)]

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
Mas'ood addressed us and said: I learned seventy-odd surahs from the lips of the Messenger of Allah 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 taught it to me, so I took him by the hand and brought him to the Messenger of Allah, 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 said: I heard a man reciting a verse differently than the way the Messenger of Allah taught it to me, so I took him by the hand and brought him to the Messenger of Allah, 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.”
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 (ﷺ): How do you read this phrase: ma'in ghairi yasir or asir (in the verse, "water the taste and smell of which are not changed (ma'in ghairi asir)" [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: [Sahih; 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.
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 (ﷺ) that the Prophet (ﷺ) 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 (ﷺ) from the Prophet (ﷺ) that he said: “The eyes commit zina, the hands commit zina, the feet commit zina, and the private part commits zina.”

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

3913. It was narrated that ‘Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) 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 (ﷺ) that a man of Ahlus-Suffah died. Two dinars were found in his cloak and the Prophet (ﷺ) said: “Two brands of fire.”

Comments: [Its isnad is hasan]
3915. It was narrated from Ibn Mas'ood (ﷺ) that he said concerning the verse, “And indeed he (Muhammad ﷺ) saw him [Jib्रl (Gabriel)] at a second descent (i.e. another time)” [an-Najm 53:13]: The Messenger of Allah (ﷺ) said: “I saw Jib्रl at Sidratal-Muntaha, with six hundred wings; there fall from his wings things of different colours, pearls and rubies.”

Comments: [Its isnaḍ is hasan]

3916. It was narrated from Ibn Mas'ood (ﷺ) 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
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 (ﷺ) 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 (ﷺ), 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 (ﷺ) 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
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 (ﷺ) 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’eel, 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)]
3921. It was narrated that 'Abdullah (r) 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 (r) 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 (r) 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 (r) said: The moon split at the time of the Messenger
of Allah (ٌ) such that I saw the mountain between the two halves of the moon.

Comments: [A saheeh hadeeth]

3925. It was narrated that 'Abdullah (ٌ) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ٌ), and my father Abu Sufyan, and my brother Mu'awiyah (all my life). The Prophet (ٌ) 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 (descendants of) those who were transformed [as a punishment]? The Prophet (ٌ) 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 (ٌ) said: The Messenger of Allah (ٌ) said: "The Shaitan passed by me and I grabbed hold of him and strangled him until I
felt the coolness of his tongue on my hands and he said: ‘You hurt me, you hurt me.’”

Comments: [Its isnad is da'eqf 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 (ﷺ) 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 Mushaf, and Ibn Mas’ood (ﷺ) 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
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 hadith, al-Bukhari (5000) and Muslim (2462) its isnad is da'eeef]

3930. It was narrated that Ibn Mas'ood (ﷺ) 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 'Ubaiddah 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
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 (may Allah be well pleased with him) that the Messenger of Allah (peace and blessings be upon him) 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 hadith; this is a da‘eef isnad because Ibn Lahee‘ah is da‘eeef]

3934. It was narrated that 'Abdullah bin Mas‘ood (may Allah be well pleased with him) said: I heard the Messenger of Allah (peace and blessings be upon him), 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 'alagah (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 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 not see 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 not see 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 (ﷺ) 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
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 ʿAbdullāh 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 ʿAbdullāh (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, al-Bukhari (1135)]

3938. It was narrated from Ibn Mas’ood (ﷺ) 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]

3939. It was narrated that ‘Abdullah bin Mas’ood (ﷺ) 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]

3940. It was narrated that ‘Abdullah bin Mas’ood (ﷺ) said: When I tell you of a hadeeth from the Messenger of Allah (ﷺ), then think of the Messenger of Allah
(as) as being the best, the most guided and the most pious.

Comments: [A saheeh hadith and its isnad is da'eef because it is interrupted]

3941. It was narrated from ‘Abdul-Rahman bin Yazeed that he did Hajj with ‘Abdullah (as). 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 hadith, Muslim (1296)]

3943. It was narrated that ‘Abdullah said: A black slave came and joined the Prophet (as). He died and was brought to the Prophet (as), 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]
3944. It was narrated that Ibn Mas'oood 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 hadeth; this is a hasan isnad when joined to other reports]

3945. It was narrated from Masrooq that a woman came to Ibn Mas'oood 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
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 gawi]

3946. It was narrated that ‘Abdullah (ﷺ) 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
not given to cursing people, he does not malign people, and he is not foul-mouthed or rude.”

Comments: [Its isnad is saheeh]

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 narrations version as saheeh]
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]

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’eeef because it is interrupted. ‘Abu ‘Ubaidah bin ‘Abdullah bin Mas’ood did not hear from his father]
3952. It was narrated that ‘Abdullah bin Mas’ood (ﷺ) 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 (ﷺ) sent on a campaign and they were killed, and they said: O Allah, tell our Prophet (ﷺ) 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 (ﷺ) said: I prayed two rak’ahs with the Messenger of Allah (ﷺ) in Mina, and two rak’ahs with Abu Bakr (ﷺ), and two rak’ahs with ‘Umar (ﷺ), 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 (ﷺ) that the Messenger of Allah (ﷺ) said: “I spent last night reciting Qur’an to the jinn
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 Jabir 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]

3956. It was narrated that Qabeesah bin Jabir 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]
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*]

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 surahs: ar-Rahman and an-Najm, according to the order of Ibn Mas’ood, each two surahs in one *rak’ah*. And he mentioned ad-Dukhan and *’Amma yatasah’aloon* in one *rak’ah*.

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)]

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.
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)]

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 Jamratal-`Aqabah, except that sometimes he mixed it with takbeer or tahleel.

Comments: [Its isnad is saheeh, Muslim (1283)]

3962. It was narrated that `Abdullah (ﷺ) said: I never saw the Messenger of Allah (ﷺ) pray against Quraisy except on one day. He was praying and a group of Quraisy were sitting (nearby), and there was the placenta of a she-camel near him. They said:
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 Qurashi. O Allah, I urge You to deal with 'Utba bin Rabee'ah, O Allah, I urge You to deal with Shabibah 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."

'Abdulllah 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 isnaad is saheeh, Bukhari (3854) and Muslim (1794)]

3963. It was narrated from 'Abdulllah 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 isnaad is saheeh, Muslim (2533)]

3964. It was narrated from Ibn Mas'ood (ﷺ) that the nations were shown to the Prophet (ﷺ).
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-
A’mash and Hammad, from Abu Wa’il, from ‘Abdullah, from the Prophet (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (1202)]

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), al-Rahman and al-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 saheeh hadeeth]

تخريج: حديث صحيح، زهير بن معاوية- وإن سمع من أبي إسحاق البيي بعد الاختلاط.

منابع، وأبو إسحاق لم سمع من عقلنة النعيم، لكنه متابع بالأسود بن يزيد، 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
شفيق بن عبد الله بن مسعود

3970. It was narrated that ‘Abdullah bin Mas’ood (ﷺ) said: The Messenger of Allah (ﷺ) taught me [the verse], “Inni Anar-Razzaqu dhul-quawwatil-mateen” [a variant reading of “Innallaha huwaar-razzaqu...” (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)] [ad-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 libreen (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 (ﷺ) 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.
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)]

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)]

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.
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 (527)]

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]
3978. It was narrated that 'Abdullah bin Mas'ood said: We asked our Prophet 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.

Comments: [Saheeh; this is a da'eef isnad because Shareck is da'eef and 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-Mee'm al-Mi'ta'ain [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: Khabbaab bin al-Aratt. So we went to Khabbaab bin al-Aratt and he recited it to us.
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-Ahqaaf. 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.
And that man was ‘Ali bin Abi Talib (a).

**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 (saw) 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]


3983. It was narrated that ‘Abdullah bin Mas’ood said: The Messenger of Allah (saw) 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]

تخريج: إسحاق صحيح، م: (572).

3984. It was narrated that Ibn Mas’ood said: The Messenger of Allah (saw) said: “Whoever kills a
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'eeef* because it is interrupted. Al-Musayyab bin Rafi' did not meet Ibn Mas'ood]

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3985. It was narrated that Ibn Mas'ood said: A group of Quraish passed by the Messenger of Allah (ﷺ) when Khabbab, Suhail, 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 Zalimoon (polytheists and wrong-doers)."'" [al-An'am 6:51-58].

**Comments:** [A *hasan hadeeth* and its isnad is *da'eeef* because Ash'ath al-kindli is *da'eeef*]

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
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
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 hadith; this is a da’eef isnad, because al-Hasan - al-Basri - narrated it saying ‘an (from); he did not hear from ‘Imran bin al-Husayn]

3988. It was narrated from ‘Imran bin Husayn 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 hadith.

Comments: [Its isnad is da’eef because it is interrupted; al-Hasan - al-Basri - did not hear from ‘Imran bin al-Husayn]

3989. 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 hadith.

Comments: [Its isnad via al-'Ala bin Ziyad, from al-Hasan al-Basri, is saheeh]

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]

3991. It was narrated from Zirr bin Hubaish from Ibn Mas’ood that he was cutting siwak 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]

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
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 Aḥlus-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
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]

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.

Comments: [Saheeh; this is a hasan isnad]

3998. It was narrated that Ibn Mas’ood said: "If I were to ask Allah, He would answer me."

Comments: [Saheeh; this is a hasan isnad]
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‘eeef, Abul-A‘yun al-Abdi is da‘eeef]

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)]

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-Meeem.

Comments: [Its isnad is saheeh, al-Bukhari (5043) and Muslim (822)]

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.
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 ‘tī‘ān was revealed, and that man was the first one to be tested with this experience.

Comments: [Its isnaad is saheeh, Muslim (1495)]

4002. It was narrated that ‘Abdur-Rahman bin Yazeed said: I saw ‘Abdullah stone the Jamrah from the bottom of the valley, then he said: Here - by the One besides Whom there is no other God - the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Its isnaad 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 (ﷺ) and two rak‘ahs with ‘Umar (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (1657)]

4004. It was narrated that ‘Abdullah said: We were with the Messenger of Allah (ﷺ) in a cave and (the surah) “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)]

4006. 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 tasbihul n 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]
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]

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]

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]

4011. It was narrated that ‘Abdullah (ﷺ) said: When the Messenger of Allah (ﷺ) was taken on the Night Journey, he was taken as far as Sidratal-Muntaha, which is 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: the five daily prayers, the final verses of Sooratul-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 qawii isnad]

4013. It was narrated that ‘Abdullah bin Mas‘ood said: We were with the Messenger of Allah (ﷺ) and we were kept from praying Zuhr, ‘Asr, Maghrib and ‘Isha’. And that upset me a great deal, then I said: We are with the Messenger of Allah and (fighting) for the sake of Allah. Then the Messenger of Allah (ﷺ) instructed Bilal to give the iqamah (call immediately preceding the prayer) and he led us in praying Zuhr; then he gave the iqamah and he led us in praying ‘Asr; then he gave the
igamah and he led us in praying Maghrib; then he gave the igamah 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'eeef 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]
4017. It was narrated that 'Abdullah (ﷺ) 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'el. 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 you, 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."
Comments: [Saheeh; this is an isnad which is saheeh according to the conditions of Muslim]

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
cauterise him or if you wish you could use hot stones.”

Comments: [A saheeh hadeeth]

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]

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)]

4024. It was narrated that ‘Abdur-Rahman bin Yazeed said: al-Ash’ath bin Qais entered upon ‘Abdullah on the day of ‘Asha‘ra’ and he was eating lunch. He said: O Abu Muhammad, come and eat lunch. He said: Is it not the day of ‘Asha‘ra’? He said: Do you know
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 ‘Abd-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’
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]

4027. It was narrated that 'Abdullah bin Mas'ood (ṣ) said: The Messenger of Allah (ṣṣ) 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]

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]

4029. It was narrated from Ibn Mas'ood that the ones who rode with the Messenger of Allah (ṣṣ) 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
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]

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 qaww]  

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 Zulum (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 Zulum (wrong) indeed’ [Luqman 31:13]?”

Comments: [Its isnad is saheeh]
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)]
4034. It was narrated that ‘Abdul-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 ‘Abdul-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 Tin’ah, that Ibn Mas’oood 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
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]

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]

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)]

4039. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: “If you are three, the angels will intercede for you.”
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 hadith was narrated in the Maimaniyyah edition and in the edition of Shaikh Ahmad Shakir and other editions, but in fact the hadith is a mixture composed of the isnad of the following hadith (4041) and the text of the previous hadith]

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’awiyyah 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 (ﷺ) 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
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)]

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-Awsad 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.
4046. It was narrated that `Abdullah (ﷺ) 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, Muslim (534)]

4047. It was narrated that `Abdullah (ﷺ) 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

**Comments:** [Its isnad is saheeh, al-Bukhari (1682) and Muslim (1289)]
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 saheeh, 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'aeef]

4049. It was narrated that 'Abdullah (ﷺ) 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,
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)]

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]

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]
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 saheeh hadith]

4055. It was narrated that 'Abdullah (ﷺ) 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 rahmatullah, as-salamu 'alaikum wa rahmatullah, until the side of his cheek appeared, and I saw Abu Bakr and 'Umar doing likewise.

[Revealed: 137.1]

Notes:
- ٤٠٥٣ - خذّنا ابنك فصّلي: حذّنا لَيتَ عَلَى الرَّحمٍ بن الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلَى النَّبِيِّ ﷺ: تَخرج الكِنْذُ بَيْنَ الْحَاجَةَ، فَقَالَ: أَنتَ بَيْنِي أَشْتَجّي، وَلَا تَقْرِبْي حَائِلًا وَلَا رَجُعًا، فَمَنْ أَشْتَجَّ، فَوُضُعَّ، فَمَنْ قَامَ فَصَلَّى، فَحَنَّا، فَمَنْ طَبَقَ يَدَيْهِ جَين زَكَّ، وَجَعَلَهُ بِيْنَ فَجْدِيِّي.
- تَحْرِيقٌ: إِسْتَادِه ضَعِيف لِضَعِيف لِيْث.
- ٤٠٥٤ - حذّنا شِيْمَانٍ بِنّ دَوْدِ: حذّنا رَهْبًا: حذّنا أبو إِسْحَاقٍ عَنْ أبي الأَخوٍ، عَنْ عَبْد النَّبِيِّ ﷺ: أَنتُ رَضِي رَحْمَتُ اللَّهِ ﷺ فِي رَجْلٍ نَشُأَةُ أَنْ تَكْوِي، فَسَكَتْ، فَمَنْ سَأَلَّاهُ مَرَّةً أُخِرَى، فَسَكَتْ، فَمَنْ سَأَلَّاهُ الثَّالِثَةَ، فَقَالَ: ﴿إِنِّي رَضِيُّ اللَّهُ فَأَنَّى غَيْبُانَ.﴾ ﴿١٣٧٠:١﴾}

[Revealed: 137.1]
4056. It was narrated from ʿAbdullah 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]

4057. It was narrated that ʿAbdullah bin Masʿood said: The Messenger of Allah (ﷺ) divided the booty of Hunain at al-Jıranah. 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 ʿAbdur-Rahman said: Ibn Masʿood said: I was not
 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)
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)]

4061. It was narrated from Muhammad bin ‘Abdur-Rahman bin Yazeed, from his father, who said: I was with ’Abdullah until he came to Jamratal-‘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 Soooratul-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)]
4063. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (ﷺ) in a cave and (the surah) “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 (ﷺ) 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 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)]

4065. It was narrated that ‘Abdullah (ﷺ) 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 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 (ﷺ) said: The Messenger of Allah (ﷺ) 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]

4067. A similar report was narrated from ‘Abdullah, from the Prophet (ﷺ).

Comments: [A saheeh hadeeth]
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)]

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)]

4070. It was narrated that Tariq bin Shihab said: I heard Ibn Mas’ood say: I was present with al-Miqdad bin al-Awsad -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
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 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 (ﷺ) that the Prophet prayed Zuhur 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.”

[Revealed: 3566]
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: [Hasan; this isnad is da’eef. It is a repeat of 3883]
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’eeef 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’eeef because it is interrupted]

4077. It was narrated from Abu ’Ubaydah 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
prominent Qur’an reciters, said: “And one, but that (i.e., the reward) is only (for showing patience) when calamity first strikes.”

Comments: [Saheeh because of corroborating evidence; this is a da’eeef isnaad 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 isnaad is da’eeef 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 isnaad is da’eeef because it is interrupted]

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
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-Awsad, 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)]
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 (ﷺ) 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 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-
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 (ﷺ) 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’wef
because it is interrupted]

4089. ‘Abdur-Rahman bin
Yazeed said: I saw ‘Abdullah go to
the bottom of the valley; he put the
Jamra 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 (ﷺ) said: The one who

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 *insād* 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 (*mudghali*) 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
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 expiration. 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. 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,
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-Hamdani]

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.
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]

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
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
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 Quraysh 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
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 (ﷺ) 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 mudhidhakir?]" [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
forgive my people for they do not know.”

Comments: [Its isnad is saheeh, Muslim (1792)]

4108. It was narrated that `Abdullah (ﷺ) 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 (ﷺ) 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)]
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]

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)]

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)]

4113. It was narrated that ‘Abdullah said: We were with the Messenger of Allah (ﷺ) and we
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 mahrum except which causes the flesh and bones to grow.”

Comments: [A hadeeth that is saheeh when taken with corroborating evidence; this is a da’eef isnad]

4115. It was narrated from ‘Abdullah that he said in khutbat al-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
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 hadeth. This isnad is da’eeef 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 (saw) taught us khutbat-al-hajah... And he narrated a similar hadeth except that he did not say “verily”.

Comments: [Its isnad is saheeh]
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 (ﷺ) 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 (ﷺ) said: Umm Habeelah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my father Abu Suuyan, 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 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 (ﷺ) 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.”
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 (ﷺ): 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]
4125. It was narrated that 'Abdullah said: The Messenger of Allah, who is the most truthful one, said: "Selling an un milked 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]

4126. It was narrated from 'Abdullah bin Mas'oood 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)]

4127. It was narrated that Sulaiman said: I heard Zaid bin Wahb say: I heard 'Abdullah bin Mas'oood narrate from the Prophet (ﷺ): "After I am gone you will see selfishness, turmoil 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)]

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’eeel 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’qoob. 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
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 hadith 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 (ﷺ) 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)]
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)]

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)]

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 ilaah (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)]

4135. It was narrated from ‘Abdullah (ﷺ) that the Prophet (ﷺ) used to say: “O Allah, I ask You for guidance, piety, abstinence (from that which is haraam and is not appropriate) and independence of means.”
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 (ﷺ) 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 (ﷺ) 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 (خ).  
Comments: [Its isnad is saheeh]

4140. It was narrated that 'Abdullah (خ) 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 Accepter 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]

4142. It was narrated that 'Abdullah bin Masood said: The Messenger of Allah (ﷺ) drew a
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...
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
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)]
4147. It was narrated that Ibn Mas’ood (ﷺ) said: The Messenger of Allah (ﷺ) said: “None of you should let the adhan of Bilal keep him from his salāt, because he gives the adhan so that those of you who are praying qiyyam 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 (ﷺ) 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! ‘Abdullah 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 (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 (ﷺ) on the night of the jinn? He said: None of us accompanied him, but we noticed he was absent one night and we
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-Jazeera. 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 Yazeed that he did Hajj with ‘Abdullah (ﷺ). He stoned the Jamarah 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.
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]

4153. It was narrated that `Amr bin Murrah said: 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 (gheerahli) 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 surahs of al-Mufassal, two surahs, two surahs 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 laslilahud), 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`eeef because it is interrupted]
4156. It was narrated from 'Abdullah bin Mas'ood, from the Prophet (ﷺ), that he said - (the version narrated by) Hajaj 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 hadith 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 hadith 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 salheeh hadith; this is a hasan isnad if it is correct that 'Abdur-Rahman bin 'Abdullah bin Mas'ood heard this hadith from his father]

التحريف: حديث صحيح، وهذا إسناد حسن
إنه صح سماع عبد الرحمن بن عباس 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.” Hajaj 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]

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 (ﷺ) 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 (ﷺ), that he used to recite this verse: "then is there any
one who will remember (or receive admonition) [fā bł min muddakir]?’ [al-Qamar 54:17], with (the letter) dāl.

Comments: [Its isnad is saheeh, al-Bukhari (4873) and Muslim (823)]

4164. It was narrated from ‘Abdullah (ﷺ) that he recited (Soorat) Al-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)]

4165. It was narrated that ‘Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) 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 (ﷺ) in the
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’oood - 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’oood 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-
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 (安宁) and he issued orders that his hand be cut off. And it was as if the face of the Messenger of Allah (安宁) 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’aeef 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 (安宁) was covered with dust, as if dust were scattered on it.

[راجع: 3711]
Comments: [It is a repeat of the previous report]

4170. It was narrated that Ibraheem bin Suwaid, who was the imam of Masjid 'Alqamah after 'Alqamah died, said: 'Alqamah led us in praying Zuhur, 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 saheeh]

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 saheeh]

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: [Saheeh; this is a da'eef isnad because Jabir is da'eef; he is Ibn Yazeed al-Ju'ffi]
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.
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 hobbies."

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."
4178. It was narrated from ‘Abdullah (ﷺ) that he said: “Trading insults with a Muslim is an evil action and fighting him is kufur.”

Comments: [Its isnad is saheeh, Muslim (402)]

4179. It was narrated from ‘Abdullah bin Mas‘ood (ﷺ) that the Messenger of Allah (ﷺ) disliked ten characteristics: sufrah - i.e., khulooq (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); ruqyah except by means of al-muwaddhat (sorahs 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]
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 al-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’eeef]

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)]

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
which knowledge will disappear and ignorance will prevail.” Abu Moosa said: \textit{Harj} in the language of the Abyssinians means killing.

Comments: [Its isnad is \textit{sahih}, 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 \textit{da’\textasciiacute;ef}]

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 \textit{da’\textasciiacute;ef}]

4186. It was narrated from Abu ‘Amr ash-Shaibani who said: The owner of this house - and he pointed to the house of ‘Abdullah (巯) but he did not name him - told us: I asked the Messenger of Allah (巯) 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 \\textit{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 (ﷺ) 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
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)]

إلا الله، وأشهد أن محمداً عبدها ورسوله.
[راجع: 32666]

تخريج: إسناده صحيح، خ: (7381).

4190 - حذَّرتا `عبد الرحمن بن مهدي: حذَّرتا سفَّانًا عن منصور، والأعمش، عن أبي واثِل، عن عبيد الله عن النبي ﷺ قال: إذا كنتَ ثلاثَة فألاَّ تُصْوَرَ إثناان دون واحد، ولا يَنْبِيِّرُ المرأة العْرَأة، فَقَاتِلَتُها لِتَرْجُها حَتَّى كَانَتْ يَفْنُرُ إِلَيْهَا قال: أُرِى مَنْ صَوْرَ أَنْثى: إِلاَّ أَنْ يَكُونَ بَيْنَهَا نَوْبٌ. [راجع: 32669].

تخريج: إسناده صحيح، خ: (5240) م: (2184).

4191 - حذَّرتا مَحْمُودَ بنَ جَعْفَرِ: حذَّرتا شَعْبَةَ عَنْ شَيْمَانَةَ قال: سَيَعْتَ أَيْبَ وَائِلِي بِحَدَّثَ عن عِبَادِ اللَّهِ عَنْ النَّبِيِّ ﷺ قال: ظَلِّمْتَنَا... فَذُكْرُ مَعْتَانَهَا. [راجع: 32560].

تخريج: إسناده صحيح، خ: (2181) م: (2192).

4192 - حذَّرتا `عبد الرَّحْمَن: حذَّرتا عَنْ الْوَاحِدَ بْنِ زِيَادِ عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْراهِيمَ بْنِ شَمَيْدَة، عَنْ عِبَادِ الرَّحْمَنِ بْنِ بَرَّيْدَة، عَنْ أبِي مَسْعُودٍ قال: كَانَ رَجُلُ اللَّهِ يَقُولُ: إِذَا أَمَسَى قَالَ: أَسْتَنِى وأَمَسَى الْمُلُكُ الله، وَالْحَمْدُ لِلَّهِ، لَ إِنَّهُ إِلَّا اللَّهُ وَحْدَهُ لَشِرْيَكُ اللَّهُ. [راجع: 32723].

تخريج: إسناده صحيح، م: (2723).
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]

4194. It was narrated that 'Abdullah (ﷺ) 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]

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)]
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-Bukh companion (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-Bukh companion (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 infects 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.”

تخريج: حديث صحيح، وهذا إسناد صحيح، لإيثار راوية عن ابن مسعود.
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Comments: [A saheeh hadith; this is a do'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]
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 (ﷺ) 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
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)]
4207. It was narrated that 'Abdullah (may Allah have mercy upon him) 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]

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...
on earth who travel around conveying to me salam from my ummah.”

Comments: [Its isnad is saheeh]

4211. It was narrated that ‘Alqamah said: Ibn Mas’ood ( ﷺ) 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]

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)]

4213. It was narrated that ‘Abdullah said: The Messenger of Allah ( ﷺ) said: “The first matter concerning which judgement will...
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
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 surahs 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 hadith, and its isnad is da'eef]

4219. It was narrated that 'Abdullah (ﷺ) 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]
4221. It was narrated that 'Abdullah (ﷺ) said: I was hiding behind the curtain of the Ka'bah, and two Thaqafi men and their Quraishi 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 hadith saheeh]

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)]
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]

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 (رضى الله عنهما) did likewise.

Comments: [Its isnad is saheeh]

4225. It was narrated from 'Abdullah that the Prophet (ﷺ) and Abu Bakr and 'Umar (رضى الله عنهما) used to say takbeer every time they lowered or raised their heads (in prayer).

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

4226. It was narrated from 'Abdullah that when the Prophet (ﷺ) went to sleep, he would put his right hand under his cheek
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'eeef because it is interrupted]

4227. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one should say: I am better than Yoonus bin Matta."

Comments: [Its isnad is saheeh, al-Bukahri (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-Bukahri (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
that reached a woman of Banu Asad who was called Umm Ya’qoob. 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)]
4233. It was narrated from 'Abdullah (r) 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 (r) that the Prophet (ﷺ) recited (Sooarat) 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 (r) 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; its isnad is hasan]

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)]

4238. It was narrated that 'Abdullah (ﷺ) 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
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)]

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 (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)” [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)]
4241. It was narrated from 'Abdullah that the Prophet (ﷺ) used to say the salām 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 isnād 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 isnād is da'if]

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 isnād 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."
Comments: [A hasan hadith; its isnad is da’eef]

4245. It was narrated that ‘Abdullah (ﷺ) 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
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'oood 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 (ﷺ) 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 [ur-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
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 saheeh, 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'eeef because it is interrupted]

تخريج: حسن لغيره، وإذا إسناد ضعيف لانقطاعه، سالم الأشجعي 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

وأما علماً، فطَلَبَ أَنْ يُؤْخِز إِلَيْهِ، فقَالَ: «وَبَلْ أَمَاذْنَيْنَكَ عَنِ الرَّحْمَةِ فَلِ الرَّحْمَةِ بِأُمَّرِي، رَبِّي وَمَا أُرْتَمِيَ مِنَ الْعَلِيمِ إِلاَّ فِي أَيْضَامِ الآيَاتِ الْأَسْمَارِ؟» فَقَالَ: فَلَمْ أُنْتَ مُعَلِّمًا.» (الإسراء: 85) فَقَالَ: فَمَتَّعْهُمْ: فَدَفَنَهَا. (794)

تخريج: إسحاق صحح، خ: (794)، م:
4251. It was narrated that 'Abdullah (ﷺ) 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-Bukhārī (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.
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 (ﷺ) 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 (descendants of) those who had been transformed or were they
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 saheeh, 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 (恕) came to ‘Abdullah to tell him the good news, but he found that Abu Bakr (恕) had beaten him to it so he said: You have beaten me because you are always ahead of us in doing good.

**Comments:** [A hadith *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
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’ef]

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’ef]

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’ef]
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]

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]

4262. It was narrated that `Abdullah said: The Prophet (ﷺ) said: "Trading insults with a
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’eeef*]

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’eeef*]

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’eeef*]

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’eeef*]
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'eeef]

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'oood 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]

4267- 2677  قرأت على أبي: حدثنا علي بن عاصم عن الهجري، عن أبي الأخوصي، عن عبد الله قال: قال رسول الله ﷺ: إذا جاء أحدكم خادمه طعاماً، فلديمئة مائة، أو ينالله منه فإنه ولي حره وذخائه. [راجع: 2680]

تخرج: صحيح لمعرفه، وهذا إسناد ضعيف.

4267- 2677  حديث آخر: علي بن عاصم: سمعت من أبي الهجري عن أبي الأخوصي، عن أبي عبد الرحمن، إذا جاء أحدكم خادمه طعاماً، فلديمئة مائة، أو يناله منه فإنه ولي حره وذخائه. [راجع: 2687]

تخرج: صحيح لمعرفه، علي بن عاصم-و

4268- 2678 قرأت على أبي: حدثنا معاوية بن عمر قال: حدثنا زيد بن ثابت: حدثنا إبراهيم الهجري عن أبي الأخوصي، عن عبد الله عن النبي ﷺ قال: إن الله ﷺ رزق جمل أربعة أرواح السماء، ثم ألقى ظلال السماء إلى السماء الدنيا، ثم يناله منه فإنه ولي حره وذخائه. [راجع: 2673]

تخرج: حدث 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]

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)]

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..."
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 Suba’i 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.
And he told her that her 'iddah had ended.

Comments: [Its isnad is da'eeef]

4274. It was narrated from 'Abdullah bin 'Utbah that Subai'ah bint al-Harith... And he mentioned the hadith 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 hadith]

4275. It was narrated from Abdul-Wahhab from Khilas in a nurlas report.

Comments: [Saheeh, al-Bukhari (5319) and Muslim (1484)]

4276. Muhammad bin Ja'far said: What if a man gets married without naming the mahir, then he dies? Sa'eed narrated from Qatatah from Khilas and Abu Hassan al-A'raj 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
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 ‘Utba’ 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 ‘Utba’ that (some people) kept coming to Ibn Mas’ood to ask about a woman whom a man married then he
4279. It was narrated that 'Abdullah (ﷺ) 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]

4280. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) used to say salam to his right (turning his face so far that) the whiteness of his cheek could be seen, saying, 'As-salamu 'alaikum wa rahmatullah'; and to his left (turning his face so far that) the whiteness of his cheek could be seen, saying, 'As-salamu 'alaikum wa rahmatullah.'

Comments: [Its isnad is saheeh]
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’ân 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
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, almuhallil and almuhallal lahu, the one who consumes riba and the one who pays it.

**Comments:** [Its isnad is saheeh, al-Bukhari (5948) and Muslim (2125)]

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**Comments:** [Its isnad is saheeh, al-Bukhari (5948) and Muslim (2125)]

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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.”
Comments: [A hadith 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
4287. It was (also) narrated from ‘Amr bin Wabisah al-Asadi.

Comments: [Its isnad is da’eef]

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)]

4289. It was narrated from al-A’mash concerning the verse, “Indeed he (Muhammad ﷺ) did see of the greatest signs, of his Lord...” it is: ‘Ash-Shahab.” 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]
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 himself, 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 (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). 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 hadith saheeh and its isnad is hasan]
4291. It was narrated from 'Alqamah and al-Aswad... and he quoted the hadith.

Comments: [A hadith saheeh and its isnad is hasan]

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]

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.
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: [Its isnad is saheeh, al-Bukhari (1683)]

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 wudu’.

Comments: [Its isnad is da’ef]
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]

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
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 hadith saheeh]

تخريج: حدث صحاح: خ: (156)، دون قوله: «أيني بحجره»، وهذه الزيادة تصح إن ثبت
سماح أبي إسحاق السبيعي لهذا الحديث من علامة النحى، وقد أثبته الكرانيسي فيما تقل الحافظ
ابن حجر في «الفتح» (257/1).

4300. It was narrated that Ibn Mas’ood said: I did not fast
Ramadan with the Prophet (ﷺ) with twenty-nine days more often
that I fasted it with thirty.

Comments: [Hasan because of
corroborating evidence; its isnad
is da’eeef]

تخريج: حسن أهله، وهذا إسناد ضعيف لجهانة حان 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: Nabeeedh.
He said: “Show it to me; good
dates and clean water.” And he
did wudoo’ with it and prayed.

Comments: [Its isnad is da’eeef
because Abu Zaid is unknown]

تخريج: إسناده ضعيف لجهانة 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

ابن مسعود أتاني بن ذي القرآن، فجاءه
بحجرين ومرون، فألقى الروضة، وقال: إنها
ركن النبي يخمر،

إبن مسعود بن أبي زرارة، قال: حديث
عمرو بن الحارث بن أبي ضرار، عن ابن
مسعود قال: ما ضعف مع النبي صلى الله عليه وسلم،
ويعتبر أكثر من ضعف معه ثلاثين
[راجع: 376/1].

إبن مسعود بن أبي زرارة، قال: حديث
إبراهيم بن أبي قرارة، عن أبي زرارة، توقف
عمر بن خرثي، عن ابن مسعود قال: قال
لي رسول الله ﷺ: أعطى طهورَ قلت: لاأ، قال: فما هذا في الإداوة؟ قلت:
نبيه، قال: أنيها، ثمرَة طهورة، وما طهوره
فتوعينه وصلان، [راجع: 378/2].

إبن مسعود بن أبي زرارة، قال: أخبرني
إسماعيل بن قيس، عن ابن مسعود قال:
كنا مع رسول الله ﷺ، نسنا لبسانه، فلنا
بأ رسول الله، ألا نستحسي؟ فنهان عن
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 saheeh, 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’eeef]

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: [Saheeh]

4305. Al-Qasim bin Mughaimirah 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 tasahhlut in 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 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.
4308. It was narrated from Ibn Mas’ood that the Messenger of Allah (ﷺ) said: “Allah has cursed the muhll and the muhallalahu.”

Comments: [Saheeh because of corroborating evidence; its isnad is da’eeef]

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]

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)]

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
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)]

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...
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‘eeef]

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 hadeeth]
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‘eeef 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)
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
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‘eeff]

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‘eeff]

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."
4321. It was narrated that 'Amr bin Maimoon said: There was hardly any Thursday - Ibn Abi 'Adiy 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 'Adiy said: I heard the Messenger of Allah (ﷺ) say - then he tilted his head. I looked at him and he was standing with his chormise 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]

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
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]

4324. A similar report was narrated from Ibn Mas'ood from the Prophet (ﷺ).

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

4325. It was narrated from 'Abdullah bin Mas'ood that a man said to the Messenger of Allah (ﷺ): I met a woman in a garden in Madinah and did something with
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 (ﷺ) that a man came to the Prophet (ﷺ) and said: When is Lailalat-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’eeef 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 (ﷺ) 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 (ﷺ) said to us: “What do you think if you are one quarter of the people of Paradise, with
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 surahs 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...
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.
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: [Its isnad is saheeh]

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 surah "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
eighty steps but we did not turn our backs, and they are the ones upon whom Allah sent down tranquillity (as-sakeeniyyah). 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:
And that would not detract from what he has in the slightest.

Comments: [Its isnad is hasan]

4389. It was narrated from ‘Abdullah bin Mas‘ood (radi) that the Messenger of Allah (صلى الله عليه وسلم) 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.”

Comments: [A saheeh hadeeth; its isnad is hasan]
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 (ﷺ) 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 (ﷺ)... And he narrated a similar report.
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).
4345. It was narrated from 'Abdullah (m) from the Prophet (saw) that he 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 (saw)? He said Yes.

Comments: [Its isnad is saheeh]

4346. It was narrated from al-Harith bin Suwaid that ‘Abdullah said: I entered upon the Messenger of Allah (saw) 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 (saw) said: “Yes, I am running a fever like two of you.” I said: Then you will have two rewards. The Messenger of Allah (saw) 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
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
revealed; when (the command to fast) Ramadan was revealed, it was given up.

Comments: [Its isna'ād 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 isna'ād is saheeh, al-Bukhari (4996) and Muslim (822)]

4351. It was narrated that ‘Abdullah bin Mas‘ood (ﷺ) 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 isna'ād is qawwi]

4352. It was narrated that ‘Abdullah bin Mas‘ood (ﷺ) 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 Accepter of repentance."

Comments: [Its isna'ād is saheeh, al-Bukhari (4503) and Muslim (1127)]
Musnad of 'Abdullah bin Mas‘ood

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
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 (ﷺ) 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
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 Jamratal-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)]
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)]

4362. It was narrated that Abu Wa’ilk said: ‘Abdullah said: ‘Umar bin al-Khattab (ﷺ) 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 ordinance 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]
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)]

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 saheeh, al-Bukhari (2410)]

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 saheeh hadeeth; Muslim (628) its isnad is hasan]
4366. It was narrated that ‘Abdullah bin Mas’ood said: When the Messenger of Allah (ﷺ) shared out the flocks of Hunain at al-Ji’ranah, 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]

4368. It was narrated that ‘Abdullah bin Mas’ood said: A rabbi came to the Messenger of Allah (ﷺ) and said: O Muhammad (or, O Messenger of Allah) - verily on the Day of Resurrection, Allah
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.
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? Umār (ḍ) 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.”
Musnad of ‘Abdullah bin Mas‘ood

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‘eeef 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 (ﷺ) said: I was present

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Commentary: [It's isnad is saheeh, Muslim (432)]

4374- حَدَّثَنَا أَبُو حَاتِمُ وَ حَدَّثَنَا أَبُو حَاتِمُ مَعْلُوْبُ بْنِ إِسْحَاقَ الْفَالِقِّيَةِ، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِي، حَدَّثَنَا أَبُو حَاتِمُ الْمَوَازِи
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)]